

The Engineering of the Gay Man

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Foreword

In these pages, you will find some pretty freaky revelations about how 'gay culture' really works. It will be shown just to what extent the entire gay equation in society is fully controlled by social engineers. The entirety of gay culture is reassessed keeping a critical point in mind: that NONE of it ever organically emerged from 'grassroots' levels...

The intent is to bring some long-overdue SUBSTANCE to the table at last and actually, a lot of it, everything that concerns especially gay men, but that so few are aware of.

You will find here a possibly shocking assessment of what the true gay situation is, and where society as a whole is going... If you can enter this blog with an open mind to the hypothesis that society is owned, and owned by Evil, you'll be amazed at just how far we can get, understanding countless issues that society at large and gays in particular are completely ignoring:

how homosexual identities have appeared in the West, what gaylib was really about and how it was operated, what social engineering is, how Stonewall and the DSMIV unlisting were intelligence operations, how the AIDS-scand works, what gay assimilation really means, why the gay scene is being closed down, how gay marriage doesn't work... And ultimately, even why a gay man has become gay...

You will find here a single paradigm, consistently applied to reality, and making sense of all data.

Introduction

This blog was started two years ago, and the original purpose was to detail how homosexual identities emerged in society in the late 1800s. Elites engineered a social process, which birthed THE modern homosexual, and next they pulled a few other tricks, which ultimately defined all the features of today's 'gay man'. Parts 0-7 of *The Engineering of the Gay Man* clarify this entire sequence and, in *Why Gays are Gay*, the key is actually delivered to the issue of how a 'true homosexual' BECAME gay.

The Appendices are 'gay-related' articles, that weren't fitted into the main framework. They're early pieces of writing, and not the best work, but might be worth a read.

I conceive of society and Civilization as an owned project. Social engineers sit at the top of the social pyramid, and not only are they evil, they have occult knowledge and operate in unison, applying principles to steering Civilization along certain lines. They are engineering our world, and they have a goal in mind: the New World Order, the System of the Beast... Our minds adapt from the cradle to a forever changing social sphere, which has disastrous psychic implications. When more aware of these tragic realities, then it becomes apparent that it is in fact possible to re-analyze what was taken for granted before, and develop a completely new understanding of... absolutely everything. It is indeed a question of 'scales falling from your eyes', and next doing the homework.

The picture shown in these pages might be unsettling, and hard to wrap the mind around, but some serious actual insights are provided. The question really is: do you even want to know?

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In this series called *The Engineering of the Gay Man*, we will go over the details of the creation of the homosexual in the late 19th century, and discuss the main subsequent developments that defined today's gay equation. It will hopefully become quite apparent that the entire sequence corresponds to a top-down cultural program which emerged from higher circles. The implication is that today's 'gay identity' was in fact ENGINEERED into existence... Elites and intelligence-agencies steered an entire controlled process designed to affect the social sphere at large.

In order to truly grasp this process, it is required to be aware of some very critical mechanisms that society at large ignores... First, Freud's Structural Model of the Psyche will be discussed, clarifying what socialization really does to the human Psyche, and how an observed-observed problem stands in the way of a correct understanding of our social reality.

Next, we will explore in a general way how dominant discourses affect our Psyches and the social sphere at large. Influential words put out by cultural elites, prominent experts and thinkers impact society, thereby modifying the environment to which our Psyches are adapted.

Keeping these things in mind, it will become easier to see how dominant discourses on homosexuality have affected the phenomenon ITSELF... Because homosexual discourses have become intrinsic to the gay identity itself, part of our task is to disentangle the one from the other, and to retrieve a core phenomenon, and how it evolved through time. Homosexuality to a significant extent became a product of what was said about it, by influential people whose promoted views invaded the social sphere... in which homosexuality unfolds. More than that, it can be argued that the modern gay identity was largely CREATED, engineered by the words of cultural elites...

Throughout these pages, it will become more apparent how famous thinkers are always ideologues with an agenda. In fact, most top-thinkers and 'great minds' of history were occultists aware of an unsuspected reality that underpins the totality of our civilization: that words create. Discourses MATERIALIZE in the social sphere, and those who control and propagate the dominant discourses control the SHAPE of Civilization. This awareness is the basis of Michel Foucault's work, that will be discussed.

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So before we proceed with the entire sequence in Part 1, of how 150 years ago the homosexual was created, and detail the main subsequent developments responsible for shaping today's gay equation, it is indispensable to bring up some very big considerations. I can assure the reader that after these preliminaries, that may strike him as unusually broad and ponderous, and perhaps unrelated to the actual subject matter, many critical FACTS will be presented, that are completely ignored in gay and pop-culture.

Also, in these times of 'homophobia' and 'hate', a reader before processing a discussion of homosexuality may first wish to know whether the intake is 'pro-gay' or 'anti-gay'. But such priorities aren't remotely at stake here. The aim of these writings is to clarify the actual relation between Homosexuality and Civilization. Or in other words, to establish why some people become gay. The reader may indeed expect to find the unimaginable in these pages: the main mechanism that accounts for gayness.

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It may seem odd, if not presumptuous, to actually present a new, fullblown vision of homosexuality, rather than slavishly summarizing extant theories and research, and at best add a probing commentary. Such is the usual practice, of academics committed to a prior body of thought, and not remotely interested in actual understanding... And indeed, today we understand just about NOTHING of homosexuality, which is why society at large is waiting for a 'gay gene'...

Academia discuss, critique and religiously refer to the discourse of their incensed luminaries and prominent stars, apparently no longer seeing that what is of interest is understanding homosexuality ITSELF, NOT what someone said about it. Amazingly, social scientists aren't remotely concerned with what we were naively assuming is their very reason of being: furthering our understanding of social phenomena. As we shall see, producing insight into homosexuality isn't the object of their work at all...

Prominent thinkers simply failed to provide us with usable insights into the matter, and this was inevitable... Because what must be brought to the task of clarifying homosexuality is a correct understanding of three dimensions, and their constant interplay: Nature, Civilization, and the Human Psyche... The reason why no actual insight into homosexuality exists in the social sphere, is that a monstrous cultural delusion distorts our understanding of all three. Social prominents propagate and PROMOTE this distortion, usually but not always wittingly.

Philosophers in general, and even structuralists, who claim that any effort of clarification must prioritize a focus on the larger structure of Reality in which any phenomenon is embedded, always forget something: that Civilization ITSELF is embedded in a larger Reality. Society's thinkers and experts ignore that our Psyches are 'civilized', socialized, and that all our ultimate references now lie in Civilization, which is itself an artificial construct. Of the fundamental triad that makes up Reality -Nature, Civilization and Human Consciousness- only Civilization is retained as a reference-frame. From this distortion follows a massive observer-observed problem, that prevents understanding of whatever phenomenon is studied.

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This observer-observed problem is of course a well-known and age-old theme in Philosophy. It seems the point of Plato's Allegory of the Cave was to point out already then (if the man even existed) that what we see isn't necessarily what is... The entire History of Western Thought has grappled with the issue of what is Reality, and what merely our perception of it. Initially, it seemed the objective of thinkers was to grasp that Reality ITSELF, and to attain insight into the deeper nature of all things, figuring out the essence of Life and Reality. But the emphasis was increasingly displaced and next, philosophers were only discussing HOW we perceived Reality, and how Reality is unknowable... Abstract ponderings about the limits of human understanding became more relevant than the actual aim of gaining ground on the Unknown. With Kant, this process was institutionalized, of largely forgetting about Reality, and instead analyzing the problematic sphere of our interpretation of it. These developments will be discussed in more detail in Part 6.

With Freud's work, the focus was shifted even more, as it turned out that the interpreter of Reality is overwhelmingly UNconscious of Reality. Of course, Freud wasn't a philosopher, but because he fundamentally modified society's perception of the human Psyche and human consciousness, it was inevitable that he should affect Philosophy in profound ways...

Whatever anyone thinks of Freud today, his work made it very clear that society's members have a distorted understanding of even their own minds. But except when expressly processing psychoanalytical materials, we usually forget this. In all areas of life, in what we think and HOW we think about things, all the implications are forgotten of a fundamental fact that was brought to our attention by this bizarre zionist ideologue: that humans are socialized, and no longer evolve through Nature. Our Psyches become adapted to our social environment, to Civilization, which is an ARTIFICIAL human construct, NOT a natural world...

The adaptation of our minds to an UNnatural society involves the creation of a psychic 'structure' called the Ego. This Ego is neither in touch with Nature, nor with the rest of the Psyche, that remains unrealized and 'UNconscious'. Therefore, our resulting perception of Nature, of Civilization AND of our own Psyches is warped, because it is an 'egotistical' vision. This vision of Reality is intricately intertwined with our experience of it, and with a certain type of consciousness. Observe that the scope of the Ego's consciousness is far from extraordinary, since we are told the overwhelming mass of our Psyche remains UNCONSCIOUS.

So let's first look into this issue, that we keep forgetting, in much more detail: what we were told by Freud about the actual state of of the socialized Psyche...

Before doing so, a small note is probably in order. It is possible that the mere mention of Freud and his concepts triggers a sullen lethargy in a reader, because Freud is passé, his work has been much criticized since the Sexual Revolution, and basically simply isn't considered valid anymore. But whatever you think of Freud today, the main lines of his

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Structural Model of the Psyche are in fact PERFECTLY ALIVE in culture: everytime you hear someone is an ‘egotist’, or ‘too much in his Ego’, this ultimately refers to Freud’s model. Society’s very definition of the word ‘unconscious’ shows how this Freudian notion is completely taken for granted in pop- culture.

Webster/Unconscious:

”: *not awake especially because of an injury, drug, etc.*

: *not aware of something*

: *not intended or planned : not consciously done”*

Observe that 2 of these 3 definitions are meant to capture unconscious states that do NOT involve a passing out, or actual sleep. You can actually BE unconscious while awake and functioning. The reason this is possible, is because people ‘HAVE’ an Unconscious.

Regardless of what anyone thinks of the man, Freud’s concepts have so completely invaded culture, and are so firmly rooted in our views and sense of human reality, that even his most fervent critics (and there aren’t many of those) are taking them for granted, often without even realizing it... Each time it is said that someone is ‘in denial’, ‘rationalizing’, or ‘projecting’, well, you’re hearing Freud, or rather his daughter Anna, who listed these and numerous other ‘Ego-defense mechanisms’.

Remember that no understanding of homosexuality exists in the social sphere. The main reason for this is that everybody keeps forgetting something: that our Psyches were SOCIALIZED. Let’s first try to get a general picture, of just what precisely this entails...

The Ego, the Unconscious, and the Psychic State of the Masses

From our socialized perspective, it isn’t easy to imagine the very different state of a natural human Psyche. Anthropology is of no assistance here, because anthropologists were themselves socialized, and had biased investments in presenting ‘savages’ as quaint, infantile, undeveloped and borderline retarded.

History is written by the victors, and the propaganda is relentless. Today, most people wouldn’t even dream of questioning a vision of our distant ancestors and of human history that is propagandized by all of society’s institutions combined. We’re talking about a very large picture here, that is inculcated in society’s members from a tender age. Even if the media’s primary focus today is on terror-programming and shitloads of problems on the world stage, everybody is familiar with a foundational civilizational narrative that goes something like this:

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it's the story of hominoids progressively starting to walk on their hindlegs, and next discovering the use of tools. Somehow, the unthinkable had happened: our shining 'ratio' mysteriously, gloriously emerged from savage barbarity and primal chaos. Finally, after eons of darkness, the bright light of Civilization started dawning on mankind, and homo sapiens now embarked on the most amazing adventure ever. How far humanity has come since those distant days! Some millennia after having climbed down from the trees, and getting tired of living in caves, we became farmers, warriors and priests and eventually, advertisers, Wall Street bankers and call-center agents. Isn't it sobering and exalting at the same time that we are all part of this epic story, this incredible ongoing adventure?! You and me, all of us, we are all taking part in this amazing voyage of the human race!

That's pretty much the narrative, sold with much fanfare. Especially in science programs, Evolution docs and NASA presentations, we are constantly impressed with humanity's 'glorious collective adventure', harnessing the savage forces of Nature, ceaselessly expanding our horizons and breaching even the last frontiers into the vast expanse, the great unknown of Space...

It's the very reason an elite film-maker like creepy weirdo and egomaniac Stanley Kubrick made his 'masterpiece', 2001: A Space Odyssey: to sell us a civilizational narrative. Of course, it all becomes much more lively and compelling when you see it all in pictures... At the start of this depressing, frigid, boring but super-promoted movie, we are shown ape-like primitives cowering by the fire, who at long last make the glorious discovery that objects can be used as tools. In a mysterious flash of genius, a group of primal brutes suddenly realizes that a hard bone is very handy to bash in the heads of their enemies, and thus Civilization finally dawned... Next, humans are seen evolving in strangely-shaped space-ships on a backdrop of majestic classical and orchestra-pieces. And of course, it was all fimed right before the alleged 1969 moonlanding...

So, history in the making is all about the shining light of the human ratio, our guiding star and only salvation. With unrelenting commitment and courage, human ingenuity and technological progress, humanity will face the remaining challenges head-on.

And also the new challenges that are emerging for that matter... Of course, it now turns out that the emphasis is being shifted, and suddenly shitloads of trouble are everywhere. Capitalism is unsustainable, and so are our life-styles. The entire 'planet' is in trouble, and maybe we should breathe less, because even our breathing spreads death and destruction (CO2). 'Auto-immune disorders' are exploding, and people are told they're being attacked by their own immune systems... Our own bodies have apparently become dangerous, the air we breathe is too, the foods we eat, the people we meet, EVERYTHING is potentially dangerous, and especially Muslims, who could blow up public places at any time... Terror, wars, deadly viruses, unbalanced extremists, and economic crises have become priorities in a new world that suddenly spells CHAOS and DISASTER...

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The starry-eyed piffle from the 60s, 70s, 80s and 90s seems obsolete, and even Carl Sagan's shows look pretty camp today. After 9/11, 'new challenges' are everywhere, and they're pretty menacing too... Cultural elites are all on a same page, reading from a new script, where 'human nature' in fact turns out to be standing in the way of the Utopia promised by the Enlightenment and the wonders of Science and technology. We never realized just how dangerous we really are... How could we have been so blind?

Even if humanity's true history has been occulted and rewritten, something crucial can be inferred: in prior eras, man essentially adapted to Nature, and hence was spared socialization into an UNnatural life. Modern man evolves through an UNnatural setting. Society is an artificial human construct with artificial human rules to which we adapt from the cradle. This adaptation involves the creation of an Ego, that is equally an artificial, unnatural structure. The Ego takes over all of society's references, that now strike us as 'normal', and simply valid and true.

A natural man's Psyche was attuned to Nature, to the Universe, and therefore without doubt developed naturally, organically, as an integrated unity. There was no need to fashion an unnatural psychic structure to adapt to an unnatural human society. The natural human Psyche wasn't split yet... as our minds are... We are openly told by society's experts on mental health just what socialization really does to the human mind. For one thing, Freud told us that society's members are largely UNCONSCIOUS. It is said they 'have' an Unconscious, which must certainly mean that's what they are about many things: UNconscious... Could it be that 'having' an Unconscious is merely a nice way of saying that's what people ARE?

In the civilized world, the socialized Psyche produces an Ego, which is a psychic complex that becomes the seat of identity. The bulk of the Psyche remains undeveloped, neglected, rejected and unrealized. It is sitting in the Unconscious, basically IS the Unconscious, which is a gigantic seething pool of all kinds of unacceptable and discarded contents. The Ego is simply afloat on the immensity of the unrealized Psyche, like a piece of cork on the water-mass of an ocean. The Ego relates to the totality of the Psyche in a manner analogous to society sitting on Nature: in an exploitative, unnatural, and in fact destructive, hostile and really psychotic fashion...

Freud's Structural Model of the Psyche is actually exceptionally helpful in conceptualizing what is going on in a socialized Psyche. Let's forget about the particulars of this model, and just focus on the main lines: an Ego-structure slowly and pretty painfully emerges from the oceanically-expanded mind of the newborn, who is trained, programmed from birth into an unnatural way of functioning in a materialistic world (that as will hopefully become more apparent, is owned by Evil).

Progressively, this Ego becomes the seat of identity, and it has a certain sense of reality: consensual reality. The rules and features of the social environment are reflected in the Psyche, and this internalized representation of the outer world is called the 'Reality Principle'.

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'Ego' originally was of course the Latin term designating 'me', or 'I'. It has since Freud taken on a more specific meaning in society. To Freud, the Ego is one of three main parts of a human Psyche comprising the ID, the EGO and the SUPER-EGO.

Freud's work basically presented us with an Ego sitting on the entire bulk of the Psyche, that remains undeveloped, and is pretty much a seething cauldron of instincts, drives, energies, repressed materials and all kinds of psychic contents that were discarded, excluded from a place in the sun with the Ego.

Adapting to the human social environment is the Ego's priority, NOT reprocessing what was already taken for granted, and incorporated into the Reality Principle. The Ego is an aberrant psychic complex adapted to a monstrous reality, of which most people prefer to remain UNconscious. It doesn't unfold organically, naturally, wholesomely, like a flower springs from a plant that emerged from a seed. Or like the mind of a wild animal develops in Nature. Instead, the Ego is squeezed into existence by a Psyche under attack, that has no other options: an Ego must be created in order to be even allowed to function in social reality.

This Ego-structure isn't remotely a Self, yet actually becomes the seat of identity, and is cut off from its own roots in that process. The oblivious (unconscious) Ego isn't in touch with the depths of what it is afloat on: the unrealized Psyche. Freud also informed us in passing that all the 'libido', the psychic energy, is out of the Ego's reach: all the life force is sitting in the ID...

The Ego is constantly torn apart by the inner realities it has lost contact with, and all the demands of the outer world, to which it has adapted, and it must make use of monstrous 'Ego-defense mechanisms' to cope.

Once modern man is successfully socialized and has become fully Ego-identified, he has no references left allowing him to even realize how unnatural and dysfunctional his psychic state really is. Just like many or most gays think it's 'natural' to be gay, the Ego finds its reality fully 'natural'. This is exemplified by the fact that so many people blame all horrors on 'Human NATURE'. It occurs to few that society isn't Nature, and that socialization rather than Nature might be causing all this trouble in the Psyche, and collectively, in society. Drug abuse, murder and rape, war, human misery and suffering, violence and torture, degeneracy and perversion...does all this destruction inform us about human NATURE? Or about SOCIALIZED Psyches, that are a mess?

Now let's take this further...

The Ego is like a key, a structure that was fashioned by the Psyche to access and evolve through an artificial human system. The shape and features of this system are ultimately necessarily defined by the dominant civilizational narratives and the main events that have marked human history. Keeping things simple, society can be conceived of as the sum of the dominant IDEAS taking root in the social sphere, and the defining EVENTS

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unfolding in it. And now, we add an unsettling thought: both these dimensions can be controlled if you think big enough.

Think for instance of religions: they were never designed by the man on the street, but by elites... The same thing goes for all the critical and foundational scientific IDEAS: heliocentrism, gravity, germ theory of disease, double helix, global warming, and so on. Or economic ideas, such as those of Baron Keynes, who advocated government-intervention to even out the peaks and the troughs in all these 'unpredictable' 'boom and bust'-cycles: when the Economy slows down, government must borrow more from bankers and spend money, and when things are booming, more taxes must be collected from the cattle to pay the bankers back...

It's easy to understand that countless critical IDEAS define social life and institutional practices: ideas MATERIALIZE in society's institutions, giving shape to a social REALITY to which our Egos adapt... And these ideas always emerge from elite circles.

Likewise, EVENTS unfolding on the world stage may not be quite as haphazard as the masses choose to believe. World Wars 1 and 2, the Tonkin incident sparking the Vietnam War, Pearl Harbour, gaylib, blacklib, 9/11, financial crises, the moonlanding... Could it be that such events, that always lead to new social developments and realities, can actually be ENGINEERED by the top of the social hierarchy?

For now, let's just keep this notion in mind as if it were merely a hypothesis: of social engineers playing a VERY big game... and detail just what type of control this would provide them with NOT ONLY over the world stage, but over the very minds of society's members... We're talking about mindcontrol of such a totalitarian scope that billions of human resources will never be able to see it for reasons that will become clearer: an observer-observed problem...

Arguing the case that society is owned by Evil is self-defeating, because most people just don't want to know. However, if a BIG CARROT is dangled before their eyes, they might make an unusual effort... Therefore, I will make an unusual move. In these writings, it is A PRIORI taken for granted that society is indeed owned by Evil and keeping this in mind, the gay equation is reanalyzed from scratch. I trust that as the reader discovers just how far we ARE getting, he will realize that evil control has in fact A POSTERIORI been confirmed... The carrot is that you will INDEED learn why people are gay. What 'Evil' precisely is and how it operates will become more apparent as we go along.

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So conceive of a socialized Ego adapting to a collective construct that is owned by social engineers in control of the main ideas and events materializing in society, and shaping it... Such a creepy scenario is unimaginable to the masses and most appalling. For their convenience, the system has provided them with a simple phrase designed to identify and label such 'bad thoughts', and immediately discard them without further processing: 'conspiracy-theories' are CRAZY.

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It is interesting to note just how big this phrase has become today: it's EVERYWHERE in the social sphere. Everybody is today using the same slurs: 'tin foil hat', 'paranoid schizophrenic', 'conspiracy nut'... ONE main argument is advanced for the very pervasive conviction that conspiracy-theories are 'crazy': too many people would have to be in on the conspiracy, and word would get out. Such 'reasoning' betrays a childish and farcical vision of evil men in capes, plotting mayhem by candle-light in some secret underground cavern...

Things aren't quite like that at all. The entire logic of the system is never so much to hide Evil, but to DEMOCRATIZE it, to make Evil MATERIALIZE in the social sphere ('Externalization of the Hierarchy'). It all lies right in the open, like occultist E.A. Poe's Purloined Letter, which is precisely why the masses can't see it: flawed ideas are institutionalized, invading society's institutions. Corrupt mindframes are democratized, taking root in the social sphere. Rather than hiding, Evil is being NORMALIZED, and becomes a 'normal' feature of our daily realities. Since the Ego adapts to its artificial human environment, and becomes a product of it, it is no longer able to identify that it is completely immersed in evil, that is now taken for granted and largely perceived as 'good'...

It is true that elites have secret knowledge that isn't shared with the masses, but the general mechanism behind the giant deception is that we are being told most things quite openly: the 'conspiracy' is always collectivized and becomes ingrained in mainstream culture. Evil isn't really all that hidden, precisely because its entire objective it is to make everybody buy into it, which allows to openly shape Civilization along (increasingly) corrupt lines.

This is also why Freud himself was such a massive big deal: because his work NORMALIZED a completely aberrant psychic state in society. When the masses have taken for granted that they 'HAVE' an Ego and an 'Unconscious' without thinking twice about it, then they have really accepted that they are not in charge of their own minds. From that point onwards, they have no actual references left.

We are openly told that the Ego has a very limited scope relative to the immense possibilities of the human Psyche, with its Universal reach. Prominent jewish psychoanalysts and shrinks have been telling us for a century now that the Ego is so limited, so problematic, so pathetic... Why is this insight never followed up upon? Why do society's authorities on mental health tell us the Ego is such a pitiful little structure, but never provide us with a Higher Reference that is less pitiful and limited? Surely the assertion that the Ego is so limited must imply an awareness of a Bigger Reality? How is it even possible to know the Ego's scope is so reduced, without using a larger reference?

The shrinks and psychoanalysts reported much about the tragic inadequacy and limit- edness of the Ego, but never worked out ANY implication. For instance, if the Ego is so reduced and obtuse, then could it be Science itself is coloured by this fact? After all, Science is practiced by people 'in their Egos'. But this is really an understatement: high-level scientists are pretty egotistical indeed! Good grief, how ambitious and self-imbued

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these people are! How arrogant and power-driven! These people are obviously VERY much 'in their Egos'...

How to combine these facts, that the Ego is admitted to be profoundly limited, yet Science, practiced by Egos, is considered largely infallible by society's masses? These facts can't be combined, unless it is understood that Science is the Ego's religion. Shrinks have no investments in exposing a religion of which they are themselves, in a way, the highpriests...

A fundamental representation of the nature of social reality is established from childhood. This sense of reality is the pillar holding up the entire personality, it's the Ego's 'understanding' of the environment and its logic, that was 'internalized'. The Ego is very limited, and has no access to the bigger creative forces that are the very essence of Life. Modern man is disconnected from Life, plugged into a human construct of rules and programs designed by others, and that soon become 'normal' and 'natural' to the Ego, who knows nothing else. Most people fully rely on experts, scientists and authorities to draw the picture for them of how things work and what Reality is all about. True becomes whatever authorities say is true...

Ego-identified man has a massive observer-observed problem: he cannot see society as it really is, because he is himself shaped by its logic and reality. The masses are therefore not in a position to independently elaborate new meanings about the larger scheme of things, because the very design of the Ego is a direct product of the social reality in which it must operate. Society is to the Ego what Nature is to a wild animal, and what the Universe is to the Psyche: everything.

The psychic resources of society's members are mobilized to function as well as they can within an existing framework, that isn't questioned, just like a wild animal wouldn't question the reality of its territory and its features. The internalized logic of this framework was called the 'Reality-Principle' by Freud, and comprises all aspects of social reality, everything we've been versed into from the cradle. Whatever new data an individual faces, they are not likely to upset this 'Principle', that equally upholds the very pillars of his own personality.

This is why so many people are 'in denial' about perfectly glaring realities, that are self-evident to a few. Even though everyone has seen on their telly-screens how the Twin Towers exploded into smithereens, coming down strictly vertically at freefall speed, few can register that this collapse of course resulted from a controlled demolition.

The masses enter 'in denial', which is an Ego-defense mechanism. Their Egos must be protected, because the images on the telly-screen do not square with foundational pillars of the Reality Principle. Indeed, accepting the reality of a controlled demolition of the Twin Towers involves an involuntary and extremely disorienting demolition of the Ego's Reality Principle too... Realizing 9/11 was an Inside Job completely upsets the very

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foundations of one's worldview, sense of reality, faith in the future, trust in Authority, the experts, free press, everything...

...everything the personality relies on and has adapted to. What will the Ego hang onto when its entire sense of reality has collapsed like the Twin Towers? To avoid psychotic breakdown, the Ego activates a defense-mechanism, and enters into a denial-mode.

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Society's knowledge production is in fact schizophrenic, and if you drive an issue all the way to its ultimate implications, you always find a PARADOX, of the type you find all over the field of Physics: light is a wave AND a particle. Doublethink is required to keep from seeing society's knowledge lacks sound roots, just like the Egos of those producing it lack roots.

This doublethink implies psychic fragmentation (schizophrenia), and it means that one part of the Psyche is holding ideas that cannot be harmonized with those held in other parts. Mind-walls are erected in order to prevent chaos from emerging between incompatible contents. Operating within the confines of such a mind-wall, or another one, consciousness is never in a position to create a larger picture, which explains why the Physics-community is so obsessed with the forever elusive Unified Theory of Everything.

So basically, few things are really hidden and much is in the open, which is precisely why the masses can't see them... To keep in mind so far is that the wholesome, ontological Psyche of a natural man adapted to Nature, the World, the Universe, to Reality. And the modern Ego-complex instead adapts to an UNnatural society. We are OPENLY told by authorities that we 'have' and Ego, and that we believe we ARE this Ego, but that there's an entire unrealized Psyche sitting underneath it... that remains Unconscious. Those who can decode the implications will see that we are practically being told that we are brainwashed from birth... which is PRECISELY what we are...

If a personality is to be truly healthy, a psychological growth-process must last for a lifetime, but of course this is rarely the case. How could it be? Freud's 'son', the fraud and victim of sexual abuse C.G Jung, blatantly stated that the Ego was only a complex, often referring to it as the Ego-complex:

"by ego I understand a complex of ideas which constitutes the center of my field of consciousness and appears to possess a high degree of continuity and identity. Hence I also speak of an ego-complex ."

Does this mean that Jung considered that people's very sense of identity is only an illusion? That people's personality, the very individual they believe themselves to be, that all that is in the end NOTHING BUT A COMPLEX?

Well yes it does, actually...

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This Ego isn't the full Psyche of the individual; it is a reduced structure, a complex, created to adapt to society. People identify with their Ego, believing they ARE the Ego. It is the seat of their consciousness and, by its very nature, it can only be invested with a very reduced type of consciousness. Obviously, significant psychological growth is excluded under such circumstances...

When the social adaptation is largely realized by the end of adolescence, and the Ego-structure is firmly in place as seat of the personality, there is little more room for growth, unless major upsets occur later in life.

The young adult is socialized, adapted to all the basic rules and tenets of the human world, and he has taken over a way of functioning, of perceiving, of being, of experiencing and conceiving of Reality, others and life. He is unaware, unconscious, of how reduced the prism is, through which he is perceiving the world.

You will often hear people say that they prefer to focus on the bright side of things, that we mustn't be 'negative', and we mustn't judge. Such people may be inclined to believe that they are evolved and mature and spiritually in touch, not realizing that they're merely MORALIZING. It's merely their Egos talking: they are happy, good people and life in society is benign and filled with rewards... It's what they WANT TO BELIEVE, because they are too traumatized to honestly open themselves up to Life, and REALLY seeing it.

In reality, they are judging ALL THE TIME, and whoever exposes or criticizes any problem, however monstrous, is immediately called to order: he mustn't be so negative, he mustn't judge, he must be more tolerant. Of course, the net effect is that problems can only accumulate and never be solved. Such people are refusing to see actual evil around them, and are actually DEFENDING it, like a devil's advocate: any trick in the book to justify Evil...

Under the guises of 'tolerance', 'love', 'humility' 'maturity' and 'spiritual development', the Ego will rationalize any evil away and completely refuse to see it. The deeper reason is that the Ego has internalized all that evil. It is now sitting in the Reality Principle, and has shaped the Psyche. Society's egotists are adapted to Evil, and now NEED it, just like a junkie needs his heroin. This is why they prefer 'not being negative'.

And this is how everything gets turned around, inversed by the delusional Ego cut off from Nature, Life and all absolute references. The Ego has got everything upside down.

Seeing evil isn't 'being negative'. In reality, the evil that is NOT seen without always resides within...It is only when a man with ruthless lucidity identifies more and more evil in the human world that it actually gets dismantled in his own Psyche.

Many people claim to be looking for insight and truth and spiritual development, but they seldom have true investments in an actual growth process, when the heightened exposure of the personality to Reality that would be required holds many dangers, but no adaptive benefits. In fact, further psychological growth can now only put the acquired state of adaptation in peril, because it would entail a disconnect from consensual reality,

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and an incursion into the unknown. Such people want their cake and eat it too, and believe to be engaged on a significant trajectory of psychological growth while not even remotely contemplating putting ANY authoritative narrative in doubt.

Since adaptation to the consensual construct is a critical and usually sufficient condition for securing satisfaction of all the basic biological needs, of food, shelter, safety, belonging etc, only very compelling reasons can motivate humans to significantly move beyond the safety of the secure and the consensual. Yet this is the only way to grow psychologically, especially since we truly live in a society of LIES...

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During adolescence, the personality is still flexible, and organized for discovering the world, constantly changing in the process of finding ways of adapting. If a personality is to be truly healthy, such a flexible growth process must last for a lifetime, but of course this is rarely the case; few people will admit that they are themselves psychologically undeveloped, but a mere quick glance at pop-culture easily establishes that an overwhelming majority of society's members is not experiencing significant psychological growth at all. You don't need to take MY word for this, just ask society's authority on mental health, Psychiatry.

Super-famous psychoanalyst C.G. Jung heavily focused on 'individuation', as the highest attainment of man. This process, according to him, consisted of psychological integration of all sorts of psychic contents that very significantly, are NOT fused together at all in the Psyche of society's members. We are clearly told by Jung that people do NOT have wholesome, unified Psyche functioning naturally and harmoniously in an integrated fashion. Instead, all kinds of fragments and contents are crawling through modern man's Psyche, that appears to be simply EXPLODED into smithereens.

While Jung never tells us just how this happened, or what it tells us about the socialization-process, he urges us to conquer a real individuality anyway, getting in touch with the Self. For reasons we won't go into, I do not consider his work is at all conducive to reaching this fine goal. Suffice it to observe here that 'individuation' and the road towards it is the exact thing Jung's readers are hoping to find in his work, which informs us right there of how rare 'individuation' is.

And indeed, Jung made it abundantly clear that the 'individuated' state is very distinct from the general psychology of the masses, and very rare. Of course, he himself is largely considered one of the wisest, most developed, 'individuated' men of the 20th century. Jung is perceived by the masses as one of the very few who got there, along with perhaps some other very famous heros such as Ghandi, Krishnamurti, the Dalai Lama, Martin Luther King, Nelson Mandela, Mother Theresa and a few others modern 'saints'. The mere fame and status and idolization of these heros, who in reality are dissociated abuse-victims, who were usually systematically raped in childhood, illustrates how the majority is experiencing very significant trouble attaining a deeper, meaningful individuality themselves, a humanity comprising a significant realization of one's true potential.

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Likewise, in Maslow's pyramid of the hierarchy of needs, it is the capstone that represents 'self-actualization', and it could according to this man only be attained when all lower-level needs were met with and mastered. He certainly didn't appear to consider people routinely reached a state of 'self-actualization'.

Let's be honest, even if it sounds brutal: adults usually become petrified egotists locked into society like bricks in a wall. Of course people are inclined to think much of their own individuality, but what can its scope be, when they remain largely 'unconscious'?

Unconscious...

Society's members were told they HAVE an Unconscious, as if it were some wonderful, mysterious structure biology itself had equipped the human mind with, never realizing that unconscious is of course what they ARE.

Such a state of unconsciousness must necessarily exclude meaningful growth of the individual, since what else could a growth process possibly be all about, if not higher levels of understanding of and involvement with Reality? Being unconscious means missing very significant aspects of Reality, not perceiving and grasping what is there.

The Ego's first priority is always adaptation to the consensual social, human construct, not to question or reprocess it. Socialization plunges people into a profound state of ignorance and UNconsciousness. The Ego never notices this, and is always obsessed with the notion of individuality precisely because its own scope and significance is so reduced.

The system offers the egotists the illusion that expression of individuality is a very high good in society; everyone has his very own special opinions and ideas, which of course must be respected... How eager the Ego always is, to declare what it's for and against! One political candidate is 'good', and the other is 'bad'. Evolution is 'true', and the Bible is 'false'. Freedom is ours, and Islamists are indoctrinated... Energetically, the egotist asserts what it is he agrees with, and what is false, or evil, never realizing that he hasn't produced a single idea that is his own...

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It isn't easy for kids to leave their 'childhood paradise' and accept becoming mature egotists. Society cynically imputes the adolescent crisis to teen hormones, ignoring that nothing about society is natural or healthy, wholesome, and that the adolescent Psyche is under serious attack.

The programming in recent decades has become a lot more intense and aggressive, and starts earlier in life. Compulsory education begins earlier, and the amount of vaccinations kids receive multiplies constantly. Children are being medicated for all kinds of new behavioural and cognitive 'disorders', and even for having too much energy... It is actually becoming rare today to even see children play, like they used to a few generations ago: it's

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as if they simply don't know how to anymore. They look far less agile and bright than kids of the 50s, 60s, 70s and 80s.

Nevertheless, even today kids evolve through a more flexible childhood world: they don't need to worry quite as much about bills and responsibilities, about appropriate behaviours and programs, and are not yet fully taken over by an Ego-logic. The Ego fully 'materializes' after puberty, in the teen-jungle, when adulthood starts drifting into view, and the entire personality becomes organized towards that goal: fitting in, thinking about the future, constructing an identity as a sexualized male or female...

While the 6-year-old child could hopefully still play and explore life freely and experimentally, the teenager enters another world altogether... and what a chaotic jungle it is! Even in adult life, peer-pressures aren't nearly as virulent as on the adolescent battlefield, where egotism is rewarded, any sign of 'abnormality' spells disaster, and the life of an unpopular teen could easily become hellish... Gay propagandists completely ignore that EVERYBODY is faced with this general reality. They pretend the only problem of homosexual youngsters is that straight teens are so homophobic and hateful. This allows to propagate sex-indoctrination in schools, and effectively acts to pathologize gay teens, actually CREATING the homophobia it claims to combat.

The growing child doesn't naturally adapt to Nature and Life, but is plugged into a human world, that is soon made up of schoolbanks, programs, peer-pressures and massive psychic stress. He molds himself in accord with a human social reality that is NOT natural: he is fitted into an artificial structure largely disconnected from the Natural World. This breeds massive trouble in the human mind... and in the world.

And so we are constantly told, or subtly made to understand, that all that trouble we see on the news 24/7 naturally flows from 'human nature'... This is what most people believe today, and can be heard stating all the time: that human nature is bad. The system has been promoting this notion since ages, and of course Christianity itself ceaselessly marked society's members with the idea that they are sinful and guilty.

The christian was in reality told that Jesus, who represents the Spirit, was killed because of his sins... And if you feel sufficiently guilty of this crime, you just might make it to heaven, if by grace... This narrative is a major foundation to our culture. Of course, once the Spirit is crucified, only an Ego remains... The bulk of our Psyche is in fact 'crucified' by the Ego, and the Ego considers this is 'good', it's what 'God' wants. Yes, the programming goes VERY deep...

The scope of the Ego's adaptation, this conditioning process, is of course monstrous, and completely organizes and shapes the Psyche. The Ego-structure emerges soon in life, solidifies with adolescence, and is rigidly in place by adulthood. Freud's concept of 'delayed gratification' captures how adult functioning always involves NOT doing what you want when you want it. Direct pathways between Self and the outer world no longer

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exist, everything is now modulated through the prism of the Ego, that is plugged into society, and stands between the world and the Self. The individual has lost access to the spontaneously flowing nature of things, to Life's plasticity, that the child still could experience.

By adulthood, hardly anything anymore is fully experienced in the moment, connected, psychedelic. There is now an invisible wall between the Self and the world and soon enough, the Self is nothing but a distant wasteland... The adult now largely functions on automatic pilot, and a real Self simply never developed and materialized.

This is why you see so many rigid, bitter older faces everywhere: after having spent many decades as a delusional human resource, people are PETRIFIED, turned to stone. Precisely those who could and should be wise, and a source of guidance to new generations, are the ones less needed. They don't work anymore and have become useless, mainly accounting for deficits in social security funds. It really would be better if they just died a little sooner and as it happens, the medical system is usually able to detect some problem or malignant growth in them. Tax-dollars and more bank loans put their now useless lives to profit energizing the health-care system.

Adults are petrified and depressed, which is why the masses adulate rock stars, or pop stars. It's why Madonna sings "Express yourself"... The Rock Star, it seems, can be his 'true Self', and do as he will: as opposed to the grey mass of human resources trapped in 9-to-5 jobs, he is free to do as he pleases and to fully express himself. The human resources are in awe, of the sexually incontinent, depraved star, who is likely to be found dead at some stage in a hotel room bath tub...

Inside, beyond the Ego, lies a seething cauldron of undeveloped contents... everything that constitutes the unshaped, unstructured, undeveloped individual is crawling right beneath the Ego-structure, which has become the seat of identity. The individual is now split, and only the Ego is prioritized as a vehicle through life. The rest is ignored... crucified basically, like Jesus or today, Matthew Shepard (Shepard was a drug-dealing, child-molesting gang-member, whose much-propagandized death, by people like jewish lesbian apparatchik Cathy Renna, wasn't remotely related to homophobia; in fact the murderer was an ex-lover...).

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The Ego evolves through a bleak, alienating, atomized world of human resources and social programs, using insane 'Ego-defense mechanisms' to cope. What it desperately needs in order to accept its slavery is a sense of freedom, the ability to do what it wants, when it wants. Satanists 'love' Aleister Crowley's 'Law of Thelema', which of course is also precisely the Ego's highest ambition and dream: "Do what thou wilt shall be the whole of the Law".

How to reach this compelling goal, of being able to do what you want when you want it? Through money, man can create options in his life, access social experience, gratify all vital needs. Through money and social status, society's members attempt to find the

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mobility and opportunity, the freedom and expanding nature of Life and the Spirit. They are now trying to find without what has already been sacrificed within...

It's a well-known saying that money is power, and power is of course all about being enabled to do as you please, rather than as someone else pleases. People who 'made it' are invested with star-like features; they become the messengers of the Gods, basically...superior humans worthy of adoration, role-models, shining examples... How the masses fawn at the rich and powerful!

The general logic that makes people run in the ratrace, is accumulating money to favourably affect the ratio of benefits/duties, and to obtain more options and freedoms in their lives. The increased access to experience and power that money confers provides the individual with a sense that he can do as he pleases in a changing world of opportunity that isn't resisting his will. He believes he is in control of what he wants and does, unaware that he is a deterministic result of the forces that have shaped his mind; he has become an Ego, unconscious of the bulk of his own Psyche. He has bought into a fabricated illusion of personal liberty and power, but functions like an automaton, mostly in an addiction-pattern. He is fettered by his own, usually depraved needs and desires, and his full reliance on an artificial human construct controlled by others makes him less than a slave: he is actually a willing, unconscious slave. No wonder the elite have such scorn for the masses...

The complete dependence of the human resources on the artificial, unnatural outer structure comes at the price of a full sacrifice of inner integrity, that is no more: the Psyche is now...SPLIT. The associated Greek term is '*skhizein*', but observe that we are not discussing clinical cases of schizophrenia here, but the 'normal' socialized Psyche...

All creatures naturally want, need and seek freedom of being and acting, expansion and natural self-expression in a responsive reality. Since the human resources in the production process evolve through an artificial social world that is fundamentally at odds with Nature and ontological wholeness, they cannot express themselves and develop freely at all.

People are left with exceptional pockets of freedom in a few areas of their private lives, and the bulk of their actual social options is contained by rigid, resisting boundaries. In reality, hardly any of the deepest human needs to freely be in a responsive environment is being met and fulfilled in society. Pretty much the sole mind-expanding activity the human resource is left with is sex. Only in the private world of sex can some degree of direct responsiveness and fusion with Reality still be experienced... In a programming social reality cut off from Nature, only sex remains to provide the individual with instantaneous responsiveness and a sense of aliveness. Sex is EVERYWHERE in society. Most people seek through sex to experience the full scope of their deepest human needs and aspirations, that have remained completely unfulfilled in a petrifying social reality.

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So what is brought up here, is that socialized man, and therefore the average straight guy, is really in a dismal psychic state. He doesn't notice this because he is 'in his Ego', surrounded by other egotists in a same mindframe and predicament, evolving through the same unnatural social construct, that rips their Psyches apart. He is largely unconscious, psychologically undeveloped, incapable of true growth, and functions like a programmed automaton.

In Nature on the other hand, everything is about growth and instantaneous, fullblown responsiveness to the environment.

Animals and humans are naturally, viscerally aware that whatever is unknown and unfamiliar may hold new opportunities, but also new dangers; in Nature's Kingdom, the need for security, safety and stability is always at odds with the dangers inherent in the unknown; survival is all about successfully avoiding danger and securing opportunity.

But the only way to avoid danger successfully in Nature, is to be very conscious of its presence, which implies first learning what it even is, discerning the 'nature of things'. In Nature one must always be ready to learn, and animals do learn, constantly, from every new experience that is bound to occur.

An organism's priority, when faced with any novelty or change in the environment, is to establish whether it represents a threat or an opportunity. One moment the leopard cub is fully absorbed in vigorous play with its siblings, and the next, he is suddenly displaying utter caution and amazing skill at inspecting a new creature, a snake for instance, that appeared on the scene as if out of nowhere.

What is this new animal? Is it dangerous? Harmful? Edible? Fun?

His mother observes the scene not completely reassured, but not too worried either; she knows the lightning speed of her firstborn's reflexes will keep it safe from the snake's fangs. She also knows he needs to learn these things: the snake isn't too much fun and is best avoided.

It is easily observed how skilled and experienced predators are in the Savannah at constantly making risk/benefit assessments; the buffalo is a large animal that could feed the lion pride for days, but its horns are potentially lethal...The decision to attack it comes with a risk, and depends upon a great number of variables.

Life and death are contingent upon highly specialized assessments of situations, and on critical decisions sometimes taken on the razor's edge. The lion cannot afford to miss a crucial clue, nor can the buffalo for that matter. These wild animals are much more conscious than socialized humans of everything that goes on around them in the environment. Animals don't learn things from books, from second hand sources, from ideas being propagated through the Savannah. They learn from direct experience and full involvement with whatever occurs in their environment, which translates into learned skills that are directly applicable to their reality.

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An animal would need a very good reason to leave the relatively safe familiarity of its territory in search of a new one: maybe a water source dried up, food became scarce, competition or new predators settled in, or some calamity occurred. Many of the great herbivores in Africa undertake massive migrations on a yearly basis, following the rains, because they have no other way of avoiding starvation.

And in human society, people are spared such life and death implications to their each and every decision and action. Man doesn't rely on survival skills to make it through the day, but on government for protection against threats, on money to secure his vital needs, on the medical system for his health, and on his social adequacy for having access to opportunity at all.

He is adapted to another reality, a human reality that was edified upon Nature, but is no longer natural itself, nor governed by its 'laws'. A structure has been interposed between man and Nature, and although Nature gave man life and provides him with everything required to sustain life, man is fundamentally disconnected from it, being adapted instead to the interposed structure.

Nature was taken out of society, and socialization takes Nature out of man's Ego, that adapts to society. Man is a natural creature, whose mind has adapted to an unnatural construct. Society didn't create man, it was man who created society. And every man's mind is subsequently molded in adaptation to that collective structure.

The conviction is very pervasive amongst society's members that society must necessarily reflect 'human nature' because otherwise it couldn't and wouldn't have been built by humans. But how could 'human nature' be unnatural? Ultimately, such a view is edified upon the logical impossibility that Nature, through 'evolution', would create UNnatural species that are inherently driven to move away from a natural environment they are NOT adapted or connected to. Or a religious individual would have to take the stance that God has created an Unnatural man.

We can easily know this line of reasoning is simply false, and can be discarded, especially in light of what was discussed so far: society's authorities on mental health THEMSELVES admit that socialization involves the creation of an Ego, a psychic complex specifically designed by the Psyche to adapt to human society, and that becomes the seat of identity. It is self-evident that the human Psyche does not develop NATURALLY in society, but needs to fashion an unnatural construct first in order to be able to function in an UNnatural world. We can easily establish that the socialization-process isn't natural, even if we weren't provided with answers about the origins of human civilization, and precisely how and why mankind came to disconnect itself from Nature.

The biblical narrative of original sin in the garden of Eden, and countless mythologies and religious narratives make mention of an original state and the loss of it, through sin, some calamity or the wrath of the Gods. There seems to be a deeply rooted awareness

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in humans, that has persisted throughout the ages, of a superior human state that once existed, and of something that went wrong, something that happened. The prevalence of such narratives in all human cultures shows us at least one thing: that humans have historically been very fascinated with this issue, as if still vaguely aware of a higher state of being, a state no doubt of psychic wholeness, rather than fragmenting egotism...

When we hear the hazy propaganda-narratives about how far humanity has come on its amazing collective adventure, we must realize that it is in fact THE EGO that is being glorified, separating us from Nature and giving us the 'light of the ratio', and making us the most successful 'species' on earth...

What if this view is biased and heavily deformed?

What if humanity's REAL history is in fact NOT so glorious, and really testifies to the progressing DOWNFALL of man? A long slide downwards, throughout the centuries, into the gutter... A tragic freefall that is still ongoing, and still increasing our distance from what was once a HIGHER state, all traces of which are relentlessly being eliminated, only remaining in vague and distorted form in religion and ancient myths?

What if our ACTUAL history was simply occulted by the social engineers, and written history is a fullblown inversion of it..? Could it be that historians are not so much REPORTING history, but REconstructing it? What if in a more general way, in a society controlled by Evil, EVERYTHING is upside-down? How would society's members even notice, when they 'HAVE' such a monstrously large UNCONSCIOUS?

Maybe the sinister contours are now emerging more clearly, of a monstrous system affecting people's minds on all levels, from the cradle... Modern man evolves through what really is a totalitarian system with a fullblown civilizational religion that is so overwhelming in scope, that it becomes confused with Reality itself... The 'conscious personality' of the human resource, the programmed egotist, is an artificial construct, and little more than a facade. He has become an Ego, a mere complex.

A child's adaptation to society doesn't remotely follow the smooth and natural developmental patterns found in Nature, where the young's play, and everything they do from birth progresses naturally into optimized adult functions. In human society the child gets 'socialized', and adolescence becomes a massive crisis. Though cynically ascribed to hormonal imbalances, this crisis reflects the psychic struggle, of coming to terms with becoming a programmed egotist, who has lost touch with the Self, and basically gets told what to do and what to think during his entire lifetime.

Most cave in to the programming and soon fully embrace the overwhelming surrounding logic. Having no meaningful individuality left, the fullblown egotist is now free to elaborate something of an embellished personality, the facade of the man he wants to be seen as, and who he believes himself to be... What can the significance of such a personality be, when it is to such an extent based on denial, denial of everything, of the entire nature of society? Denial even of the Self?

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The personality becomes nothing more than the specific constellation the individual's Psyche has been molded into, when the full scope of social reality has been accepted and internalized. He has now bought into a fullblown worldview controlled by experts, and a mode of functioning that is really a rat-race, of course fully preventing a meaningful individuality from emerging.

People are children of their time, and it takes a certain sense of the Absolute, the thing most missing today, to even entertain the notion that modern man's entire conception of himself and of Life may itself be a cultural construct.

And so today, it seems all any male has left to hope for is getting laid; there is not much else, it's the only remaining dream... What significant options remain for modern man to fuel with psychic energy, except sex? They literally become stupid dicks of course...

Human resources obey, and obedience doesn't require the mobilization of creative forces. When society stifles all meaningful outlets and channels for expression of higher human contents, then only one outlet remains: the creative energies are now being channelled into society's members' sexuality, exhausted in coitus, or at least in orgasm, which most people experience as the main goal in life.

The bulk of the creative psychic energy is wasted in self-indulgent, obsessive sex. This is why society is so bleak, and no creative forces are at work in it, only destructive ones...The life-forces have been deviated into a dead end road that leads nowhere, a self-indulgent obsession that creates nothing: sex.

And meanwhile, while the largely unconscious masses fuck or watch others fuck, elites are very busy reorganizing the world in their own image... What this ultimately signifies, is that they are shaping the Reality-Principle *INSIDE* the minds of society's members... Yes, through shaping the world, the collective stage, the social engineers are **ALSO SHAPING PEOPLE'S MINDS**.

Are you seeing what's at stake here?

When we understand that 'normalcy' in the human scene is necessarily UNnatural, because society is UNnatural and the human mind has become UNnatural, then we are equipped with a crucial insight that will enable us to get a bit closer to elucidating the homosexual phenomenon...

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We now have a more solid footing and something of a first basis, from which our inquiry into homosexuality may proceed: a more lucid view on the psychic state of socialized man. Observe that Philosophy, Academia and star-thinkers are fully in denial of this foundational reality: all our ideas about Reality, Good and Evil, Matter and Consciousness, our entire perception of the world is affected by a massive observer-observed problem. We are missing very serious clues about the Nature of our world and Reality, and ourselves... Philosophers are unaware of this, or pretend to be.

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The Ego lives in a reality of binaries. For instance, we tend to conceive of others along binary patterns of man/woman, black/white, gay/straight, rich/poor, in-group/out-group, Us and Them... But what if the most fundamental binary separating one human group from another, along an axis of difference and oppositionality, lies in another realm altogether, a realm of AWARENESS... Society's members were told they 'have' a massive UNconscious, which is merely another way of saying that's what they ARE... What if society's rulers are LESS Unconscious? What if the most critical binary is organized around an unsuspected gap that exists between the aware and the unconscious, between those who are 'in the know', and those who are not?

To the social engineers, the view of a pathetic little programmed Ego, sitting on top of a massive Unconscious ocean seething with psychic garbage, was not only most endearing, it also yielded very practical applications in the 'science' of engineering consent. The notion that people aren't actually in charge of their own minds can of course be successfully exploited by advertisers, politicians, the media, Hollywood and by society's elites in general.

Freud's work was very useful to the social engineers in various ways... It openly revealed how they really conceived of society's members, and the truth was put right in the open, which always has hypnotic implications: the masses were now TOLD they were programmable egotists whose dysfunctional minds couldn't get anything... How pathetic people were!

Basically, people were openly told they were dumb cattle, and the prophet of this dismal news was a Zionist, who really didn't seem all that shattered... Neither was Jung for that matter. How the two stars of Psychoanalysis gloated at the idiocy of the pathetic masses. Few people realize that both Jung and Freud were sexually abused in childhood, and radically dissociative...

Freud's extremely promoted vision invaded the social sphere like a dark cloud of doom. Crucially, his degenerate, senseless conception of humanity in fact completely justified more social control: beneath our thin veneer of Civilization, we were perverse monsters driven by death and destruction... OF COURSE we needed to be managed and controlled. Who could doubt that now?

Freud's work, only once it had firmly taken root in society, was next used to argue the EXACT reverse case: that society didn't need more control, but less of it. While retaining Freud's dismal and satanic outlook on humanity, Jewish thinkers emerging from the Frankfurt School now coupled his Structural Model of the Psyche to Marxist theory. Through Critical Theory, a new social program was birthed in the following way: if sexual repression is the source of human unhappiness and all social ills, then society's coercive institutions must in fact be attacked to liberate us. If we don't, we might be looking at another Auschwitz...

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This narrative became extremely dominant in pop-culture after jewish Herbert Marcuse's *Eros and Civilization*, which is one of the pillars of the entire Sexual Revolution. The fascizing dangers of 'sexual repression' allowed to attack every single feature of society, and all references: Christianity, the nuclear family, morality, heteronormism, anything... except social control ITSELF, its mechanisms, the occult project, and those who pull all the strings.

This OPPOSITIONALITY, to anything at all EXCEPT the actual power-structure, is the hallmark of today's culture, and it means something: that actual references are always missing. When you have no clue of what is good, all that remains is whining about what's bad... As pointed out, even the very definition of 'queer' shows oppositionality is all there is: 'queer' is whatever is non-normative...

This, in a nutshell, is why no insight into homosexuality gets produced. The dominant homosexual discourse today is the following: nothing means anything, we 'perform' our sex acts and gender-identities, society mustn't be so homophobic, and Science could very well find a 'gay gene' soon... When a reader is aware that not even a beginning has been made analyzing homosexuality lucidly and honestly, and how strange this really is, then he knows a lot more than the average gay bigot, and is ready for more insight. You can't find answers if you're not even aware there's a question... And indeed, academic stars have wormed their way out of answering ANY question.

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Egotists only deal with the realities of the social logic they are immersed in, of a society that is being shaped by dominant discourses... They can't see how belief systems do not merely affect our interpretation of Reality, they also SIGNIFICANTLY CREATE IT. Beliefs define consciousness, and consciousness creates Reality. Flawed beliefs create a distorted Reality. The Ego is caught in a psychotic, insane feedback-loop, not remotely aware of how its flawed beliefs generate self-fulfilling prophecies and realities that become very real... But social engineers are...

Most people will understand that there is indeed an interplay between discourse and Reality, and that words can create. But let's take this notion out of usual realms of abstraction, and start making it more real...

How Words (discourses) create Beliefs that become very Real

In daily life, we know that if we walk up to a random guy and insult him, our words create a situation. When the leader of a nation declares war, these words will significantly alter social reality. Likewise, when Gorbachev said 'glasnost' and 'perestroika', the sinister empire of the Soviet Union started to burst at the seams...

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It seems words can simply generate events... But now think of this: if you walk up to that same random guy with an insulting smirk, this time not saying anything but intently staring and making him FEEL like an arsehole, the exact same effect could very well be produced. And wars can also start unannounced. Or a kid could declare war and nothing happens, besides the appearance of maybe a tired smile on the face of adults... Gorbachev could have said 'Soviet competitiveness' and 'double-digit GNP-growth' instead. Using other phrases, he could have operated the exact same changes, similarly dismantling obsolete structures and protocols, and now alleging they interfered with a dynamic Economy.

If someone in a crowded theater shrieks 'Fire!! Fire!!', it could easily create a panic and stampede, but if that someone is the standup-artist everyone came to see, it probably won't...

These examples make it more apparent that of themselves, words don't suffice to create anything. Rather, it is something that lies beyond words infusing them with an active power. Their true significance resides in the underlying intentions of the speaker, and in the nature and scope of his social role. The creative impact of words varies widely, depending on who uses them and why. To put it more broadly, it is in the nature of the consciousness that birthed them that we find their true meaning.

Now consider how differently the masses decode the words of a scientist, compared to for instance those of a politician. We all know the latter is engaged in a project of managing and giving shape to human society, insuring that our institutions function optimally and problems are solved. His favourite words are 'We Need Change!', and there can be no question that's indeed what he's after: he wants to operate a change in the environment. We also know that he must seduce us, if he is to get elected, and that he must garner support for his policies and stances. Therefore, it becomes apparent to most people that the words of a politician must always be decoded. What is the politician really saying and why? What is he after? Is he trying to put his adversary on the spot? Is he justifying bailing out the banks? Is he attempting to create support for another war? Is he simply lying?

Invariably, political discourse is pregnant with ulterior motives, and we all know it. But now think of the scientist... Suddenly, the entire dimension of intentionality fades out of the picture. The masses assume that the primary intention of Science isn't to change anything in the environment, but simply to understand it better. It is true that new scientific insights DO modify society in very real ways, because there are usually practical applications to them, materializing in cars, airplanes, computers, cell-phones, or in laws taxing farting cows who produce CO₂ ... But innovation isn't taken to be Science's ultimate objective. Rather, it is an application or collateral effect of insights that were pursued as goals in themselves.

Webster/ Science:

"a: knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method.

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b: such knowledge or such a system of knowledge concerned with the physical world and its phenomena.”

The ultimate function and aim of Science, we are told, is to understand more of our world, discovering and reporting truth objectively. Because a scientist's work is inscribed in that logic, we perceive no other underlying intention in his discourse. Hidden ulterior motives may be rampant in the world of Politics, or Law, but we have no reason to suspect foul play in the words of a scientist, nor do we need to decode them: he is simply informing us of facts.

Science Is Objective, the masses chant in unison. Science Works, and We Know So Much More Now... Scientific discourses are conflated with Truth itself, with Gospel, and the words of any scientist are assimilated by the masses literally, as incontrovertible fact. Because most people are very much exceeded by the mega-complexity that subtends any scientific fact, they are not in a position to process how it was established. For instance, when scientists inform us that 'Pluto has a tenuous atmosphere consisting of nitrogen (N₂), methane (CH₄), and carbon monoxide (CO), which are in equilibrium with their ices on Pluto's surface' (Wiki), we are pretty much out of options. We can't verify it.

Society's members ignore all the precise technicalities and esoterics of it, and take over all the big lines and main conclusions scientists reach about Life, Nature, Matter, Reality, everything... By the time people leave school, they are familiar with a vague, ballpark notion of atoms, DNA, disease, the history of organic Life on earth, the structure and age of the Universe and so forth. They know very smart people have figured out an amazing lot about pretty much everything and thankfully, they can spare themselves the trouble of checking it all... There is no ulterior motive apparent in scientific discourse, and the scientist has no intentions other than to expand human understanding. He is simply a voicebox of Truth itself. Or so the masses believe...

What if a scientist's ACTUAL intention is to further his own career, which can only be accomplished if his work is inscribed in a dominant paradigm that isn't remotely 'objective'? What if most scientific facts presuppose an entire structure of assumptions, practices and prior facts that periodically collapses in 'Kuhnian Revolutions'?

If scientific discourses do NOT emanate from a Higher Entity of Truth, but from other quarters, then the masses are in fact using a flawed prism when 'processing' the words of a scientist... Scientific discourses are assimilated in the minds of the masses, classified as 'true' and 'incontrovertible fact', as if they were Divine Revelation. Critical processing is therefore almost completely bypassed. Just what this entails is pretty alarming when you think about it. Outer sources are introducing a monstrous load of 'facts' about the entire bulk of Reality into lazy, switched-off, ignorant minds, of people completely stripped of any means of establishing whether they are true or not. The 'facts' are in fact accepted ON FAITH... and generate BELIEFS about all aspects of Reality.

The masses have failed to detect INTENTIONALITY in scientific discourse and historically, intentionality was pretty much considered the essence of Consciousness ITSELF.

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Imagine the implications: Unconscious Psyches that are COMPLETELY porous, absorbing a type of CONSCIOUSNESS coming at them from an external source, that pervades the entire social sphere and all aspects of daily living...

Unsurprisingly, this notion of intentionality is of interest to Philosophy. Wikipedia states:

“Intentionality is a philosophical concept and is defined by the Stanford Encyclopedia of Philosophy as “the power of minds to be about, to represent, or to stand for, things, properties and states of affairs“. The term refers to the ability of the mind to form representations and should not be confused with intention. The once obsolete term dates from medieval scholastic philosophy, but in more recent times it has been resurrected by Franz Brentano and adopted by Edmund Husserl.”

It is easy to see beliefs affect not only how we see Reality, they also create it. For instance, a widespread belief that Islam is extremely dangerous might very well provoke war. Belief in the existence of lethal viruses is readily translated into vaccination-campaigns, proliferation of aggressive pharmaceuticals, actual death and social panic... A very fundamental belief shared by a majority of people is that they are little more than evolved apes, and Marx himself pointed out how Darwin had provided his own work with a basis in Science and Nature. Next, a monstrosity was born, of comrades ruling over a giant bleak concentration camp of human resources, and countless millions perished in goulags... They were irrelevant human cadavers, meat and bones...

Beliefs have a shaping impact on Reality. They MATERIALIZE in Reality, and generate self-fulfilling prophecies. The belief that Islam is very dangerous leads to war, which in turn creates an ACTUAL danger, because islamists are now shooting at people, or blowing things up.

Crucially, once the belief has materialized, has become real, the masses largely cease to identify the impact of the prior discourse, which generated the belief in the first place. While most people can grasp intellectually that words and discourses can indeed create, they seldom apply this insight a posteriori in their daily reality. They no longer notice how a Reality, when it has materialized and become very real, could have been birthed from their prior beliefs, that were instilled by prior discourse...

This is why early propagandists of the Islamic Threat, who back in the 80s starting writing best-sellers around the notion of a ‘clash of civilizations’, are today considered ‘visionaries’. The idea is that some bright luminaries were sufficiently astute to FORE-SEE the future, and it occurs to few that they may have been provided with knowledge by higher powers intent on GENERATING the problem... That these puppets weren’t foreseeing a problem, but CREATING it, or helping to create it.

The Ego goes by its Reality Principle... Just like a wild animal isn’t given to ponderous musings about the evolutionary history of its environment, but is focused on surviving and thriving in it, the Ego deals with present realities. The masses simply go by the

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constat that in Reality, Islamism has indeed become dangerous: the facts show it. The shaping impact of prior discourses is forgotten, or is considered 'prophetic', but what's the relevance of a prophecy when it has already come to pass? People need to move on because after all, they live in a world of Realities: real bills, 40-hour jobs, real problems... They don't have all that much spare time and energy to reserve for literature, Science, Philosophy and other endeavours of the mind...

So while society's members may intellectually grasp that words can indeed create, and that discourses can generate mindframes and set in motion chains of events, the ultimate base reference must always be current reality. It is impossible for an Ego to wrap itself around the notion that its reality was generated by an endless succession of prior discourses, that materialized in the social spere, giving rise to events, mindframes, beliefs and new discourses, in an endless spiral.

And even though the words of a politician are less credible to the masses than those of a scientist, they tend to affect society with the same power... Because regardless of what people think of the man and his standards, a politician's words end up MATERIALIZING in the social sphere anyway. As Foucault constantly pointed out, political, scientific, financial, legal, penal, medical and ALL institutional discourses ultimately work in unison, to generate strategical power-relations in society...

Scientists put out the global warming narratives, and the politician promotes the new social programs and tax-laws to 'save our planet'. Likewise after 9/11, the politician goes into warmongering-mode, and scientists confirm that the WTC-buildings indeed came down because of plane impacts... It is because all of society's institutions combine into a power super-structure, that the words of ANY social prominent are invested with that same power to shape our world...

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Let's take an elaborate example of how discourse can indeed impact society, giving new shape to it. Because the objective is to convey a VERY PRAGMATIC understanding of what is going on in our world, NOT to merely play with thoughts and produce abstractions.

So, let's think about 9/11... Authorities put out a narrative of islamic terrorism presenting a world-threat to Freedom and Democracy. Terror-'discourse', if you will... Next thing we know, we are suddenly living in times of war abroad, and at home things have very significantly changed too, and in an incredibly short time-span...

Most people already forgot what life was like before 9/11, in the 80s for instance. How different people were! It seemed that in this care-free decade, everybody was going about his own business, and opportunities were everywhere. You could be and do whatever you wanted, and life was easy. Today, we all know somewhere deep down that a dark shadow is hovering over the social sphere, but most people prefer not to dwell on it...

Events on the world stage show a frightening reality of chaos, senselessness and violence, and in a strange new way, it doesn't seem anymore like we're merely reading headlines

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about some heavy shit going on elsewhere, far away from our own homes... It now seems that a certain darkness has invaded the very air that we breathe. Destructive forces are sensed everywhere, not only on the world stage but also in our own streets, in our daily lives. People have changed in ways that would have been unimaginable back in the 70s, and dismal cultural realities are emerging all around us. Porn, paedophilia, perversion, violence, crime, chaos, exploitation, decadence and vice have exploded everywhere...

It therefore doesn't seem too odd to people, and perhaps even desirable, that Authority's presence in the social sphere should have become much more pronounced. Today wherever we turn, we are constantly confronted with cameras, police forces, security-personnel, and sometimes even military men with automatic guns. It all feels like chaos and violence could in fact erupt anytime in any Western democracy, more so because it already did in Greece. Explosive destructivity is brewing everywhere, right underneath the surface, underneath the thin veneer of Civilization. Our own streets are becoming dangerous, and they now indeed need to be patrolled. Because if they weren't, the shit could hit the fan very quickly...

It suddenly becomes alarmingly easy to envision a perfectly clearcut scenario, that prior to 9/11 would never have occurred to us, or at least not be seriously contemplated. Back in the 80s, our main idea of totalitarianism was either archaic Soviet Communism, or else futuristic dystopian visions belonging in the realm of science-fiction. We simply couldn't picture the transition from the realities of a modern, enlightened, globalizing world to dictatorship. Now, it's almost as if we're waking up from a dream, suddenly seeing, or mostly sensing, how Orwell's 1984 could indeed easily materialize in Reality... It no longer takes a deep thinker, a visionary genius or a paranoid schizophrenic to see what really has become pretty evident, and has already been pointed out by many. Namely, this sequence:

the Cold War dominated the second half of the 20th century. Communism was heavily associated with contagious ideology, infiltration and subversion, but its threat was essentially localized, mappable, having materialized in the bleak, ominous Soviet Union, and its satellites. Communism was geographically delineated, NOT an abstraction. Though representing a threat, the threat was based elsewhere, allowing people in the West to largely feel they were evolving through a free, benign and safe part of the world, where social life could just go on and unfold naturally. The problem seemed, in a way, distant.

Nevertheless, communism and the SU had a huge impact on life in the West, because it spelled wars all over the world, justified government secrecy and national security at home, and its alleged threat was even the basis of all space programs. Communism has affected our Reality and our consciousness in so many ways that you wouldn't know where to start... And it was of course very disconcerting that jewish intellectuals in the West were all crazy in love with Marx... Often, they were actually blatant communists, like Oppenheimer who amazingly, was put in charge of developing the very atomic bomb that was supposed to guarantee peace, and keep communism at bay...

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The threat of Mutually Assured Destruction became our guardian angel: the Soviets would never attack, because if they destroyed us, they would be destroyed too... This was the 'happy' mindset we were raised into from the cradle, and it of course always came with that nagging fear that a Soviet ruler could actually be or become psychotic, or that nuclear war could be provoked by some accident or misunderstanding, some foul up. This fear is illustrated nicely in a Genesis-video from the 80s called 'Land of Confusion', where Ronald Reagan is seen lying in bed with wife Nancy, trying to call his nurse but pushing the wrong button...



That was considered funny back in the 80s, and probably today too... But is it really? Less so when you realize that entire generations were raised under this threat, that was simply SET UP from A to Z, to control us. Even today, only a very small minority is aware of how the Bolshevik Revolution and the entire Soviet system were engineered by the same elites who the run the West. Because elites already own everything since ages, the nationalistic logic is just a promoted illusion. Elites of course think globally, which is why today nation-states are disappearing, as everything is melted together into a global soup. And who is stirring the pot?

There's was something strange about it all, about this entire Cold War, but the masses preferred to close their eyes to the bigger realities around them, in a dissociative way. It's very telling how a Soviet soldier was never perceived with the hatred reserved for a nazi, an arab, or a Vietcong-opponent. The menace of the Soviet Union became in fact secretly fetishized and sexually tinged, as if the enormity of its power, scope and

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ideology completely exceeded the hate-capacities of any mere mortal, and operated a masochistic submission instead. The SU was the enemy, but what a formidable one!

It seemed Western media and cultural elites were always shrouding the SU in a mystique, and never sought to mobilize our anger, outrage, or to instill the vision of an evil empire. Although eventually, that's exactly what Ronald Reagan called it in 1983, when support was needed for the Star Wars program. At this time, the stage for the SU's disintegration in 1991 was already set anyway.

Very occasionally, Western leaders voiced some such critique of the SU, but it's easy to see that Soviet leaders weren't remotely as demonized as Hitler was for instance, especially AFTER 1945. Keep in mind that today, McCarthyism is considered a dark page in American history, an 'irrational witch-hunt', when communists and deviants were indeed ALL OVER THE PLACE in the 'free world', pulling strings. McCarthy was an alcoholic pawn, whose crusade was designed to fail. Jewish homosexual Roy Cohn became his main attorney and played a big role in the hearings. Cohn was a plant...

So it was as if we were purposefully being kept in a state of AWE. The Soviet power that actually, we ourselves had funded, was constantly flashed at us, really as something you could only secretly admire and look up to... Observe how communist figures like Lenin, Stalin, Mao, Fidel Castro, Chue Guevara or even Trotsky are depicted in the West... They are cultural icons, NOT monsters. This is why Warhol made portraits of such figures, but of course never of Rudolf Hess or Hitler himself...

Or think about the Beatles' song, Back in the USSR (you don't know how lucky you are, boys). Mc Cartney himself stated, in 1980:

"It was a mystical land then."It's nice to see the reality. I always suspected that people had big hearts."

Yeah, 'mystical' indeed... It really becomes perplexing to use such descriptives when we remember we're talking about a bleak, dehumanizing system that tortured and butchered untold millions. As we all know, the SU was by far the most murderous terror-regime in human history... Why did all Western cultural elites coat this living nightmare in a Hollywoodesque glamour, of sex and power, sensuality and adventure and spies? Why was the illusion continuously upheld that whatever the excesses, communism was also about social justice and the plight of the poor man and the worker?

Something was profoundly wrong somewhere, and very perplexing indeed, but the common man didn't dare explore the glaring paradox further, sensing it would open too big a can of worms... So people held on to a more childish, very simple view of this Cold War, of a straightforward, classic geopolitical conflict, of a nation A and nation B bickering over land and spheres of influence. Nothing Europe or the US hadn't seen before...

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And then, communism very suddenly collapsed. And at once, a new threat surfaced on the World Stage but this time, it was much more diffuse...

The new problem was no longer primarily associated with a mappable region, but with Islam itself, a world religion... This created an entirely novel phenomenon because from the 1950s onwards, millions of Muslims were invited to come work in Western nations, where they have since settled and produced new generations. Only after Islam was taken into the hearts of our very democracies, like a Horse of Troy, were we told of its massive danger, that we had forgotten about since the Crusades.

A new narrative had started emerging in society in the late 80s and early 90s, and it was only solidly cemented a decade later, with 9/11-discourses. Suddenly, we were faced with a threat that no longer had an exclusive home-base in a distant country, but had taken root all over the world. Though not every Muslim is a terrorist, he very well COULD be... This is the message everyone today is familiar with, and of course it means that there are millions of POTENTIAL terrorists amongst us...

It has been pointed out by many thinkers that the Islamist threat surfaced PRECISELY when the Soviet threat disappeared, almost as if a void needed to be filled. Those who have done their homework know that the SU as well as Islamic terror were of course both funded and engineered by the West. Anthony Sutton has conclusively documented the funding of the SU by Wall Street, and his work isn't seriously contested by anyone. Former National Security Advisor Brzezinski actually wrote in his 1970 book *Between Two Ages: America's Role in the Technetronic Era*:

"For impressive evidence of Western participation in the early phase of Soviet economic growth, see Antony C. Sutton's Western Technology and Soviet Economic Development: 1917-1930, which argues that 'Soviet economic development for 1917-1930 was essentially dependent on Western technological aid' (p.283), and that 'at least 95 per cent of the industrial structure received this assistance.' (p. 348)"

And everybody knows Ben Laden worked for the CIA. Materials abound about Western government-funding of islamic 'rebels', who are provided not only with weapons but even with training. This case needn't be made here, everybody knows it unless they really don't want to.

Today we are told our democracies are facing a new threat and the problem is, its most acute danger doesn't reside in some far away nation, but right at home. IN the Free West... Imagine the implications: it means of course war at home. Authorities must wage war against the enemy IN our democracies... This mindframe has an inevitable implication: that authorities must wage war against our democracies THEMSELVES. And that is exactly what they're doing...

Who can deny that the Patriot Act constitutes a massive attack on Democracy, and opens the road to Tyranny? We have all seen alarming emerging practices in the US, of torture, illegal detainment, and all kinds of violations of Constitutional Rights. Suddenly, a sliding slope between Democracy and Tyranny has drifted into view, and 1984 doesn't

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seem all that far in the future anymore... Now, for the first time, we can actually picture it, not just as a movie, but in Reality.

Of course, the Islamic Terror-discourse is embedded in a larger approach to 'security-risks' that makes ALL of us suspects. Islamism is merely the main pretext to push a logic through, the point of which is not just to control Muslims, but everybody. Christian religious fundamentalism, psychiatric disorders, teen angst... anything could really present a threat to our safety, and even to our lives. Extreme radicalism, random violence and destruction could in fact emerge from any quarter, at any time. It's not like these things are written on people's faces... It's not because Muslims are potential terrorists that the rest of us are harmless...

What if a housewife is depressed and blows up a bus? What if a Boeing-pilot is sick of it and crashes his plane filled with passengers into a mountain range, or even a city? What if a white introverted teenager erupts into a school with an automatic weapon, and starts mowing down kids? We are ALL security-risks... The system is institutionalizing a way of relating to society's members that can readily be likened to a prison-logic, only WE are the inmates under surveillance...

Most people prefer not to entertain such gloomy thoughts, or to 'be negative', and got used surprisingly easily to the cameras, to the cops and security-officers everywhere, to regulation and new laws, and even to chips in their pets. Of course, it is a well-know saying that people will get used to anything, even to gulags. And things aren't THAT bad yet...

The majority finds confirmation of significant remaining freedoms in the availability of sex and myriad consumer-options. When you focus on the bright side, it seems that things really can't be all that bad after all... This is how a majority is reacting, but even they are familiar with Edward Snowden, or Ron Paul, and aware of the relation between terrorism and loss of civil freedoms. They know it's possible that their internet-messages are being captured and analyzed, that psychological profiles are being established, and that someone they'll hopefully never meet is watching them...

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Remember that what we're talking about here, is a 9/11-narrative, and the social, civilizational change it sparked. By generating a certain discourse, authorities also generated very significant social change, events, and new mindframes...

Words have a very powerful effect on consciousness, especially when they are spoken by authority-figures... Our entire consensual reality is ultimately underpinned by an intricate maze of words structuring Civilization... This structure is constantly changing, a process that is manipulated by elites in control of the dominant discourses that emerge in society.

Like many high-profile individuals, Foucault was made aware of this structure, that supports his work, and that underlies our social reality. And the masses are UNaware of it, because they are UNconscious egotists. But they are all the same functioning in a

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reality generated by the structure, and therefore familiar with it at other levels of their being. When Bush said: “Either you’re with us, or you’re with the terrorists”, we all picked up at least subconsciously that we were being threatened, and that the world would significantly change...

The actual foundation of Foucault’s work is in fact located in the subconscious of the masses, whose Egos are therefore inadequate for processing his discourse correctly... Foucault’s entire work exploits the consciousness-gap that exists, between the masses’ monolithic reliance on a petrified Reality Principle, and an occultist’s occupation of shaping it. To social engineers, authoritative discourses are what a spatula is to a sculptor... The objective is SHAPING our human world, to which our Ego is adapted... This is why countless big corporations pick slogans along lines of ‘for a better world’, ‘smarter world’, ‘world of tomorrow’, ‘building a new world’, and so forth. It’s because they are part of a PROJECT. And so was Foucault...

His role was to simply disclose to us all how Evil owns and shapes society, informing us of it in a completely normalizing way, that an Ego cannot possibly assimilate. Because Foucault occulted that he in fact didn’t share the fixated Reality Principle of the masses, his work became infused with a hypnotic quality. His actual references lie in another sphere, unsuspected by the masses, where the foundational given is never that Reality is what it is, but that it can be changed and shaped.

This way of thinking implies a fundamentally different mindset... To the masses, Civilization is a monolithic fact, that is internalized and cemented in stone in their Psyche. To people like Foucault, it’s a process, which is correct. And his business was to affect this process.

The Ego expects to find facts and insights in Foucault’s work, realizing little that it’s about something else altogether... Basically, Foucault’s job was to openly tell us that we are controlled by people who use WORDS to give shape to society, and to do so in a way people couldn’t possibly wrap their minds around. The dismal truth was put right in the open, and its explosive impact dismantled...

Just like Freud told the masses they were brainwashed, unconscious egotists, Foucault told us we were cattle in a farm, and that our realities are shaped by masters using words, discourses. The satanists who run the cattle-farm usually proceed this way: telling us openly and gloating in our faces, knowing the Ego will go in denial anyway, and at the same time adapt to the new situation. Foucault in fact NORMALIZED social control through discourses by telling us of the PROCESS, knowing that an Ego could never understand it. Because an Ego goes by the monolithic Reality Principle, that is governed by the forces of inertia. Understanding the dynamic PROCESS, of how reality is being shaped, presupposes a fundamental reassessment of the Reality Principle ITSELF. This, an Ego can never do, just like you cannot pull out the cornerstone a house is built on...

The result is that social engineers and their puppet-thinkers can today OPENLY discuss how they create our reality, in full view, and the Ego has no clue of what’s going on...

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It is required to adjust our perception of what Philosophy actually is. Just like the majority mistakenly believes Science is a value-free pursuit of Truth yielding perfectly objective facts, they misinterpret what Philosophy is all about.

When we combine the fact that words can create, with the fact that philosophers produce discourse on Civilization and Reality, a creepy intuition is stirred in the dark recesses of the mind, and we practically sense a scenario of such a monstrous scope that we prefer not even going there... Few people will see that all the bigshot philosophers of history were occultists, who were 'in the know'. They weren't just philosophizing about Life... They were producing DOCTRINES designed to affect our minds, and to shape Civilization along specific lines.

The Ego needs to stay plugged into consensual reality, and can't stray this far into disorienting realms of occult mechanisms, where all solid footing is lost and the very pillars of Reality start to crumble. If philosophers are CONCEIVING our entire social, human reality, and thereby actually CREATING it, then we are indeed living 'in the Matrix', and fiction and Reality have become one and the same. At contemplating this idea, the Ego is invaded by an unsufferable sense of dizziness and panic, as the very ground under his feet seems to melt away. Insanity suddenly looms large, the fear of collapsing into a void and disintegrating...

And so society's member prefer to consider philosophers are merely very smart people, who think about the deeper issues of Life and Reality, producing all kinds of complex, highly abstract thoughts that don't really concern us, and ultimately don't affect our daily realities. Besides, these people don't look all that threatening... They are all talk, look pretty nerdy and laughable, and usually have weird hairdos (and interestingly, seldom white beards... Perhaps because an association with patriarchy, religious fundamentalism and talmudism is expressly shunned. Is it truly striking how since Marx, himself a descendent of a long line of rabbis, hardly any philosopher sports a beard...).

Compared to a Taliban with an Uzi, thinkers really don't seem all that threatening. Moreover, they are boring. Though obviously intelligent, philosophers never so much strike us as wise or inspired leaders of the community, as some modern equivalent of a tribe's elder. Rather, they seem sterile, distant, uninspired, all ratio, all intellect. Cold abstract thinkers, who often seem stuffy and full of themselves, and their musings strike the masses as vain and pointless. People who have bills to pay simply have better things to do than listening to their ponderous abstractions, that never end up being of any use in real life.

This is the general association held by society's members, who feel that the only thing they ever really learned from a philosopher is that they're too stupid to get it. They're simply not smart enough, and it seems the fact is being rubbed in their faces.

The masses are really being kept off-premises, and for good reason... Because what philosophers are actually doing is indeed building a fullblown Civilizational religion,

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that is shaping our world in ways that are so fundamental that we just can't see it. You need to be 'in the know' to see it, and all big philosophers of history were 'in the know'.

Society's members are in fact significantly defined by the philosophies that have already materialized in society's institutions since many centuries. They now have an observer-observed problem, preventing them from seeing to what extent they were and are being shaped and controlled by words of others. Controlled NOT by guns: by words.

The truth is, big-shot philosophers aren't just stuffy hermits and introverts, who individually produce abstract works for some walled-off discipline called Philosophy. All famous philosophers were occultists building on an entire tradition and logic that aims to generate an ideological web that captures and defines social reality, and SHAPES it. Their individual works are inscribed in a much larger logic, that materializes in a civilizational project that becomes perfectly REAL...

These people use words NOT to describe Reality, but to CREATE it. And the thing is, all the incensed great minds of history were never interested in creating a worldly paradise. If their names are today so big, it's precisely because they were always on the WRONG SIDE. What they were after, was a Beastly system. Their own state of consciousness was profoundly degenerate, and their influential words furthered Evil's objective. Because society has significantly progressed on its beastly trajectory, people like Kant and Hegel are today considered giants of the mind...

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All the existing and constantly emerging categories in human society, and their forever changing contents, are ultimately outcomes of PROCESSES. Because an Ego is largely Unconscious, he can see the category, but never the dynamic process that birthed it. He can see the shadows on the walls of the Cave, but never their source...

Social engineers are focused on these processes THEMSELVES... To them, it isn't the content of the category that matters, but how its difference from other categories can be exploited. The most critical difference between the sheep and their rulers, is that only the latter know that Consciousness creates. And more, social engineers apply this knowledge. There is an entire science to it...

In society's top echelons, what REALLY matters, underneath the appearances (the shadows on the wall of the Cave), is never whether you're a man or a woman, black or white, straight or gay... The only thing that counts is whether you're a player in the game of actively shaping Civilization, or whether you're merely a spectator who has no clue of what the REAL game is all about, like 99.9% of humanity...

As mentioned earlier, Civilization can be analyzed in an enlightening way as the product of the interplay of ideas and events shaping it. Words combine into discourse, and dominant discourses create beliefs. These beliefs in turn generate events and materialize in society's institutions. The evolving realities of the social sphere next generate new discourses, beliefs and events, in an endless spiral.

0. *The Power of Epistemes in the Satanic Cattle-farm*

When seeing enough of such relations between words and Reality, we become more familiar with the notion of how formulating dominant ideas may actually be GIVING SHAPE to the social sphere... Words, creating beliefs, materializing in Reality, just like...MAGIC!

What if social engineers make use of such ‘magic’, producing discourse specifically designed to GIVE SHAPE to our world? What if society’s members, in their Egos, always take the shape of the world for granted, like some monolithic Reality, and social engineers have a completely different perspective, where only the shaping-game ITSELF counts? The sheep always taking a manufactured reality for granted, while the wolves are doing all the manufacturing?

Awareness that discourse CREATES Reality can of course be APPLIED to steering Civilization along a certain path. This is the grand project of satanists and occultists, those who control society... The scope of this project can not truly be grasped even by most prominent thinkers, even when they are well-aware of serving some hidden design controlled by very powerful people... Because to really get how this works, it is required to understand the interplay between the human Psyche and Reality, and when the bulk of the Psyche remains UNconscious, the observer-observed problem stands in the way. People like Hegel and Marx knew what they were doing, but a man like Foucault didn’t have significant insight into these matters...

Usually, prominent stars in any field are merely provided with ‘a little knowledge’ by their masters, and are generally aware of a few main lines of how things really work in the world. They know society is owned by a select group of chosen people, who have the power to create wars, financial crises, or to decide who becomes famous, and who doesn’t. They pull all strings in society... The masses are being lied to about many things, as elites focused on giving shape to society generate all kinds of mayhem in the world...

This much many prominent people know, but few can really process the implications. Even if they know they are lying to the masses, and that lies provoke certain desired changes in the social sphere, they are like an apprentice-sorcerer, who doesn’t really understand what he’s doing. His words create a new Reality that he couldn’t really anticipate, because he can’t wrap his mind around the scope and precise nature of the impact of his discourse on consciousness, and the monstrous radius of ensuing effects. The reason is simple: every time a Reality has come into effect, the thinker HIMSELF becomes a product of it if... he is Ego-identified. And most social prominents are of course egotists, egomaniacs who received a little knowledge...

Foucault, himself a puppet of Evil, may have known a little more than most about this elite civilizational project, and was well-aware of the massive relevance of discourse in shaping Reality. But he made sure to not enlighten us too much about just what is involved here, and actually completely distorted our understanding of this process. Because of his inverted appraisal of Good and Evil, Foucault’s largely unwitting choice for Evil, it was of course excluded that he should provide society with deeper insight

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into anything, and this was not his objective... And ultimately, nor did he have full access to such insights. Foucault never had more understanding than he was provided with by outer sources, because he was Ego-identified, and obviously associated Higher Consciousness with Death. Meaning, he himself didn't go there.

Laughably today, even most thinkers and academics apparently equate the state of oblivion Foucault sought, sniffing Poppers and getting whipped (or dishing it out?), with accessing Higher realms of Consciousness through Dionysian excess... They don't understand that perversion and morbidity don't come with HIGHER consciousness, but with a LOWER type...

Foucault by his own admission didn't even know what truth was, but he was made aware of the PROCESS... The occult process of shaping the world. He was provided with this insight but, being an egotist and a denatured product of Civilization, he couldn't work with the entire issue of Consciousness and the human Psyche, as satanist Marx could for instance. Stripped of references in Nature, and stripped of understanding of the Psyche, Foucault had no references left allowing him to discern the nature of Civilization, and had a distorted perspective of Reality and of himself. But as said, he was provided with a little knowledge...

In the social sphere, the entire notion that there could be any such thing as a Civilizational Project is completely unsuspected, and associated with paranoid schizophrenia and radical conspiracy-theory. But we're not discussing beliefs, fantasies, worldviews and fictions here. These pages are about putting together FACTS, all these facts that people prefer to ignore... Let's first try to get a VERY REAL understanding, of how social realities emerge from CONTROLLED PROCESSES. We're talking about the homosexual, so let's simply start at the beginning, when the homosexual was created by elite discourses, when the Word was made flesh... To follow, in Part 1, the actual sequence of how the modern gay man was ENGINEERED by the social engineers...

1. Creation of the Homosexual

Few gays are aware that the modern homosexual as we know him today became a known entity in society around the late 1860s.

A few centuries earlier, 'proto-homosexuals' had slowly started emerging in busy city centers, but it was only in the late 19th century that something like 'a homosexual' took definite form and received a name. Back then in Germany, 'gay pioneer' Karl Heinrich Ulrichs first came out as a homosexual, into the public limelight, and started agitating for the rights of homosexuals, causing an incredible social stir, thereby effectively mediatizing 'THE homosexual'.

Society suddenly became aware of this new creature.

In England some decades later, this presentation of the homosexual to the general public largely occurred with the extremely mediatized Oscar Wilde trials, that first showed a depraved pederast to the shocked Britons. The homosexual was a new social phenomenon; it's as if he simply hadn't really existed before...

When speaking of homosexuality, there is a key distinction to make between homosexual BEHAVIOURS, that have always existed, or at least since ages, and homosexual IDENTITIES, that have not.

Homosexual IDENTITIES are a modern phenomenon related to our current social constellation: the modern distance from Nature, the breaking up of natural communities and traditions, capitalism and the rise of isolated 'human resources', relocating to developing urban centers... Such things and others created the breeding ground from which the modern homosexual emerged in society. The birth of the modern homosexual involved a very significant revolution of social perceptions, in the famous words of Michel Foucault:

"Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species."

Indeed, formerly considered a behaviour, an act, however sinful and wicked, homosexuality now became defining of identity. Similarly to the way a witch, a schizophrenic, a sociopath or a terrorist became at some point in history the epitome of alterity, and of what you really didn't want to be, so the phenomenon of THE homosexual was birthed in the late 19th century, as if the naming of this shocking creature had been an act of creation...

The Creation of THE Homosexual

A homosexual problem was created in society in the late 19th century, when prominent elite-homosexuals Karl Heinrich Ulrichs and Karl-Maria Kertbeny launched a big media-circus, and everyone suddenly became aware of a new creature: THE homosexual. We will look into the lives of these two men shortly.

Gay activism has from the outset had one common and immutable tenet, that constituted a golden thread, and the basis for all activism: that homosexuals are ‘born different’. This is called the ‘essentialist’ position, which corresponds to the nature-part of the nature-versus-nurture debate.

The other ‘camp’, that privileges social forces and elements of nurture in causation, is called ‘social constructionist’.

The early pioneers of gaylib back in the 1860s immediately put out a ‘Third Sex - narrative’, which is an essentialist perspective, of people being born different, something like a wrong sex in a wrong body, strange creatures who were really of another species. The instant dominance of this essentialist narrative in society had the effect that homosexually inclined males aborted their entire thinking process about homosexuality, and their identities: both mainstream society AND homosexuals simply took it for granted that homosexuals were ‘born that way’, which really settled the issue, and made it redundant to further analyze such an immutable given.

As a result, the psychic and developmental, psychological dynamics involved in homosexuality were completely ignored. Society at large simply accepted that homosexuals were ‘born deviant’, and the issue was now relegated to the medical sciences and Psychiatry.

Soon, Medicine and Psychiatry held a full monolithic control over the discourses on homosexuality in society, giving rise to the extremely creepy and lethal ‘medical model of homosexuality’. The scientific and medical establishment’s focus was on finding anatomical differences, variations in hormone levels, in brain structures, and so forth.

The hugely influential Krafft-Ebbing wrote his famous book *Psychopathia Sexualis*, a forensic reference book for psychiatrists, physicians, and judges. It was written in Latin, so as to exclude lay readers, and presented saucy case histories of the worst sexual perversities. From the introduction to the first edition:

“The object of this treatise is merely to record the various psychopathological manifestations of sexual life in man and to reduce them to their lawful conditions.”

This era-defining work united all forms of sexual abnormality under the umbrella of psychopathology, thereby casting a shadow of insanity and mental illness upon all forms of non-normative sexual behavior. Much more than a guidebook to perversity, *Psychopathia*

1. Creation of the Homosexual

Sexualis played a great role in the scientific community's efforts to establish authority over matters of sexuality.

Michel Foucault in his book *The History of Sexuality* commented about the work:

"This was in fact a science made up of evasions, given its inability or refusal to speak of sex itself, it concerned itself primarily with aberrations, perversions, exceptional oddities, pathological abatements, and morbid aggravations.

Claiming to speak the truth, it stirred up people's fears...Involuntarily naïve in the best of cases, more often intentionally mendacious, in complicity with what it denounced, haughty and coquettish, it established an entire pornography of the morbid, which was characteristic of the fin de siècle society."

Progressively, with Freud and Psychoanalysis, theories of social construction of homosexuality did start to emerge in society, but could never capture the actual process, of what happens in the psyche of a child who becomes homosexual. Society, from the late 1800s to this day, has oscillated between these two positions, of nature versus nurture, essentialism versus social constructionism.

Today, most gays are in the essentialist camp, basically expecting a 'gay gene' to be found sometime soon, conclusively showing that homosexuality is indeed just a biologically coded variation, a way some individuals are born into this world: born homosexual...

*

Homosexuality was immediately considered a major pathology by early researchers, medical specialists and psychiatrists, but this is really an understatement: homosexuals were portrayed as sensationally monstrous, criminally deviant, mentally ill, diseased.

Freud and Psychoanalysis emerged in society a few decades later, and took a somewhat less dramatic and hostile approach to homosexuality. Psychoanalysis was of course interested in theorizing about psychological and developmental causes, and a 'born-that-way'-ideology left little room for speculation. Therefore Psychoanalysis didn't have investments in an essentialist perspective and theorized more freely, but ultimately always remained submissive to the aura of the hard sciences and medical researchers, who really owned the field of mental illness, sexual deviance and human aberration.

Indeed, historically the fields of Psychiatry and Medicine were linked together. Homosexuality, Schizophrenia and mental illness, Psychiatry, medical treatment and surgery together made up a monstrous universe of horrific human suffering. A universe owned by prominent social stars, butchers and deranged psychopaths, complete perverts and sadists empowered by the system.

Psychoanalysis was of course a softer 'science', and its speculation about homosexuality never offered an actual challenge to or a critique of the medical system's horrific practices;

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when push came to shove, the reality of a scalpel was obviously more compelling than a mere theory...From Wikipedia:

"Freud derived much of his information on homosexuality from psychiatrists and sexologists such as Richard von Krafft-Ebing and Magnus Hirschfeld, and was also influenced by Eugen Steinach, a Viennese endocrinologist who transplanted testicles from straight men into gay men in attempts to change their sexual orientation.

Freud stated that Steinach's research had « thrown a strong light on the organic determinants of homoeroticism », but cautioned that it was premature to expect that the operations he performed would make possible a therapy that could be generally applied.

We see here the mindset...even of Freud, who doesn't appear to have been too shocked at the idea of testicle transplants...

It is interesting to note that the term 'daementia praecox' was coined in the same era as 'homosexual': indeed, the late 19th century also saw the birth of THE modern schizophrenic. The modern homosexual and the modern schizophrenic emerged at the same time in society, in the late 1800s. BOTH became study-objects.

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As soon as 'gay pioneers' Ulrichs and Kertbeny had started drawing negative attention to the homosexual, creating scandals and a big social fuss, the shrinks and surgeons ran away with it, taking control over the entire issue. These 'medical experts' were the same people who had become so fascinated with the countless human wretches, that were accumulating fast in society's poor houses, orphanages, madhouses and clinics, undergoing horrific abuse and medical experiments.

Adding another creature to their list of appalling human dysfunctionality, the experts were now 'studying' this strange new phenomenon, THE homosexual, meaning castrating it, electro-shocking it, and somewhat later lobotomizing it. This phase of 'research' on homosexuals lasted for many decades, and is basically referred to as the 'medical model of homosexuality'.

This medical model was IMMEDIATELY created after the first homosexual pioneers had started drawing attention to the entire issue, as if that had been their actual objective. Elite homosexuals created a massive social stir and fascinatingly, while CLAIMING to fight for their 'brothers' they always felt compelled to present homosexuals as freaks. Basically, they created a HOMOSEXUAL PROBLEM in society, because only problems justify an expansion of the scope of Authority's influence.

No positive vision of the homosexual or homosexuality was ever provided, least of all by the gay activists who were always so effective in mobilizing the media. No enlightening substance ever came forth, of why a gay man was that way, what his assets were and his

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potentialities, what he could offer society, or what he could really signify in the larger scheme of things, socially, culturally, humanly.

There was something very unnatural, artificial and creepy about these early homosexual discourses, that were fully controlled by elites and the media, and by monstrous 'experts' who went about their business unhindered, studying this 'aberration of nature'.

The experts had of course abundant study-material, an entire pool to pick from, for their eery experiments. For instance, we read in a memory reported by the creepy jewish surgeon Harry Benjamin, who was involved in countless horrific experiments, reminiscing about the early 1900s:

"I do remember going, as a young person, to a lecture by Auguste Forel, whose book 'The Sexual Question' was a sensation at the time and which impressed me greatly.

I also met Magnus Hirschfeld very early on through a girl friend, who knew the police official Kopp, who was in charge investigating of sexual offenses. He, in turn, was a friend of Hirschfeld's, and so I met both men. That was around 1907.

They repeatedly took me along on their rounds through the homosexual bars in Berlin.

I especially remember the 'Eldorado' with its drag shows, where also many of the customers appeared in the clothing of the other sex. The word 'transvestite' had not yet been invented. Hirschfeld coined it only in 1910 in his well-known study. "

It takes a bit of lucidity to realize what Benjamin is REALLY reporting here... Think of homosexuals in the busy and decadent nightlife of Berlin at the turn of the century. They were COMPLETELY unprotected legally, isolated socially, and really risking their lives in an illicit nightlife, controlled by corrupt authorities. Of course, they could simply be abducted basically, by police officials, elite perverts and scientists.

Police Officials of the vice squad making rounds with sexual researchers and surgeons... Basically, the elite could do whatever they wanted to anyone who was deemed homosexual or schizophrenic. And of course, they did...

People today are very much in denial about the actual mental state and psychopathy of these past researchers, who are presented still in medical textbooks and the literature as heroic pioneers of Medicine and Psychiatry. A mild critique may occasionally be voiced in the literature about their theories and practices, and how these have today been superseded, but never in terms that convey the shocking realities of their mindset, and what it was the heros of Medicine actually did to people.

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The reality of the matter is, that deranged elite puppets were provided with massive careers and power over others, and made the most of it, cutting people up at the drop of a hat...

Whether innate or a result of Nature, the issue of homosexuality was so scandalous, dangerous and scary, so shrouded in an atmosphere of terror, that analyzing the matter lucidly was completely excluded. What was clear to society at large was that homosexuality was a pathetic and diseased condition, and also a very dangerous one...

And so remarkably, this extremely negative and pathological portrayal of homosexuals was **PRECISELY** what prominent homosexual activists **THEMSELVES** were putting out in society from the very start of 'gay activism'... Of course, these elite activists did not themselves undergo medical treatments, castration and murder, since this would interfere with their task: they were most useful to the system in generating a homosexual issue in society.

Before castrating a homosexual, you first need to identify him. He needed to become a socially identifiable entity, and this was the job of the gay pioneers: making society aware of **THE** homosexual. So they wrote their scandalous pamphlets and newspaper articles from the comfortable, idyllic settings of country-houses and mansions, and moved freely, busily through the high social echelons of society, rubbing elbows with all the cultural and political elites. They were pretty much the Larry Kramers or Dan Savages of their day.

Let's dedicate a short sub-section to each of these two pioneers of gaylib, so as to get the general idea...After all, we're talking about the foundation of gay culture here...

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Karl Heinrich Ulrichs was born in 1825 in the Kingdom of Hanover, in what is today north-western Germany, the son of an architect in the service of the Kingdom.

As a young child, he wore girls' clothes, preferred playing with girls, and wanted to be a girl. We are told his first homosexual experience occurred in 1839, when he 14, in the course of an affair with his riding-instructor.

He graduated in Law and Theology from Gottingen University in 1846, and from 1849 to 1854 Ulrichs worked as an official legal adviser for the district court of Hildesheim in the Kingdom of Hanover, until he was dismissed when his homosexuality was discovered.

He then started earning a living writing for the important Augsburg newspaper *Allgemeine Zeitung*.

And so unsurprisingly, as usual, we find the elite background. We also find early child molestation, and deranged parents who opted to dress their child as a girl rather than a boy.

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In 1862, a few years before Kertbeny coined the term 'homosexual', Ulrichs told his family and friends that he was, in his own words, an 'Urning'. He began writing about homosexuality under the pseudo 'Numa Numantius', and his first 5 essays (Studies on the Riddle of Male-Male Love) explained such love as biological and natural. Crucially, Ulrichs explained the 'Urning' as a female psyche confined in a male body. Now observe that we have two foundational cornerstones here already for gaylib: an ESSENTIALIST perspective,

-arguing it's NATURAL

-while presenting itself as WEIRD ('queer').

In his essays, Ulrichs in fact coined various terms describing different sexual orientations and variations, such as 'Urning' ('Uranian' in English), and 'Dioning' for males attracted to women. He also coined terms for the female counterparts, as well as for bisexuals and intersexuals...

Besides fighting for the rights of homosexuals, or pretending to, he was also concerned for the rights of ethnic and religious minorities, the rights of women, including unwed mothers and their children. Like today's gay activists, he was into establishing alliances with all kinds of minorities, sexual or other, which pretty much makes him a proto-Cultural Marxist besides a grampa of 'queerness'.

When Prussia invaded and annexed Hanover in 1866, Ulrichs protested publicly and was twice imprisoned. He soon began publishing under his real name and wrote a statement of legal and moral support for a man arrested for homosexual offenses. This same ploy was used by the first American gay activists almost a century later.

On August 29, 1867, Ulrichs became the first homosexual to speak out publicly in defense of homosexuality, pleading at the Congress of German Jurists in Munich for a resolution urging the repeal of anti-homosexual laws. He was shouted down.

Ulrichs in 1869 felt compelled to write 'Incubus, Urning-love and Blood Lust', in response to a particularly violent murder and rape of a 5 year old boy. It is easy to understand that an elite journalist and homosexual activist must have realized that such publicity wouldn't aid a homosexual cause... His absurd and hypocritical claim was that he intended to explore and differentiate Urning love from murderous paedophilia.

The result was of course predictable: his eager discussion of the Zastrow-case of 1869 created a profound link between homosexuality and paedophilia in the public's consciousness. For years after the trial, common people used the word Zastrow, rather than Urning.

Ulrichs can also be credited with the first explicitly homosexual vampire-story, called 'Manor'...

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The second gay pioneer was Karl-Maria Kertbeny, who was born Benkert in 1824 in Budapest, and later in life changed in his name, presumably because Kertbeny had a more aristocratic resonance. He was an Austrian-born Hungarian journalist, memoirist, and human rights campaigner.

His family moved to Budapest when he was a child, and he was equally at home in Austria, Germany and Hungary. Among his acquaintances: Heinrich Heine, George Sand, Alfred de Musset, Hans Christian Anderson and the brothers Grimm.

Being only in his early 20s, he already had an amazingly influential circle of friends, including:

-Sandor Petofi (1823-1849), considered Hungary's national poet, who was a liberal revolutionary and one of the key figures of the Hungarian Revolution of 1848.

-Moric Jokay de Asva, also known as Maurus Jokai (1825 – 1904), a Hungarian dramatist and novelist. His mother was descended from the noble Pulays.

-Ferenc Deak de Kehida (1803 – 1876), Hungarian statesman and Minister of Justice. He was known as 'The Wise Man of the Nation'.

And now just observe Kertbeny's trajectory: we are clearly dealing with a male version of Mata Hari or something, NOT a random homosexual:

He fled the Hungarian Kingdom, criss-crossed Italy, arrived in Switzerland in 1847 and then Paris, where he met Heinrich Heine, Bakunin, George Sand, Alfred de Musset and other celebs. He changed his name in that year from Benkert to Kertbeny, a Hungarian name with aristocratic resonance. In that same year, he sailed to London, where he started working in the British Museum to set up the Hungarian Books and Manuscripts section.

A year later, he was working as a journalist in Berlin, where he became acquainted with Alexander Humboldt, famous Prussian geographer, naturalist and explorer and also, the younger brother of the Prussian minister, philosopher and linguist Wilhelm von Humboldt (1767 – 1835). Kertbeny was also acquainted with the Grimm Brothers and Goethe's lover Bettina Armin. As you see, NOT a random gay guy...

Kertbeny coined *homosexualität*, *monosexual*, *heterosexual* and *heterogen*, the latter term referring to sex with members of another species, meaning animals. He began to write extensively on homosexuality, motivated, he said, by an 'anthropological interest' combined with a sense of justice and a concern for the 'rights of man'.

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And so we find that these two men, who laid the groundwork for the homosexual equation in society, were well-connected elite pawns, a bit TOO well-connected in fact. They were used to create and give shape to a basic homosexual issue in society, that of course significantly defined our present. As you see, it was all designed to shock people, and to create maximum trouble from the outset. Both men were degenerates on Evil's payroll, and they were doing A JOB. All those who came after them were too...

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These actors of course needed a THEME justifying their social agitation. When social engineers want to take control of any emerging phenomenon, they generate a fuss around it, chaos, and then bring order to it, by capturing it in words. These words affect the social sphere, which in turn shapes the particular phenomenon. What was required to kick off this process was a good reason, and because social engineers control ALL of society's institutions, not just the media and its actors, creating such a reason was easy. It was merely a piece of legal text that started this entire massive gay fuss, that has been lasting for 150 years now. Please observe just how easy it is, in a pyramidal social structure, to profoundly affect the entire social sphere from above, through really minimal means.

Paragraph 143

Paragraph 143 is the legal text that created all of this at the outset, and constituted the rationale for Ulrichs' and Kertbeny's social agitation in the first place.

Amazingly, the Napoleonic Code, which from 1810 was the legal instrument in a number of European nations, had actually DECRIMINALIZED homosexuality in France, Italy, Belgium and Holland and parts of Germany; it laid down no penalty for sodomy or homosexual acts, which is kind of stunning when you think of it: it means 200 years ago in these countries, men with homosexual desires could ALREADY THEN go about their sexual business without fear: there was in fact NO PROBLEM!!

Many gays in the world today would without a doubt be quite satisfied with such a situation:

nobody was worried about homosexuality, it was no big deal, it wasn't discussed and it wasn't penalized. Men either got married with kids, or stayed single. Either way, they could engage in sexual acts with other men or develop erotic friendships without fear of imprisonment.

What more do men with homosexual desires really want? Of course, men couldn't marry a man, create a male/male family unit and adopt kids, but how many men really want that anyway?

Aren't things simple? If wise and human rulers and policy-makers go by the principle that it is preferable not to repress consensual acts between adults of the same sex, then just decriminalize homosexuality and YOU'RE DONE. No fear, no hate, no social fuss, no media-circus...Everybody simply goes about his own business, and men with homosexual desires find their own ways of developing male/male friendships, organically, naturally. What a perfect scenario! Of course, it wasn't to be...

200 years ago in these mostly Protestant nations, homosexuality basically wasn't a problem, at least not a penal one. But then, problems were simply CREATED, as usual

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by elites. An entire mediatic circus was engineered around a legal paragraph in Germany's penal code, which suddenly focused public interest on the issue of homosexuality, and basically led to 150 years of homosexual tribulation in the West.

The historical sequence of events is as follows: in 1794, Prussia introduced the Allgemeines Landrecht, a major reform of laws replacing the death penalty for homosexuality with a term of imprisonment. Paragraph 143 of that Code says:

'Unnatural fornication, whether between persons of the male sex or of humans with beasts, is punished with imprisonment of six months to four years, with the further punishment of a prompt loss of civil rights.'

In France on the other hand, the Revolutionary Penal Code of 1791 punished acts of this nature only when someone's rights were injured (i.e., in the case of a non-consensual act), which had the effect of a complete legalization of homosexuality. The code punished only rape, child molestation, and public outrage to *bonnes moeurs* (indecent behavior). In matters of sexual acts, the same guiding principles of the civil rights agenda of the Declaration of the Rights of Man were upheld:

"All that is not expressly forbidden by the law is permitted."

In the course of his conquests, Napoleon exported the French Penal Code beyond France into a sequence of other states such as the Netherlands. Napoleon had abolished the Holy Roman Empire, and the German state of Bavaria became a kingdom, adopting the French model. In 1813 all prohibitions of consensual sexual acts were REMOVED from its lawbooks.

Europe had seen much war and was being constantly rearranged by the rulers, and in 1871 the German Empire was founded, comprising Bavaria and Prussia amongst many more small kingdoms and states, that were unified into the new Empire. Of course, newly unified Germany needed a unified penal code too.

So a problem had arisen: some German states such as Bavaria had adopted the Napoleonic Code, while others, Prussia for instance hadn't; while homosexuality had been decriminalized in Bavaria since 3 generations, in Prussia it was still penalized under paragraph 143.

What happened next, is that the Prussian kingdom, worried over the future of the paragraph as Germany was unified into a new empire, sought a scientific basis for this piece of legislation. The Ministry of Justice assigned a Deputation für das Medizinalwesen ("Deputation for medical knowledge"), including famous physicians such as Rudolf Virchow and Heinrich Adolf von Bardeleben.

Though these physicians stated in their appraisal of March 24, 1869 that they were unable to provide a scientific grounding for a law that outlawed zoophilia and male homosexual intercourse, homosexuality remained penalized anyway. Despite the medical deputation's recommendations, Bismarck submitted a draft penal law in 1870 to the North German

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Confederation that retained the relevant Prussian penal provisions, justifying this out of concern for “public opinion”:

“Even though one can justify the omission of these penal provisions from the standpoint of Medicine as well as on grounds taken from certain theories of criminal law – the public’s sense of justice (das Rechtsbewußtsein im Volke) views these acts not merely as vices but as crimes [...].”

On January 1, 1872, the penal code of the North German Confederation became the penal code of the entire German Empire. Because of it, sexual intercourse between men now became a punishable offence in Bavaria again.

The new Paragraph 175 of the imperial penal code specified, almost verbatim from the Prussian article 143 dating from 1794:

“Unnatural fornication, whether between persons of the male sex or of humans with beasts, is punished with imprisonment, with the further punishment of a prompt loss of civil rights.”

THIS became the rationale for the entire media-circus that was to follow, and that suddenly brought homosexuality into the public limelight and turned it into a political and societal issue.

The earliest ‘gay activists’ had really started raising their voices against the Prussian paragraph 143 a bit earlier, back in the 1860s. Karl Heinrich Ulrichs and Karl Maria Kertbeny are today seen as pioneers of the gay rights movement and they both had an elite background. These well-connected deviants were the first to give a public face to THE homosexual, and applied the exact same principles that we still find today in gay activism:

making a lot of noise, pretending to fight for social justice, while really shocking the collective with weird and perverse ideas about homosexuals that simply hadn’t occurred to anyone. These two men were the Dan Savages of today, suddenly creating social momentum around an issue that really hadn’t been one in society, until a few well-placed politicians MADE it one with a single legal paragraph of text, that became a massive source of debate and mediatization.

Very crucially, Ulrichs and Kertbeny in this process formulated a vision of THE homosexual man. Up to that point in time, it hadn’t occurred to anyone that homosexuality was anything but a sexual act between men. Suddenly, society was faced with a new, bizarre, and very alarming creature: THE HOMOSEXUAL.

Remember the following points about Kertbeny and Ulrichs:

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- these men were **EXTREMELY** well-connected
- their sexuality was deranged
- they emitted a view of homosexuals that was **BOUND** to affect the public negatively.
- they considered homosexuality an **INNATE** issue, meaning a **BIOLOGICALLY-BASED IDENTITY** ('essentialism'), rather than a behaviour.

These features you **ALWAYS** find in gay activism, although Kinsey's work brought the fourth point on a sliding slope (more on Kinsey later). It's as if the entire equation was **DESIGNED** in high places for a purpose: to politically **CONTROL** the issue of sexuality by making a massive deal over it, whipping up public sentiment and outrage, and modifying society in the process.

So you can conceive of the creation of the homosexual as an act of social engineering: it starts with **NAMING**, **DEFINING** a new category, 'entomologizing' 'species' like scientists do... Then, you create **VISIBILITY** of that species. Subsequently, the issue takes momentum in the social arena, as people are being driven to fall into the one category or the other, whereas such categories simply didn't exist before.

But for such an issue to really mobilize society, what is always needed is a 'good' reason; society's members **ALWAYS** need a 'good' reason, and they are always provided with one. People needed to be made to understand **WHY** homosexual activists were agitating: a justification was needed, and it came in the form of a discriminatory legal article.

And so after generations of depenalization of homosexuality, after generations of it **NOT** being a big deal, a legal paragraph was simply slipped into the penal code, which generated an entire societal transformation: homosexuality became illegal, gay pioneers now had a reason to agitate socially, and the homosexual was created, and so was the heterosexual too...

What had been no big deal at all for generations suddenly became a massive social issue...**ALL BECAUSE OF A PARAGRAPH**. Can you see how easy it is for elites to generate a situation in society, by simply writing such a paragraph?

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It's important to understand that there had never been such a thing in Europe as a 'gay phenomenon', at least not an obvious one, until the social, mediatic campaign started. If there had been, the Oscar Wilde trials in England wouldn't have been such a media sensation, nor the gay pioneers in Germany. Everybody was **SHOCKED** back in the 1860s and 70s, when the term 'homosexual' was first coined, because people were being confronted with something **NEW**, a new entity: **THE** homosexual.

It is well-documented that in Europe, the modern homosexual basically emerged in the 17th and 18th centuries in busy city centers, and became noticeable and identified in

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popular culture, in the social arena, in the 1860s and 1870s. Before, he simply hadn't existed as an identified social entity.

People simply hadn't been aware of such a thing as 'THE homosexual', like people 70 years ago wouldn't have been aware of suicide-bombers, or autists or aids-patients.

What has always existed, or at least since ages, were homosexual ACTS, NOT IDENTITIES. There was no noun associated with a man committing such acts, and there was no incidence on his sense of masculinity or identity. Homosexual acts were often but not always penalized. They were mostly considered 'wicked' or sinful, but there was no such thing as 'A homosexual'. In Foucault's words:

"The nineteenth century homosexual became a personage, a past, a case history, and a childhood in addition to being a type of life, a life form, and a morphology, with an indiscreet anatomy and possibly a distinct morphology."

Cohen:

"What distinguishes the emergence of 'the homosexual' during the second half of the 19th century is that it became inseparable from and incomprehensible without its 'normal' twin, the heterosexual. It signals the emergence of a distinctly counternormative category."

It is true that as Foucault reports, when the entire media-circus started, homosexual acts were now explicitly associated with homosexual identities. Virulent social pressures now fixated THE homosexual into a pathological identity imposed upon him from the outside, and the discourses in fact created precisely what they claimed to be so worried about: a monster. The impact of these early social discourses was critical and foundational in creating our modern conception of a 'gay man'. But this topic deserves more attention than Foucault gave it, and we need to make this matter more real...

It is hopefully understood that the homosexual wasn't metaphysically created, through some Genesis-type event, of God creating Adam out of thin air, simply by the sound of His Voice... This analogy actually DOES have some merit, because the voice of the media indeed DID make the modern homosexual take on much more definite form as 'a species'. But it wasn't a creation 'ex nihilo'... It is a fact that before the media-campaign, the homosexual hadn't received a name yet, and hadn't taken on a fixed identity in the social sphere. But this is not to say that he hadn't existed previously altogether

Rather, this birth was a PROCESS, that had really started a few centuries earlier, when societal transformation began to constellate a breeding-ground for homosexuality. It seems likely that homosexual IDENTITIES must already have started materializing then, long BEFORE dominant cultural narratives about 'THE homosexual' were fabricated and disseminated throughout the social sphere in the late 1800s.

Already a few centuries earlier, something like 'proto-homosexuals' must have started to emerge in the busy city centers, prowling for 'gay sex' with anonymous human resources.

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Something about social life was oppressive and depressing, and more men were falling prey to the dark thrill of engaging in this 'sin', in this 'wicked act'...

It seems probable that certain harmonized homosexual mindframes' and cruising-techniques were already then materializing, even if they remained marginal and discreet. Nothing of the scope of a full-blown 'gay subculture' existed, but some homosexually-inclined men must simply have become more adept at identifying sexual opportunities. Soon, they found their ways to certain alleys or quiet city parks at dusk, acquiring more proficiency at detecting and bedding suitable sex-partners...

It is inevitable that such men shared a certain logic, a specific frame of mind, which means there was already then some dimension of IDENTITY to the homosexuality of such 'proto-homosexuals'... If only because of the fact that the homosexual act was committed in such an other-worldly setting, of vice in the dark underbelly of the sleeping, oblivious city... These men weren't just fantasizing, it all became very REAL, materializing in illicit, real-life experiences, lightyears away from anything that could belong in the world of a regular guy...

To many such males, there must already have been a sense of identity budding from their sexual taste. Because the very act required mobilizing a different mindframe, that couldn't be combined with the rest of social life. It required in fact a dissociation, not necessarily of the radical Jekyll/Hyde-type, but sufficiently significant for the individual to engage in something of a 'double life'... In day-time, he was a 'normal', respectable citizen, perhaps quite unremarkable, and a bit dull and reserved... But when night came and darkness fell, his juices would start to flow and an intense excitement would come over him. An hour later, having washed and changed, he walked the streets with hasty step to his destination, suddenly almost looking like a different man... That evening, he would engage in lusty, steamy, slick saucy sodomy, in seedy dark places no gentleman suspected could even exist...

In an unnatural, increasingly anonymous social sphere of pretty alienated human resources, the mere need of homosexually-inclined males to find partners necessarily led to the acquisition of certain psychological specificities, skills and priorities. Such males needed to navigate through tricky social settings and situations, and would have something of a secret life, and a secret self. They constantly dreamed about meeting other males to engage in more wicked, illicit pleasures...

The point is that more than just a 'homosexual act' must have been involved, even then... In a post-feudal 'judeo-christian' world, engaging in homosexual acts necessarily entailed having something of a double-life, so there was bound to be an incidence on the sense of identity too...

The specific social developments that generated the emergence of these 'proto-homosexuals' needn't be detailed here, and can be subsumed under one overarching phenomenon: as society's distance from Nature increased, homosexuals multiplied.

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How remarkable that such a simple equation isn't even hinted at in the literature... How ostentatiously is this obvious relation ignored by social scientists and philosophers! And we needn't be surprised... Of course, it opens up a can of worms so monstrous, that suddenly even Foucault's entire work seems designed to cover up its lack of real foundations...

Crucially, the modern homosexual man didn't emerge in natural, simple societies, or in rural Europe; he emerged in the BUSY industrializing city centers, where the link with Nature was weakest and tight, traditional human communities had largely disappeared... Today's gay man is in fact very much a modern creature...birthed as society's distance from Nature became more pronounced. This is a critical point to remember. Dominant discourses put out by the social engineers took control of this emerging phenomenon.

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And so these early gay activists were never charismatic examples, who gave male/male love a good name. They were actors, agents, doing a job. Their job was to mediatize homosexuals, claiming to represent their interests, which were exclusively interpreted in terms of civil rights. The homosexual was suffering enough and deserved equal rights, the early gay pioneers ceaselessly argued.

In this process, over the decades, a face was being given to homosexuals, and ultimately a shape to their 'culture', a culture shaped entirely by authorities and the media. These mediatic gay activists were always very well-connected individuals. They were not at all average 'gay guys' from the street, who somehow got together and naturally started to agitate for gay rights and eventually obtaining media coverage. These were well-connected, trained and mentored individuals, who were offered a massive social stage right from the outset. People like Ulrichs and Kertbeny were from elite circles, and had an entire mediatic and political infrastructure behind them from the start.

Likewise, in the 1940s in the US, the 'modern father of gaylib' Harry Hay wasn't a regular homosexual either: Hay was a trained communist, whose parents used to dine with Herbert Hoover. His father worked for Cecil Rhodes, the man after whom Rhodesia was named. The Hays also were close to the Guggenheim-family.

Look into the backgrounds of famous gay activists and you never find a regular family, but always the elite-connection. Even famous Barbara Gittings, whose activism started in the 1950s, and who was a rather plain and seemingly sincere gay activist, still had a diplomat as a father...

These people were actors, theater puppets on the social stage, people with very specific backgrounds, creating a new social reality. The vision they transmitted to the masses was invariably designed to shock: it could never be acceptable. Basically, the gay pioneers always demanded acceptance of their own monstrosity, that especially in the early days they often admitted to MOST willingly. By design of course...

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Famous agitating homosexuals never had a clue of why they were homosexual, and had no interest in the issue of causation at all. They never brought any depth to their homosexuality, that was clearly experienced as something that had simply been bombarded onto them, by Nature, from birth. They were morally sick from birth, and the first to admit it. Yet society had to treat them humanely...

This message was put out over and over in the social sphere, an extremely negative discourse, that is the foundation of gay culture. While the APPARENT project is always 'civil rights', the ACTUAL project is always making sure the masses will loathe homosexuality. The ensuing chaos allows for more law-making, modifying society along lines that are being detailed as we go.

These gay pioneers NEVER attacked the medical system or Psychiatry even though that's where all the actual attacks were coming from. A full century passed, before homosexual activists at long last did suddenly start attacking Psychiatry, in the late 60s and early 70s. Using extremely disruptive and carnivalesque techniques that really made gays look insane, it took no more than a few years to sway Psychiatry. The reason is simple: because the Sexual Revolution was well underway, a psychiatric stigma on homosexuality significantly impeded immersing society into an overload of sex, porn, vice and decadence. Social engineers intent on moving society into a pornographic age had simply made all the right phone-calls for the unlisting... With the help of intelligence-agencies, a few handfuls of hysterical gay actors changed the world, and homosexuality was unlisted from Psychiatry's DSMIV in 1974.

Like so many episodes of gay activism, it had been a staged intelligence-operation that wasn't a real confrontation at all. Social engineers had simply decided that the time had come to DEMOCRATIZE homosexuality. The Stonewall Riots and the unlisting of homosexuality from the DSMIV were intelligence-operations designed to change culture. For those interested, these two key episodes are exposed as hoaxes in Parts 2 and 3...

That's how the entire thing started, and how homosexuality became such an incredibly big deal. And so we really needn't be surprised at how today, the entirety of gay-culture is shallow, completely lacking roots, insights, essentials... What is there to gay culture today, except the political program and the slogans?

The entirety of gay activism and 'liberation' was always designed and controlled by elites, engineered by think tanks and intelligence-agencies. Gay activists were mentored, controlled agents used as fronts. Today, we see the pathetic fruits of all that work: a dysfunctional, laughable, tragic caricature of a social model for male/male sex. A propaganda-model that doesn't work, and that has transformed modern gay man into an ignorant, bitter, moralistic apparatchik stripped of depth. And also stripped of an actual gay social life, because the priority of 'equality' has today made a 'gay ghetto' redundant...

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So it is important to have something of an awareness of how discourses and views emerge in society, from the contributions of key players who are mediatized and influential. Discourses on homosexuality NEVER emerged from regular homosexuals organizing themselves from 'grassroots-levels', as we are always being told. Indeed, in the history of gaylib, the phrase 'grassroots' comes up constantly, which is pretty ridiculous when you take a second look at the connections and backgrounds of key gay activists.

Ultimately, such discourses end up defining social perceptions and with that, the conditions in which homosexual lives can unfold in society. These conditions will also significantly impact how this homosexual will feel about himself, defining him and his place in society. It is easy to understand that when society castrates and forcefully medicates homosexuals stripped of civil rights, this will inevitably generate an anguished, fearful, pathetic type of homosexual, who will prove all the pathologizing discourses right in a self-fulfilling prophecy, a closed feedback-loop.

The identity and features of the homosexual become significantly defined by what society is told about homosexuals, and by the social circumstances that are being generated. All these elements can be, and always are, CONTROLLED. Elites controlled an entire social process, which in fact not only defined the features of the emerging homosexual, but EQUALLY of the 'heterosexual'. Indeed, when 'the homosexual' was created through media-agitation back in the 1860s, it also affected the 'heterosexual', who hadn't existed before either. In fact, the word 'heterosexual' was coined after the term 'homosexual' was introduced in society.

Because homosexuals were portrayed from the start as deranged, depraved monsters and sick men, the average heterosexual became heavily defined by his fear of being like homosexuals...Society's 'straights', who because of their socialization were already in a dire psychological state, now became even more messed up, because suddenly there was this homosexual menace, the fear of being oneself like these inverted pansies, these perverts.

Now that THE homosexual and THE schizophrenic had become social realities, people were being provided by culture with a very critical message: of how NOT to be, if you didn't want to get locked up and/or butchered. This fear, of complete loss of civil rights and social isolation is a defining feature of the modern heterosexual male, who EQUALLY emerged in that era. The term 'heterosexual' is meaningless and wouldn't exist without the 'homosexual': that thing which he is not.

And so today, the modern heterosexual is well potty-trained indeed! He is terrorized of being 'abnormal', and will readily go along with the socialization program. The straight identity is in a fundamental way linked to the gay identity by opposition and otherness, the one significantly defining the other, just like schizophrenia is a key reference in defining 'normalcy' and mental health...

And exactly like schizophrenia, which has preoccupied countless experts for 150 years or so, homosexuality is still much discussed, especially in a moral sense, of whether it is good or bad, but nothing at all about it has been clarified. Since a century and a half, both

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‘conditions’ have been introduced by elites into public consciousness, endlessly debated, and yet today no one understands the first thing about either the one or the other. It is all so mysterious to society’s members, who figure science will probably elucidate these things soon...

Consider that when issues take such momentum in society as homosexuality has, yet remain so completely shrouded in vagueness and lack of understanding, that what we have on our hands is an observer/observed problem: neither schizophrenia nor homosexuality can be understood when we are positioned in the consensual social paradigm. This really should come as no surprise, since our system actually openly tells us that the overwhelming bulk of our psyche is UNconscious.

But I expect that many readers may be experiencing difficulties grasping this issue of homosexual acts versus homosexual identities. Perhaps you’re thinking: what’s the big deal? Some men engaged in male/male sex before the word homosexual was coined, and so they do today. Maybe 300 years ago such men weren’t called ‘faggot’, ‘gay’ or ‘queer’, but that’s just semantics; why would they have been any less homosexual than today’s gay man?

Also, it may be difficult to see how the heterosexual is related to the homosexual, and how the one in fact defines the other. We will get into this matter in much more detail when the essence of gayness is ultimately discussed. For now, suffice it to say that again, we need to think in PROCESSES. A new category was created, and it created a new binary: a gay/straight binary. The discursive emergence of THE homosexual in fact set a new standard for masculinity, which actually in turn created MORE homosexuality...

An Example of how a New Binary creates New Social Realities

As the social sphere is constantly being modified, people’s IDENTITIES are being modified too, because we adapt to our changing surroundings. When new movements and new categories are created in the social sphere, then people are affected, as is society, on numerous levels. Let’s invent a simple scenario that will clarify just what is involved here:

today, there is an epidemic of obesity, and many people have gotten used to stuffing themselves with junkfood. This is a relatively recent, modern development. Look at footage of the 50s or 60s, and you’ll see very few obese people.

Now just imagine, we’re back in the 1950s, and the media suddenly start making a monstrous big deal about junk food and fat people. This didn’t happen in reality, but it could have. Suddenly society’s members are told that those people who eat hamburgers are JUNKFOOD-ADDICTS...

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A phrase is invented, and this phrase doesn't refer to the ACT of eating a hamburger...Instead a new NOUN is created, that refers to a new category of people: those people who eat hamburgers.

Imagine also that this media-campaign is HIGHLY virulent. It comes with medical reports and pictures of just what the colon tract and the bowels of fat people look like. It also comes with a resounding moral outcry, whereby society's members are told that these people are prone to numerous diseases and conditions, which costs a lot of money to society.

The obese are presented as depraved, selfish monsters who are obsessed about one thing: stuffing their fat bodies with more junk, rather than constructively participating in society.

To make matters worse, imagine also that in times of war, the military adopts a new circular banning fat people from service: they are not fit to fight for their nation.

The media shows a shocking award-winning photo that is widely disseminated, of a veteran in wheelchair passing by a hamburger café, featuring two giant fatzos sitting on small chairs almost collapsing under their weight, attacking a plate full of junkfood. The fatzos' chins are shining with sauce and the veteran looks away, his noble face staring into the distance, at perhaps the horrors he has seen...

Through such means and others, an entire media-craze is created, whereby it is made very clear to people that no man in his sound mind would at this stage eat junk at all, just like he wouldn't take heroin. Because it has become obvious that you get addicted to junk. You see the scenario? And now what happens?

While formerly, many people would OCCASIONALLY eat a hamburger, they suddenly start feeling uncomfortable about it, more so if they're already on the chubby side. Entering a hamburger joint becomes embarrassing, especially when hearing the barely disguised remarks from passers-by:

"Look at that fat ass, needing another fill!! Hey fatzo, why don't you give up that junk and fight for your country like the rest of us?"

Soon, the act of eating hamburgers becomes concentrated in a subset of the population: if the media-programming is sufficiently powerful, most people will give it up, and only some will keep at it. ONLY a minority of people who really can't resist will now keep feeding on junk, and in a new, different manner: more guilt and stress are now involved, which for instance may give rise to secret binges and unsightly predatory attacks on the fridge at night.

Eating hamburgers, even a single one, now becomes associated with this remaining visible minority, a minority that in fact looks increasingly shocking: fat, ugly, guilty, pathetic, monstrous... This monstrous evidence in turns keeps the 'straight-feeding' population 'straight', and off the junkfood. Moms and dads now whisper to their young ones in the

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street, when a fatzo passes by: “See? That’s what happens when you eat hamburgers: you become a monster. Do you want to become like him?”

Whereas a rigidly ‘straight-feeding’ population formerly didn’t exist, it does now. Because an identity was created: THE junkfood-addict.

In our society, such a category actually DOES exist, and we’ve all heard the phrase ‘junkfood-addict’. And just like gays and blacks, fat people have also engaged in organized activism, with slogans like ‘fat is beautiful’. The difference is, that a true big fuss was never made by the media over fatness and obesity; in fact, it rather suits the system to have an unhealthy population...

This example shows what CAN happen, when a new category is created by the social engineers, and presented to the public as sufficiently monstrous: then a subset of society’s members will be made to fall into that category, while a majority does everything it can to KEEP FROM falling into it.

Thus new forms of behaviour and even NEW IDENTITIES are created, affecting BOTH ‘junkfood-addicts’ AND ‘straight eaters’. Exactly like BOTH ‘schizophrenics’ AND ‘normal people’ were affected by the creation of THE ‘schizophrenic’. Exactly like BOTH ‘homosexuals’ AND ‘straights’ were affected by the creation of THE ‘homosexual’.

The identities of people in the one category start to significantly affect the identities of those in the other: the straight-feeding population wouldn’t even exist without that thing which they are not: the junk- addict. Oppositionality and otherness between these two created categories can now be exploited, as both ends of a spectrum are played against each other, conferring a significant amount of control over BOTH to... the social engineers.

It’s an entire SOCIAL PROCESS, and the engineering of this process is the very object of SOCIAL ENGINEERS, who have socially-engineered today’s gay identity into existence... thereby also significantly defining the features of today’s straight man. (Just think of how terrified the average straight man is of being ‘abnormal’...).

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From the earliest days, homosexual discourse was political, rhetorical: it targeted legislative change through humanitarian appeals to social justice. But the more early ‘gay’ activists talked and the more they agitated, the worse things always got, almost as if legislative change was merely a pretext for a PR operation, the REAL purpose of which was to make homosexuals look bad.

There was a suspect contradiction, between the passionate humanitarian appeals of homosexual pioneers for social acceptance on the one hand, and the EXTREMELY negative portrayal of homosexuals on the other. A modern parallel can be drawn in today’s politically correct crusade against racism, which is constantly urging us to not be racist, while at the same time the media program us 24/7 with the threat of Islamic terror, and societal upheaval due to mass-immigration.

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In terms of PR, if giving homosexuals a good name had been the actual goal, the strategy of early gay activists was clearly counter-productive. In an era of consumerism and mass-media, why did gay activists never think of appealing to people like Bernays, Freud's nephew and advertising/social engineering guru, who had gotten a generation of women hooked on cigarettes? Why not use basic advertising techniques to stick a positive face on homosexuality?

The reason this never happened was because it was never the purpose to create ACTUAL acceptance of homosexuals. The purpose was social upheaval only, translating in increased political control.

THEY, the early activists THEMSELVES were the ones telling society they were sick, freaks of nature. But that they had to be accepted anyway... Such was the strange message of gay pioneers. Since no positive vision was ever formulated about the homosexual, gay activists 100 years later, at long last, could come up with no more than this in terms of substance about the homosexual status:

offering an unlisting of homosexuality from Psychiatry's DSMIV in 1974, as a modern acceptable basis for a sense of gay identity. Of course, it was considered an incredible 'victory'... 'Tens of millions of homosexuals gain an instant cure', the scream headlines ran at the time.

Think of what this really implies: gays are today considered 'sane' because the American Psychiatric Association (APA) no longer considers them mentally ill: this is the SOLE reference gays have today about their psychology, moral state and mental health, about who they are: they need a reference from PSYCHIATRY.

Why? Well, because they don't have any reference OF THEIR OWN of course. They don't even know who they are, or why they're gay...

Instead of crushing this monstrous establishment of Psychiatry, that is still poisoning tens or hundreds of millions of people today, and has butchered many more, gays STILL accept the moral authority of this sadistic and psychotic bulwark of oppression. Observe that all the fuss that has been made since over a century about society's oppressiveness has eroded many institutions -the nuclear family, morality, the nation, Christianity etc -but of course Psychiatry is still thriving...

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After the initial agitation, the homosexual was socially created, and the medical model firmly in place. The experts now controlled the issue, and society at large was somewhat in shock. For many decades, homosexuality wasn't mentioned much in daily life anymore. This suddenly changed, as a second critical and disastrous piece of text was drafted in World War II, allowing the social engineers to bring the homosexual equation into a new phase, by now making it everyone's business.

The American military ban on homosexuals during the second world war had an incredible impact on social perception of homosexuals. With this ban, society's members were really told that homosexuals weren't even fit to fight for their nation. Of course,

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this marked the minds of all men for generations: it created a horror of homosexuals, loathing, hatred...

It all happened as follows:

In 1940, in conjunction with the peacetime draft, the military adopted psychiatric screening. President Roosevelt had received a memo from Harry Stack Sullivan and Winfred Overholser suggesting a screening-process for identifying potential soldiers who could be prone to suffer from mental health issues. The claimed intent was to help prevent a situation that occurred after World War I, in which men by the thousands required treatment for mental health issues, including hospitalization, which had resulted in a tremendous financial cost and burden. (Remember all those veterans with 'post-traumatic stress syndrome'...Canon Fodder, is what they are to their rulers...).

President Roosevelt agreed, and had these two psychiatrists draw up guidelines, which became known as Medical Circular Number One. Within one year, both the army and navy had revised these guidelines, adding homosexuality to the list of deviations making people unsuitable for service.

Interestingly, Henry Stark Sullivan, the initial proponent of screening, was himself homosexual, and in fact considered that homosexuality in itself should NOT bar a potential recruit from military service. You always find this pattern in gaylib, that the actions of prominent homosexuals THEMSELVES have so many unintended consequences... You are to believe that society is being modified by homosexuals who NEVER anticipated or intended any result of their own actions...

And so the revision of Sullivan and Overholser's Circular resulted in this military ban, which referred to homosexuals and those engaging in homosexual acts as sexual psychopaths. This military stance remained in effect for decades, of course affecting society's men and the public imaginary profoundly, and is basically the historical backdrop of all the Don't Ask Don't Tell-debates half a century later.

The net effect of all this, is that the status of homosexuals changed around the time of World War II. Prior to this point, identifications with homosexuality were primarily individual experiences, and as mentioned, something of a social taboo. The actions of the military and the federal government boiled down to attempting to identify homosexuals and remove them from military positions, which of course created massive paranoia and helped define homosexuals as a deviant group.

Early in the war effort, thousands of homosexuals were given dishonorable discharges. Later, for those who had served in the war, a new category of discharge was created, a "general" discharge which was neither honorable or dishonorable. The labeling and singling out of these individuals by the government helped to create minority status of homosexuals as group. Society's men were now made excruciatingly aware of just what terrible consequences homosexuality came with; homosexuality now came with COMPLETE DISHONOUR.

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While before, the discussion of homosexuality had largely been limited to scientific, literary, intellectual, and interested circles, and therefore didn't really concern the average man, a link was now established between the military and psychiatrists, which brought the issue into every man's immediate field of consciousness: the military categorically declared homosexual behavior and "proclivities" as incompatible with military service.

Imagine the psychological impact on society's males... It is easy to understand the monstrous smear now associated with homosexuality in the minds of men fighting and dying for their nation (or believing to be).

The psychiatric profession now dedicated itself to screening out homosexuals and also, promised to treat the "problem of homosexuality", which was perceived to affect the individuals discharged, and the society that would receive them...

And so we find, as we usually do, that an influential homosexual HIMSELF had really generated a very unfortunate development for society's homosexuals: we are told this military ban on homosexuals was an unintended result of the actions of homosexual psychiatrist Harry Stack Sullivan. Interestingly, Sullivan had been involved in a relationship with James Incoe, who was 20 twenty years his junior. When they met in 1927, Sullivan was 35 and James was 15 years old...

Are you seeing the picture? A piece of legal text here, a Circular there, and it affects the lives of millions. Elites can simply GENERATE a homosexual issue in society, a homosexual PROBLEM. This is precisely what they've done, and usually, they use elite homosexuals for the job...

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So until WW II, homosexuality was pretty much a social taboo, something that existed but was better not discussed. Then, it became everyone's business, something every draftee was being confronted with. Homosexuality was now acutely present in public consciousness, and so the time was ripe for a second wave of gay activism... Harry Hay set up the Mattachine Society in the US. This time, it would soon lead to 'gay liberation'.

Throughout the fifties, communist agents and mentored agitators started bringing homosexuals in the public limelight again. The dynamic was a civil rights struggle, very similar to black liberation, that was equally a civil rights movement controlled by agents such as Martin Luther King and Rosa Parks, who both had undergone significant communist training... This second wave of homosexual activism ultimately led to the Stonewall Riots, an intelligence-operation that ushered in the modern era of gayness. Let's take a closer look at who these people were...

Post-WW II Gay Activists

Harry Hay already liked to say back in the 1950s that gays didn't know who they were. They never knew and they still don't. Observe this fascinating and most enlightening excerpt from an interview with Harry Hay, taken on his 80th birthday, on April 7, 1992.

"Interviewer: When did you first become aware of the need for an organization like The Mattachine Society?

HH: "I first began to feel the need for a brotherhood of people like me, though I wasn't quite sure what that meant, when I was 14 in 1926.

I'd known for quite some time that I was different from the others but I didn't know how or why or what it all meant. Then I was 14 and suddenly I discovered what it all meant and from there on out I always wanted to get a brotherhood of people like me together.

I: So your intent with The Mattachine Society was the formation of a brotherhood?

HH: Yes, and in this brotherhood we were going to find out who we were.

In those years we weren't even in The Encyclopedia Britannica. We didn't know anything about ourselves. When we began The Mattachine Society we were in the process of developing a positive gay identity.

We wanted to see ourselves as good people. The first time we sat down to meet we didn't even know what to ask each other.

I: What turned out to be the question everyone wanted to ask?

HH: Everyone was just curious. You see, The Mattachine Society was really not the first of its kind, but in the groups before everyone would just drop out after five meetings or so. We needed a vehicle by which to get people to come together.

I: What was it?

HH: We started to talk to each other, specifically about the Kinsey Report and we began to realize we had more in common with each other than we had with our families.

It was exciting and all of a sudden no one wanted to miss a meeting. We wanted to know each other's experience and a brotherhood was beginning to develop. At that point we weren't thinking politically, we were thinking about who we were and what we had in common."

Now what's the common thread here?

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Well, it's obviously COMPLETE ignorance, a COMPLETE absence of references. Not even a beginning of an actual grounded sense of identity. No understanding, no body of insights at all... Since homosexuals 'didn't know who they were', can you see how easily this allowed to shape an entire social movement, a gay identity, a gay culture, a gay program, simply by being the first to organize gays? The first to decide how homosexuals WERE NOW GOING TO BE?

How to do this?

Simple, you focus on Kinsey, on civil rights, on visibility-actions, you use anti-war protest as a front, you organize and agitate and soon, you've generated an entire social movement... Society's homosexuals, who had no other example, nothing else to identify with or to mobilize for, no knowledge and no gay social life, became influenced and defined by the only homosexuals they saw on their telly screens: gay activists.

Starting in the early 1950s in the United States, the energies of society's homosexuals were now being channelled into controlled pathways, that were opened by the social engineers: media-actions and civil rights campaigns. The civil rights struggle of gaylib, and the visibility of homosexuals it offered, of course also shaped the ideas and identities of homosexuals in this process... As always, people became defined by what pop-culture and the media were showing them: a certain type of homosexual, who knew nothing, wasn't attractive, wasn't funny, whined a lot, but was surprisingly adept at agitating for civil rights...

And the question that comes to mind is: HOW in fact did these homosexual leaders know so well how to agitate for civil rights? Let's now take a closer look at the foundational, main homosexual organization of the 20th century: founding father of modern gaylib Harry Hay's Mattachine Society.

Remember that after the first wave of homosexual activism in the late 1800s, the issue had largely become a social taboo. The medical model was firmly in place, homosexual activity was illegal, and blackmail and police entrapment were big risks for any homosexual. Homosexuals in society were socially isolated, and pretty scared; they had no ways of organizing themselves, and didn't even think of doing any such thing, since it merely would mean the loss of your job or even prison.

And so the entire field was lying wide open: homosexuals were mute and invisible in society, and the system could now simply set a homosexual movement up, using its agents. That's exactly what happened: after a few generations of trauma and isolation, homosexuals were now organized into a political movement spearheaded by agents.

Since Harry Hay was the man associated with the first main homosexual activist organization, who really started mainstream gay activism after the second World War with his Mattachine Society, he is usually named as the 'modern father of gaylib'. Merely providing some readily available basics about this man and his society, you will be

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shocked to see just how obvious it becomes, that gaylib was owned by the outset by social engineers.

Now just look at these facts about Harry Hay, that you'll easily find confirmed in many mainstream sources: they aren't secret. These facts inform us about the intelligence-operation, the social engineering effort that he started, and that forms the basis of modern gaylib...

Harry Hay (1912 – 2002) was a trained communist and political organizer, who'd spent years organizing labourers and seasonal workers in the fields. With the Mattachine Society, he started organizing homosexuals for mediatic operations, of course with the full backing of intelligence agencies, the media and elite networks.

How well-connected Hay had been, and what an exciting life he had, already decades before he started the Mattachine! In Los Angeles in the early 1930s, Harry Hay met Will Geer (Grampa Walton), a gay actor, singer, and CPUSA activist. Hay and Geer became lovers. Hay joined Geer in doing support work for the ILWU-led San Francisco General Strike (1934), and became involved in the CPUSA. We are told that due to Hay's substantial talents as an organizer, and with his theatricality and humor, he became a very effective CPUSA-activist.

Observe that communist organizations were indeed all over the place in the 'Free West'... Indeed, when all the key players in for instance the Manhattan-Project were communist jews, was McCarthyism REALLY an 'irrational witch hunt'? How remarkable that the second half of the twentieth century was defined by MAD, the threat of mutually-assured destruction, yet the FBI didn't mind that Oppenheimer was a communist jew... Did it really come as a surprise that the Soviet Union soon had an atom bomb too? (McCarthy was a chosen puppet whose job it was to attack a gigantic ACTUAL problem, in a way that was designed to fail).

Hay taught courses at the California Labor School, and played a significant role in the 1949 election of Ed Roybal, the first Latino elected to the Los Angeles City Council following WWII.

In California, Hay also organized "Bachelors for Wallace", the first gay political group to involve itself in an American election. His actions helped carry a precinct with a large gay population for Henry Wallace and the Progressive Party in the 1948 presidential election.

He also raised the issue of Progressive Party support for a sexual privacy law in exchange for gay votes. The idea was to define gays as a voting constituency with specific political needs, basically, to create the notion of gays as a political force.

As you see, Hay wasn't just a starry-eyed gay nobody, although he always liked to generate that illusion, with disingenuous piffle: *"We sat there, with fire in our eyes and*

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far-away dreams, being Gays,” he fawned, describing the first meeting on Nov. 11, 1950, of what would become the Mattachine movement.

Hay’s drivelous, fawning stories about his own activism always sharply contrasted with the extreme effectiveness of it, and the massive organization behind the machinery, that obviously involved intelligence-networks. To follow, just some trivia, that will paint a picture of Mattachine. Hay stated that the early Mattachine members,

“felt that if we made bad mistakes and ruined the thing it might be many, many years before the attempt to organize Gay people would be tried again. So we had to do it right, if possible. That’s why we operated by unanimity and were very slow moving.” (“Gay American History”)

The five founders were Harry Hay, Rudi Gernreich, Dale Jennings, Chuck Rowland and Bob Hull, a leadership core that met weekly. These men hardly were five regular homosexuals who had no clue of worldly realities. Quite clearly, Mattachine was not exactly a ‘grassroots’ organization;

Mattachine founding-member Gernreich had been forced to flee fascism in Vienna.

Founding-member Dale Jennings had worked to defend Japanese-Americans detained in U.S. internment camps during World War II.

Founding-member Rowland had been forced out of his job as an organizer with the American Veterans Committee because of anti-communism.

Clearly, these men were not exactly regular gays getting together and organizing themselves... Quite on the contrary, these poor oppressed gays immediately took head-on MASSIVE SOCIAL ISSUES, such as the “Lavender Scare” for instance, which was becoming a sensational component of the McCarthyite anti-communist “witch hunt”.

So Mattachine ITSELF was a communist body, and the Senate was making public its report rooting out “sexual perverts” from government employment:

”These were the days of the House Un-American Activities Committee (HUAC), and California had its own anti-communist investigating committee.

The head of this committee, Jack Tenney, held highly publicized hearings throughout the postwar years.

It so happens that the two organizations in which Hay was most active, People’s Songs and the People’s Educational Center, had already come under its scrutiny.” (“Making Trouble,” John D’Emilio)

We are told that this inhospitable political environment shaped the organizational form of Mattachine: it became a secretive, clandestine operation... As mentioned, Hay had

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a lot of labour-organizing experience, and already some experience with respect to homosexual organizing, through his Bachelors for Wallace-campaign. The original 1948 plan for Mattachine had been an above-ground organization similar to the “Bachelors for Wallace”-model. Instead, he now proposed an underground organization. As Hay revealed to interviewer Jonathan Katz:

“The first thing we did was set up a semipublic-type discussion group, so you didn’t have to reveal yourself if you didn’t want to. Only certain persons would be invited at first, but later they’d be invited to ask some friends.” (“Gay American History”)

When Katz asked Hay where the idea of the underground organization came from, Hay replied:

“In July 1950, I was still a well-sought-after teacher of Marxist principles, both in the Communist party and the California Labor School.

I was teaching a course in music history at the Labor School, and was dealing with the Guild System and the Freemasonry movement, particularly at the time of [Austrian Hapsburg Queen] Maria Teresa, when to be a member of the Freemasonry was to court the death sentence.

Both Mozart and Haydn had been Freemasons, courting punishment.

This is also the way the Communist party had moved as a political organization in 1930-37, when it had been truly underground.

I thought of the Freemason movement and the type of Communist underground organization that had existed in the 1930s, which I had known and been part of.

So I began to work up the structure specified in the prospectus from the old left and, interestingly, was not too different from that structure employed by Algeria in its successful liberation struggle with France in the sixties.”

(Yes, what an interesting, fortuitous coincidence indeed!)

“(…) The 1948 prospectus outlined the basic idea. The 1949 version described how we would set up the guilds, how we would keep them underground and separated so that no one group could ever know who all the other members were and their anonymity would be secured.”

It all sounds PRETTY PROFESSIONAL, doesn’t it? What do you expect from a communist cell run by intelligence networks... The founding-members created a centralized organization with five levels —known as “orders”— of leadership with, in the words of John d’Emilio (who incidentally, claims homosexuality is inborn):

“increasing levels of responsibility as one ascended the structure and with each order having one or two representatives from a higher order of the organization.

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"As the membership of the Mattachine Society grew, the orders were expected to subdivide into separate cells so that each layer of the pyramid could expand horizontally.

As the number of cells increased, members of the same order but in different cells would be largely unknown to one another." ("Sexual Politics")

Describing the first organizational attempts, Hay stated:

"We talked about the prospectus of the foundation, made our contacts with a fighting lawyer, who had defended one of us in court on a Gay charge, applied for a preliminary charter for a nonprofit corporation, and began (as of late November 1950) to have our discussion groups." ("Gay American History")

In spring 1951, the leadership core—the "fifth order"—formally changed the name of the organization from "Society of Fools" to the Mattachine Society. Why this name? Hay:

"One of the cultural developments I had discussed and illustrated in my Labor School class on 'Historical Materialist Development of Music' was the function of the medieval-Renaissance French Sociétés Joyeux," Hay recalled. "One was known as the Société Mattachine.

These societies, lifelong secret fraternities of unmarried townsmen who never performed in public unmasked, were dedicated to going out into the countryside and conducting dances and rituals during the Feast of Fools, at the Vernal Equinox.

Sometimes these dance rituals, or masques, were peasant protests against oppression—with the maskers, in the people's name, receiving the brunt of a given lord's vicious retaliation.

So we took the name Mattachine because we felt that we 1950s Gays were also a masked people, unknown and anonymous, who might become engaged in morale building and helping ourselves and others, through struggle, to move toward total redress and change."

As you see, the Mattachine Society wasn't a grassroots-network, but an intelligence-operation.

*

As Harry Hay points out, they didn't know who they were, although this didn't exactly apply to Hay himself of course: Hay knew perfectly well what he was. At least a few of the Mattachine-leaders must have been well-aware that they were AGENTS... But such agents are always controlled by higher powers, which often reflects in serious personal issues. These men set up the modern homosexual movement. What kind of men were they? Here are some interesting details about 3 of these 5 members. From the Tangent Group's gay website:

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"Bob Hull is described by his last lover, a psychologist, as being a depressed type. During years in therapy, Hull's personal psychiatrist actually employed an amphetamine-type stimulant in order to overcome Hull's reluctance to open up.

Returning home after these sessions, Hull was animated to distraction and used alcohol to come down—an emotional and psychological seesawing routine that, undertaken on a regular basis, surely took a toll.

When his lover of seven years felt the need to separate from Hull for personal reasons, Hull was faced with either living alone, which he couldn't abide, or seeking out a new mate, which he found daunting as he approached middle age.

Although his friend Stan Witt stood by him, Hull allowed a crippling introversion, and an aversion to confrontation—nurtured in childhood by his excessively pacific mother—to prevail.

Just days after finding himself single, and a month before his forty-fourth birthday, Bob Hull killed himself. It was May 1, 1962: International Workers' Day."

Ah, another suicide...Happens so often doesn't it, in high places?

Founding member Chuck Rowlands actually created a church at one stage. From the Tangent Group website:

"The result of those semi-private explorations was the Church of One Brotherhood (...) the name lifted from ONE's slogan, "A mystic bond of brotherhood makes all men one" (Thomas Carlyle). "

ONE was the name of a homosexual organization, spin-off of Mattachine. Observe how bizarre it is, that homosexual activists would set up a church, and just what weirdos these people really were. More importantly, we're obviously looking at an intelligence-network:

"ONE notified Rowland February 21 of the board's motion to sponsor "religious group-therapy meetings" via its social services arm, but by that time Rowland's church was three weeks old, and he, naturally, declined to spearhead the project, although he felt his church could "complement" ONE's work."

"ONE's Dorr Legg recalled to author Paul D. Cain that Rowland—tainted by his leftist roots—saw the church as a strategy towards respectability.

Kepner embellished: Rowland had conceived of the church as a First Amendment "shield" to organize behind in the event of a crackdown on undesirables. (Rowland was, in fact, at that moment being investigated by the FBI for something he'd written in ONE Magazine in November of 1955.)

Rowland's small church began its short life with an ambitious list of more than 50 committees and social services. In what turned out to be a last gasp, it launched a sort of

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Crusaders v.2, an “entirely non-liturgical” “youth affiliate” for social activists, dubbed The Prometheans.

By early 1958, for reasons that are obscure, the church folded. Sometime later Rowland suffered a nervous breakdown. Legg told Cain how Dr. Evelyn Hooker, who’d included Rowland in her pioneering 1954 study of gay men, had said bluntly after seeing him: “He’s gone.”

Rowland’s mental health returned, and in January 1960 he appeared at a ONE educational conference: on a panel titled “The Homosexual in the Community” and in a staged reading of James (Barr) Fugaté’s *Game of Fools*.”

For Rudi Gernreich, we can use these telling words from Wikipedia:

”Rudi Gernreich (August 8, 1922 – April 21, 1985) was an Austrian-born American fashion designer who introduced the single-piece topless monokini in 1964, and had a long, unconventional, and trend-setting career in fashion design. He was also an early gay activist who helped fund the early activities of the Mattachine Society.

Gernreich was born in Vienna, Austria. His father was a stocking manufacturer who committed suicide when Gernreich was eight years old. Gernreich learned about feminine fashion in his aunt’s dress shop

Gernreich was featured on the cover of *Time* in December 1967 with models Peggy Moffitt and Leon Bing. The magazine described him as “the most way-out, far-ahead designer in the U.S.”

He was a strong advocate of unisex clothing, dressing male and female models in identical clothing and shaving their heads and bodies completely bald.

Gernreich was also noted for his use of vinyl and plastic in clothes. He designed the Moonbase Alpha uniforms worn by the main characters of the 1970s British science-fiction television series *Space 1999*, pushing the boundaries of the futuristic look in clothing over the course of three decades.

He is perhaps most noted for his design of the first topless swimsuit, which he called the “monokini”. The topless swimsuit ended around mid-torso and was supported by two straps between the breasts and around the neck.

He saw the swimsuit as a protest against repressive society.

He saw baring of a woman’s breasts as a form of freedom. He later designed the “pu-bikini”—a bikini with a window in front to reveal a woman’s pubic hair.

In 1953, Gernreich met Oreste Pucciani, chairman of the UCLA French department, who was a key figure in bringing Jean-Paul Sartre to the attention of American educators.

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Oreste Pucciani was also a pivotal figure in the gay rights movement. The two men kept their relationship private as Gernreich believed public acknowledgment of his homosexuality would negatively affect his fashion business.

Gernreich died in Los Angeles, California, at the age of 62 from lung cancer.”

And so such were the ‘inspired’, largely jewish males who, we must believe, ‘*sat there, with fire in their eyes and far-away dreams, being Gays’...* Isn’t it obvious that these weren’t random homosexuals getting together from ‘grassroots-levels’?

*

Another early activist worthy of mention is Don Slater (1923- 1996).

Mattachine was short-lived because of McCarthyism and also, because of amazing amounts of internal warfare between members and factions, and all kinds of stringpulling from intelligence agencies. But one of its spin-offs was ONE magazine.

We are told Don Slater hadn’t been interested in joining Harry Hay’s Mattachine society and was put off by the “mystic brotherhood” talk of the early Mattachine. ‘A sewing circle,’ Don called it, or ‘The Stitch and Bitch club’. He wanted nothing to do with Hay’s organization, presumably because he was a bit more of a man than the others.

But when Slater heard talk about the creation of a magazine that would convey a homosexual viewpoint to the public, he wanted in on it, and soon became very dedicated to the magazine. Through the early 1960s, Slater’s primary duty was editing and distribution of ONE Magazine. He was also instrumental in building the ONE Library, which he saw as being the core of the organization and its magazine, a big source of information and history pertaining to homosexuality.

Intelligence-pawns of course tend to gather more insight over the years into how things really work in the world. They often outlive their usefulness, and easily become liabilities to the System. Events like the following suggest Slater had become a target:

”One night in 1983, as he left HIC’s Hollywood office, he was mugged and attacked in the dark parking lot behind the building. (HIC was the Homosexual Information Center established in 1965 by ONE’s board members.)

Slater managed to return to the office, and phoned Charles Lucas to ask for help. Lucas in turn called fellow HIC board members Rudi Steinert and Susan Howe, who rushed to the office where they found Slater drenched in blood.

The muggers had taken everything—Slater’s money and briefcase, his clothes, shoes, and car.

Lucas wrapped Slater in a blanket and got him down the fire escape and into his car. Instead of going to the hospital, Slater insisted that they take him home.

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The next morning, Slater had become so weak that he consented to be taken to the hospital

According to some (Sanchez), Slater's wounds were superficial. Others (Lucas and Howe) recall that his face had been brutally smashed and bones had probably been fractured.

No police report was filed on the incident."

In December of 1996, Slater suffered a severe cardiac arrest. He remained in hospital for the next two months, and passed away on February 14, 1997, at seventy-three years old, his death taking many by surprise.

Immediately, controversy ensued as to what should happen to the rare and valuable materials Slater had collected over the years of working for ONE and HIC. The Homosexual Information center's surviving directors decided to archive them within the Vern and Bonnie Bullough Collection on Human Sexuality, a special collection held within Oviatt Library at California State University Northridge.

Vern Bullough was the creepy academic professor fascinated with child sexuality, and involved with the paedo-magazine Paidika and the paedo-organization NAMBLA. Yes, all the materials of the Homosexual Information Center were donated to the paedophile foundation...

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While we're at it, let's take a look at a few more activists. Observe that ALL these early gay activists had communist affiliations... and it's fascinating how amazingly active one single activist could be, often founding and being involved in so many organizations that it would take entire pages just to list them all. A perfect example is the elitist pervert Morris Kight...

To follow, a quick summary of his activity, and the list isn't nearly exhaustive.

Born in 1919, Kight already in the 1940s was involved in organizing the Oil, Chemical and Atomic Workers International Union. Rather remarkable, wouldn't you say, considering his young age and the fact that he was a cruising closet gay who actually married in 1950, a marriage lasting 5 years and of which two daughters were born. Kight actually occulted his marriage in subsequent years (to a woman he cannot possibly have loved) because he considered it would damage his credibility as a gay activist.

Kight's involvement in organizing worker's movements parallels Harry Hay's early training in communist networks and workers' collectives, which of course must have served as an ideal training ground for all the subsequent gay activism.

Kight moved to LA in 1958 and got involved in various rights and protest groups, founding: the "Dow Action Committee" in 1967. This Committee protested the chemical company and its production of Agent Orange and its use, during the Vietnam War.

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He co-founded the Gay Liberation Front (GLF) in October 1969, the third GLF in the country (after New York and Berkeley). The name incidentally was picked to show solidarity with the Vietnamese National Liberation Front, because as we're starting to find, gay activists historically always linked gay priorities with communism and pacifism. By the next year, there were over 350 GLF organizations around the country.

Quite incredibly, GLF-member Don Jackson actually proposed a gay colonization of the sparsely populated Alpine County, planning to have hundreds of gays and lesbians relocate to and register to vote in Alpine County.

Think of that: relocating entire population groups... What an ambitious plan, considering we're supposed to be dealing with a few poor oppressed homosexuals, social rejects who organized small gay collectives from 'grassroots-levels', and were struggling so hard against all that crushing hate and bigotry...

And what do you know? Of course, this stunning notion that noone could possibly take seriously or implement, INSTANTLY BECAME NATIONAL NEWS. Don Kilhefner and Kight organized and held press conferences about the planned relocation of hundreds of gays and lesbians to a new "gay Mecca", and strangely enough, homophobic society gave national media attention to the affair. Soon, the Alpine County Board of Supervisors was requesting advice from officials in then Governor Reagan's office of legal affairs, but the project was eventually abandoned.

Next Kight contributed to the founding of :

- Christopher Street West (1970), sponsor of the Los Angeles Pride parades;
- L.A. Gay Community Services Center (1971), now known as the L.A. Gay and Lesbian Center;
- Van Ness Recovery House (1973), a center for substance abuse recovery;
- National New Orleans Memorial Fund (1973), to aid the survivors of the Upstairs Lounge fire;
- First Tuesday (1975), a collaborative space for LGBT organizations;
- Stonewall Democratic Club (1975);
- Gay and Lesbian Caucus/California Democratic Party (1977);
- Orange County Against the Briggs Initiative (1978);
- Moscone – Milk Memorial Committee (1978);
- Asian / Pacific Lesbians and Gays (1980);
- Aid for AIDS (1982);
- Gay and Lesbian Olympics Visitors Hospitality Committee (1983);
- Old / Older / Senior / Elder Lesbian / Gay Advocates (1992).

Kight also promoted the boycott of CBS, Coors Beer, and the motion picture *Cruising*, sought recognition of LGBT rights as human rights, was involved in the formation of a Los Angeles police review board, and the reform of United States immigration laws.

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He served on task forces and commissions including the Governor's Task Force on Civil Rights, Lieutenant Governor's Commission for ONE California, and the Los Angeles County Commission on Human Relations.

He pleaded for continued funding of Gay Student Union by the UCLA student council, and opened his residence McCadden Place featuring a very large art collection to the general public and gays in particular...

Are you seeing the picture? The problem we are looking at, and of which Kight is merely a routine illustration, is that the scope of his activity and impact in the social arena simply don't square with the narrative of poor, fed up, angry gay men, social rejects who at long last decided to take their courage by their bootstraps and fight oppression.

Isn't it obvious that such people had mentors behind them, a network, constant backing, and that strings were being pulled? If YOU try to set up a small business, you'll work hard like a beast of burden for years to get it off the ground. Gay activists on the other hand set organizations up at the drop of a hat. All that in a supposedly repressive, homophobic society...How could that be?

In fact, being a gay activist is usually predictive of a surprisingly large set of political and ideological priorities that at first glance seem quite unrelated to the issue of sexual orientation. Check ANY gay activist's bio and you invariably find a pattern:

Harry Hay, Peter Tatchell, Stephen Donaldson, Frank Kameny, or whichever one you pick, famous gay activists always have a VERY WIDE set of concerns and social priorities, ranging from anti-nuclear activism and environmentalism, to pro-Aboriginal and pro-Palestinian efforts, anti-church actions and pro-workers demonstrations; the list really goes on and on. It is rare to find a gay activist who hasn't been involved in at least a dozen organizations...Gay activists were basically professional campaigners, people who were trained for mediatic operations.

*

Let's take a look at another gay activist, who became active in the 60s. John Richard "Jack" Nichols Jr. (March 16, 1938 – May 2, 2005) co-founded the Washington, D.C. branch of the Mattachine Society in 1961 with Franklin E. Kameny. Observe that he was only 22 or 23 at the time...

In 1965 he co-founded the Mattachine Society of Florida

From 1963, he chaired the Mattachine Society of Washington's Committee on Religious Concerns, which later became the Washington Area Council on Religion and the Homosexual. This organization pioneered in forging links between the gay rights movement and the National Council of Churches.

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Nichols also led the first gay rights march on the White House, in April 1965, and took part in the Annual Reminder pickets at Independence Hall in Philadelphia, held each July 4 from 1965 to 1969.

With other activists, he was involved in successfully lobbying the American Psychiatric Association to unlist homosexuality as a form of mental illness.

In 1967, Nichols under an assumed name became one of the first Americans to talk openly about his homosexuality on national television when he appeared in CBS Reports: The Homosexuals. Amazingly, we are actually told that the reason Nichols used the pseudonym “Warren Adkins” in the broadcast was because of his father, an FBI agent... Apparently his father had threatened to kill him if the U.S. government found out Jack was his son and he lost his coveted security clearance.

The great love of his life was Lige Clarke, and Nichols and Clarke began writing the column “The Homosexual Citizen” for Jewish porn-peddler Al Goldstein’s Screw-magazine in 1968, kind of like Dan Savage a quarter of a century later would start writing his column.

Screw is a weekly pornographic magazine published in the United States aimed at heterosexual men, that was first published in November 1968 by Al Goldstein and Jim Buckley. Goldstein won a series of nationally significant obscenity-cases, and was the first to publish the term ‘homophobia’ in his porn-mag.

With this column, Nichols and Clarke became known as “The most famous gay couple in America.” They moved to New York City and in 1969 founded GAY, the first weekly newspaper for gay people in the United States distributed on newsstands. The publication continued until Clarke’s murder in 1975, just north of Veracruz, Mexico.

Indeed, Lige Clarke was shot and killed while driving toward Veracruz with a traveling companion, Charlie Black. Black was only wounded while Lige Clarke was shot through the chest multiple times. We are told they were cut off the road by a dark sedan, and without warning they were gunned down. Black played dead and later crawled toward the road and was transported to a First Aid station in Tuxpam, Mexico.

Mainstream sources report that,

‘when they had crossed the border into Mexico, the Mexican customs had held both Clarke and Black longer than what seemed reasonable, and they seemed unusually obsessed with the rough-draft of the newest book Lige and Jack Nichols had been working on together, “Men’s Liberation: A New Definition of Masculinity”, along with the other books they had already done.’

We are actually told that it’s possible that,

“the Mexican government thought that, after checking Lige Clarke’s background and discovering that he formerly held one of the United States’ highest security clearances as a military adjunct to the Secretary of Defense during his service in the army, that he had been sent to Mexico as an “agitator” under the guise of a gay rights activist.”

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And that's how it goes ALL THE TIME when you read up some details on the lives of these people... Amidst heaps of at first glance seemingly 'normal' trivia that are brought in a matter-of-factly tone, you suddenly read that the guy's dad was an FBI-agent, or that another activist gets shot on a road or in a park...

Suddenly you read that activist Stephen Donaldson played chess with Watergate's Gordon Liddy in prison and then got raped by 47 black guys and needed anal reconstructive surgery...

And so suddenly we find out that Lige Clarke had "*held one of the United States' highest security-clearances as a military adjunct to the Secretary of Defense during his service in the army*". Kind of like it suddenly turns out that pioneer of AIDS-activism Rodger McFarlane had been a nuclear submarine-operative involved in espionage...

What to make of all this? WHAT ELSE can you make of it? This is all about INTELLIGENCE-OPERATIONS.

*

A last activist-agent worthy of mention because of a particularly outrageous career is Ted McInvenna, gay activist and "porn again minister".

Backgrounds and childhoods of influential people often provide us with clues, and they are usually very atypical... Influential people always have special childhoods, and their fathers rarely have random careers.

Born on March 15, 1932 New Hampshire, Ted moved with his family to the Pacific Northwest where his father, an itinerant Methodist minister, was a missionary to American Indians.

After completing a B.A. degree in sociology and philosophy in 1954, he was recruited to attend theological school under a new Methodist program that selected persons of "special creative ability" to be trained to serve the church.

After an uncomfortable year in that traditional Christian environment, he went to Europe to study systematic theology and philosophy of religion at the University of Edinburgh and University of Florence. During this time he also became an expert in art history, and married Winnie Ostergaard Sorensen from Denmark.

Upon his return to the U.S. in 1957, McInvenna(1932) was sent to the Pacific School of Religion in Berkeley, California, and obtained certification for ordination as a Methodist minister. In 1958, he became the pastor of Wesley Methodist Church in Hayward, California.

In 1963, McInvenna was recruited by the Rev. Lewis Durham to join the staff of the Glide Foundation in downtown San Francisco, and he staffed the Young Adult Project where he developed programs to reach out and meet the needs of young urban adults.

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In his community outreach around Glide Church, McIlvenna became acquainted with many homosexuals and got to know the leaders of a few homosexual organizations. Since homosexuals were suffering and therefore deserving of Christian charity, McIlvenna desired to help church leaders understand homosexuality better.

He secured the sponsorship of two national Methodist agencies to convene a consultation of 30 clergy and homosexual persons from May 31 to June 2, 1964, at the White Memorial Retreat Center in Mill Valley, California.

The retreat of the San Francisco participants, both heterosexual clergy and homosexual activists, yielded positive results and led to the organization of the Council on Religion and the Homosexual (CRH). McIlvenna became the first president and driving force behind CRH in its initial period of development. This coalition of religious and homosexual leaders quickly attained a high level of visibility, locally and nationally.

McIlvenna next moved to Nashville in 1966 to provide leadership for a National Young Adult Project for the Methodist Church. As Director of Project Development there, he was a key organizer and convener of the international Consultation on Church, Society and the Homosexual in London, England, in August 1966.

Very interested in designing educational experiences dealing with human sexuality, McIlvenna returned to San Francisco in 1968, and became co-director of the National Sex and Drug Forum.

In 1976, he organized and became the first president of the Institute for Advanced Study of Human Sexuality, where he has continued to work as professor of forensic sexology.

Dr. McIlvenna has served as a consultant to several foundations in developing programs and structures for alternative funding for voluntary organizations, and has taught and lectured at many colleges and graduate schools, in addition to speaking at conferences.

He has written numerous journal articles, seventeen books, and co-authored eight books. He has produced more than 100 films and videos, mostly about sex education.

In 1999, McIlvenna moved into retired status as a United Methodist clergy, and became curator of the Exodus Trust International Archives of the Erotic Arts, which are housed in the Erotic Heritage Museum. Now just look at this organization!

The Erotic Heritage Museum (EHM) is a 24,000 sq ft (2,200 m²) area with 17,000 sq ft (1,600 m²) dedicated to displays on the history of erotica and is located in Nevada. The grand patron of the Museum is Harry Mohny, founder of the Déjà Vu strip club chain. The museum opened on August 2, 2008, ceased operations February 19, 2014 and re-opened on June 7, 2014 as Harry Mohny's Erotica Museum.

The museum is under the direction of Curator, Dr. McIlvenna of the Exodus trust, and Resident Curator, Dorian Gomez. Ted McIlvenna is housing in the Erotic Heritage Museum portions of his Exodus Trust archives that consist of 40 years of collecting and preserving all genres of the erotic imagination.

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The Exodus Trust also owns and manages the Institute for Advanced Study of Human Sexuality in San Francisco, California, and offers degrees related to human sexuality and sexual health.

The IASHS has trained many of the current directors of Sexology programs in other countries, and recently a Sister School has been launched in China. The museum also features erotic photography, film and artifacts from around the world, a collection of adult films, academic sexological and erotological resources, and sex therapy training materials.

We are told the Museum seeks to bridge the gap between that which is commercial and often misidentified as pornographic, with that which is aesthetic.

In keeping with the legacy of the American Sexual Revolution, the Museum is dedicated to the belief that sexual pleasure and fun are natural aspects of the human experience, that such pleasure must be made available to all, and that our individual sexuality belongs to each of us.

Can you see just what a concerted effort is involved here?

So, if you read up on the lives of many of these activists, it becomes readily apparent that the story of brave homosexuals fighting the system is pretty ridiculous. I merely provided a few examples, but didn't need to cherry-pick: this is truly a completely ROUTINE pattern. Intelligence-agencies were monitoring and guiding the entire gaylib process, managing its pawns... As usual, it's all lying in full view.

**

So THE homosexual had first been created in the late 1800s, and had been provided with a pathological identity, was traumatized and lived in fear for many decades.

Next, after WW2, he was at long last acknowledged again, reemerging in society, and the psychotic and deviant paedo-criminal Kinsey's work was crucial in this social engineering effort.

Now again, we need to think in PROCESSES to understand the relevance of Kinsey. Society was now suddenly told, AFTER the homosexual had first been created through much conscious effort from elites, that the distinction between homosexuals and heterosexuals was unjustified after all.

Kinsey, after the 'damage' was already done, now simply did away again with homosexual identities, really arguing only sexual acts matter, NOT identities. After all, countless straights engaged in homosexual acts too...

"It would encourage clear thinking on these matters if persons were not characterized as heterosexual or homosexual, but as individuals who have had certain amounts of heterosexual experience and certain amounts of homosexual experience.

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Instead of using these terms as substantives which stand for persons, or even as adjectives to describe persons, they may better be used to describe the nature of the overt sexual relations, or of the stimuli to which an individual erotically responds."

(Kinsey, Pomeroy, & Martin, Sexual Behavior in the Human Male, p. 617)

"Males do not represent two discrete populations, heterosexual and homosexual."

(Kinsey, Pomeroy, & Martin, Sexual Behavior in the Human Male, p. 639)

"From all of this, it should be evident that one is not warranted in recognizing merely two types of individuals, heterosexual and homosexual, and that the characterization of the homosexual as a third sex fails to describe any actuality." (Kinsey, Pomeroy, & Martin, Sexual Behavior in the Human Male, p. 647)

"From all of this, it becomes obvious that any question as to the number of persons in the world who are homosexual and the number who are heterosexual is unanswerable."

(Kinsey, Pomeroy, & Martin, Sexual Behavior in the Human Male, p. 650)

Please observe carefully what the trick is here...

FIRST homosexual identities were created by elites. Next, but ONLY ONCE they had been brought into existence, and had taken certain form, society was told these identities in reality were meaningless after all. Being straight or gay in the end was really no more than a question of the particular acts you were performing, and straights were performing homosexual acts too, so...

We need to keep in mind that society and the identities of its members are always in dynamic flow, changing and mutating with the changing environment. Here's the problem:

Most gays even today go by Kinsey, because Kinsey claimed so many straights had gay sex, which was kind of useful to the gay cause. But this priority actually leaves gays without a coherent sense of identity, since if most straights are really practising homosexuality too, then what is there even left to gay men's precious 'innate' gay identity? It becomes IRRELEVANT, wherefore insight and understanding are no longer the objective. As always, we are fleeing away from ESSENCE...

Starting with Kinsey, the social effort became to make gay identities irrelevant after all, but ONLY AFTER homosexual identities had first been brought into existence. If back in the late 1800s, the homosexual media-campaign hadn't occurred in the first place, then people all along would have thought in terms of homosexual acts only, never in terms of identities.

The system had first generated such identities, and only once they had manifested and taken certain shape was society suddenly told that such identities were really meaningless after all, since it was now claimed pretty much everybody engaged in homosexual acts anyway. Today's queer social scientists follow this line, with a focus on concepts like

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‘performativity’, where the sexual/gender identity is ‘performed’ through acts, and no questions about identities and Nature/Nurture are raised at all.

The end-result is that while once, there were only homosexual ACTS, today’s homosexuals are perceived as a special category yet at the same time, they are left WITHOUT any type of actual insight into their homosexual identities

*

After WW2, the homosexual was now presented to the masses again as an oppressed minority, oppressed by the rest of society’s members, who were really hypocritical homosexuals themselves. Gays were now willing to fight for civil rights and equality. And indeed, what a smooth machinery was in place to further this glorious cause!

Although the Mattachine Society was very short-lived because of McCarthyism, which had targeted communist subversion INCLUDING homosexuality, the groundwork for gay activism was now in place. Mattachine had created the basic template and principles and infrastructure for all subsequent gay activism. Communist organizer Harry Hay had shown the way:

a civil rights movement of agitating homosexuals who didn’t know who they were...and who had no idea that their entire movement was spearheaded by agents and corrupt deviants.

And so the general idea was, after WW2, to simply show homosexuals to the world again, and homosexual agents now started telling society that it was good to be homosexual, and that oppression was bad.

It must be emphasized again that this oppression had indeed been very REAL. But the thing is, the homosexual social movement that was now created was owned by the very same forces who had instigated and socially-engineered that oppression in the first place. The same forces that had been pulling all the strings all along were now simply moving society to a next stage.

The homosexual agents quickly got bolder and bolder, organizing more and more networks, creating increasingly bizarre links with shady churches, creepy porn peddlers, paedophiles and basically ANY deviant entity of consequence. In reality, they were attacking society on all fronts (Cultural Marxism).

Looking back in hindsight, it is perfectly obvious that many of these men must have known that someone or something was opening all the doors to them, providing them with access to the scientific world (Kinsey), to the media, to politics, the religious world, to the ENTIRE social arena and all its networks.

The thing to understand, when seeing photos of the activism and social agitation, the picketing and the street-events organized for homosexual visibility purposes, is that you’re merely looking at the cheesy part of gay activism, the media-operations (“zaps”). Scratch the surface and underneath all the moralizing and civic concerns, beneath the disingenuous facade of liars like Harry Hay, you find porn-networks, GLIDE

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church and other shady religious organizations, and LOTS of intelligence-activity. Paedophile organizations, intelligence-agencies, murder and mind-control and basically, a very weird world of vice, manipulation, deviance and power games...

The time had come to completely immerse the masses into a new era of predatory consumerism, a consumerism that included gay sex. The McDonaldization of porn was an utter priority. Society was progressively being plunged into a decadent craze, that came with an explosion of crime and vice, which in turn of course created a call for an expansion of State Control.

While the brainwashed gay masses today carry corporate banners and chant worthless lines in State-organized parades, their pioneers and activists are, and always were, operating in a COMPLETELY DIFFERENT LOGIC...

*

It was mentioned earlier that gay pioneer Ulrichs much mediatized a paedophile and child-murder scandal, which served to introduce a link between homosexuality and paedophilia in the public mind. There have been many other such links since, too many to mention really, and they were always introduced into public consciousness by gay activists THEMSELVES.

Just to name one, American father of modern gaylib Harry Hay, during a Gay Pride in the mid-80s, sported a T-shirt supporting NAMBLA, the North American Man Boy Love Association. What does that tell us right there? A gay icon, the 'father of modern gay liberation', who publicly and actively supports NAMBLA in a Gay Pride on the streets? What's going on here? Of course, this effectively mediatized a link between gays and paedophiles, creating an association, a relation.

And as it happens, a link between homosexuality and paedophilia has systematically been introduced into the collective sphere since many decades, by many gay activists who actually condoned this practice, and often argue in a suspect fashion for the further lowering of the age of consent, bringing up creepy arguments such as 'children's right to love'. Harry Hay was but one of many famous gay activists who were in touch with NAMBLA.

It is important to elaborate some more on this paedo-association and link, and before doing so, let me explain why; I am of course not a religious bigot trying to discredit gays and arguing they are paedophiles, knowing very well that the 'classic' gay man, the 'gay bottom', dreams of REAL MEN, grown, mature virile men, NOT of children.

It is however a very unfortunate fact of life that many of the leaders of gay activism appear to have had little qualms about paedophilia, or about associating with paedophiles. They often explicitly condoned it.

We must be mindful of a distinction between true paedophilia, and attraction to under-age but sexually mature boys; it is generally agreed that the range of paedophile interest extends to children up to age 13 at the most. They must be prepubescent.

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While such actual, fullblown paedophilia with sexually UNmatured kids has without a doubt been rare among gay activists, many instances can be found of sexual relations of gay activists with adolescents: jewish Harvey Milk for instance, or jewish Magnus Hirschfeld, but really too many to mention.

Western society today has an entire gay culture and gay mindset and gay history. It is certainly of interest to ponder on what kind of people created that history, and influenced society and social perceptions and with that, gays' current circumstances and mindsets. Was gay liberation created by well-connected deviants?

Links between gay activism and fullblown paedophiles actually do exist, through people like academic professor Vern Bullough for instance, publisher of Paidika and activist for NAMBLA. A paedo-link also exists through Alfred Kinsey, whose criminal work with paedophiles is not only well-documented today, but was already openly admitted in his own landmark book on Male Sexuality. Incredibly, extensive paedophile-experiments on toddlers as young as 6 months old are reported in tables in the pages of Kinsey's work. There are also explicit passages such as the following:

"Better data on preadolescent climax come from the histories of adult males who have had sexual contacts with younger boys and who, with their adult backgrounds, are able to recognize and interpret the boys' experiences.

Unfortunately, not all of the subjects with such contacts in their histories were questioned on this point of preadolescent reactions; but 9 of our adult male subjects have observed such orgasm.

Some of these adults are technically trained persons who have kept diaries or other records, which have been put at our disposal; and from them we have secured information on 317 preadolescents who were either observed in self-masturbation, or who were observed in contacts with other boys or older adults."

(Kinsey, et al, Sexual Behavior of the Human Male, 1948)

You will often hear today that Kinsey didn't really have teams of paedos experiment on young kids, but that his tables on pre-adolescent orgasm are all from a single diary of a paedophile he knew. But we just read in the very passage cited that Kinsey clearly mentions multiple adults and furthermore describes them as 'technically trained persons'. Thus he obviously perceived them as trustworthy experts providing scientifically credible empirical evidence, rather than as psychotic deviants...

Whether Kinsey was in the same room with them, as they 'orally stimulated' tied-up toddlers? Who knows, it would take some serious research to establish that, but I for one wouldn't be too surprised, considering the extremely perverse, deranged and corrupt nature of his work... We are told this hugely promoted weirdo actually mutilated his own

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penis with a razor and died shortly after... Do you think I'm inventing this shit? It's all easy to google up...

Kinsey was of course basically the 'scientific prophet' and sex-guru who was gaylib's greatest ally and ultimate reference. Many figures of gaylib knew Kinsey personally, and worked with him. None of them ever criticized his paedo-criminal and fraudulent work, that was upheld at all the best Universities in the West for half a century, and is still today constantly referenced in the literature.

I invite the reader to ponder on this incredible fact, that Kinsey OPENLY REPORTED paedophile experiments in his work, that was taught at all major Universities, and basically THE defining book of an era, a book that really is one of the pillars of the Sexual Revolution of the 60s...

No gay activist ever expressed concern about criminal and deviant sexual practices. As noted by Jim Kepner, formerly curator of the International Gay and Lesbian Archives in Los Angeles:

"If we reject the boylovers in our midst today we'd better stop waving the banner of the Ancient Greeks, of Michelangelo, Leonardo da Vinci, Oscar Wilde, Walt Whitman, [and others].

We'd better stop claiming them as part of our heritage unless we are broadening our concept of what it means to be gay today."

This was always the mindset of gay activism...

*

So we have a BIG problem that gay culture completely refuses to address: a massive moral, ethical problem seems to be a chief characteristic of MOST famous gay activists. Why is this a problem?

Well, because these people shaped social perception, thereby shaping the circumstances of gays, and gay culture itself. Examples abound, showing that these media-gays were deviants and degenerates, obviously not the courageous selfless people equipped with higher human assets fighting for a just cause, as they are today portrayed.

According to the acclaimed gay journalist Randy Shilts, at age eleven, the famed, psychotic-looking and shot Harvey Milk began attending performances of the New York Metropolitan Opera where he met with "wandering hands," and soon was engaged in "brief trysts [with grown men] after the performances."

While still in junior high, he "dove headfirst into the newly discovered subculture," and by the age of fourteen, Milk was "leading an active homosexual life."

As he grew older, the pattern reversed itself to the point that, at age thirty-three, Milk hooked up with a sixteen-year-old named Jack McKinley, one of a number of younger men with whom he was intimate. Quoting from 'The Mayor of Castro Street' :

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"On February 14th 1980 McKinley committed suicide. He was 33, the same age when Milk and McKinley fell in love in 1963

And:

"...sixteen-year-old McKinley was looking for some kind of father figure...At 33, Milk was launching a new life, though he could hardly have imagined the unlikely direction toward which his new lover would pull him." (pages 30-31)

And:

"It would be to boyish-looking men in their late teens and early 20's that Milk would be attracted for the rest of his life." (page 24)

"Harvey always had a penchant for young waifs with substance abuse problems."(page 180)

Is this the kind of man who was to lead gays to a 'Promised Land'? Decades after his bizarre assassination, creepy Harvey Milk is still an icon, and was glorified in an Oscar-winning Hollywood blockbuster success... Incidentally, Milk was a major fan of the People's Temple (Jonestown massacre).

Observe also, that we are TOLD Harvey Milk's lover McKinley committed suicide, but how are we to know he wasn't 'suicided' by others, as happens all the time to people who might know just a bit too much? Maybe McKinley was simply bumped off. Yes, it's speculation, but certainly not of an unreasonable type considering the massive weirdness and intelligence-activity surrounding Milk and his career...

And after all, there was actually a second lover who ALSO committed suicide, or again, that's what we are told: Jack Lira, who was found hanged in 78, not long before Milk got shot. Apparently, Jack left several notes:

"You've always loved the circus, Harvey. What do you think of my last act?"

and:

"You're a lousy lover, Harvey."

and:

"Beware Of The Ides Of November."

Milk found a new lover a week later, and was assassinated on November 27, 1978...

There was such an epicenter of intelligence-activity around Harvey Milk that I hasten to add that it rarely gets THAT bad, even in the case of gay activists. Harvey Milk was THE most important, visible gay political figure of an era, so all the usual mechanisms were wildly exacerbated...

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The common denominator uniting all well-known gay activists, is intelligence control, vice and corrupt standards. Why were so many of the famous activists of a blatantly immoral calibre? Why did a famous activist like jewish Frank Kameny feel he needed to publicly condone bestiality?

Jewish Larry Kramer was also a NAMBLA supporter, and in a 2004 speech in New York City, he spoke of a: *“sweet young boy who didn’t know anything and was in awe of me. I was the first man who [had sex with] him. I think I murdered him” (meaning, by infecting him with AIDS). »*

How perverse it sounds, doesn’t it, more so when you visualize the unsightly Larry stating these words, with his creepy, lascivious smile...

What are we to make of these statements by Kramer, proudly quoted by NAMBLA:

”In those cases where children do have sex with their homosexual elders . . . I submit that often, very often, the child desires the activity, and perhaps even solicits it, either because of a natural curiosity . . . or because he or she is homosexual and innately knows it.”

Eerily, he even claimed:

“And unlike girls or women forced into rape or traumatized, most gay men have warm memories of their earliest and early sexual encounters; when we share these stories with each other, they are invariably positive ones.”

And in 1994 NAMBLA, along with many members of the Gay Liberation Front, participated in the “The Spirit of Stonewall”-march commemorating the 1969 Stonewall Riots. Meaning that even in 1994, a key organism of gay activism felt it was proper to march with self-avowed paedos in the streets... Why on earth would gay activists do such a thing? To generate ‘hate’ and ‘homophobia’ perhaps, in society at large? Is that the REAL function of gay activism?

I am mentioning these things for a very good reason: while countless gays today can be seen shrieking on social media sites about ‘hate’ and ‘homophobia’, the term ‘homophobia’ conveys irrationality, some psychological affliction or mental illness, something of an emotional order that simply doesn’t make sense.

But the fact is, famous gays and official and unofficial spokesman for the gay cause have THEMSELVES provided abundant fuel for people’s hostility that can hardly be attributed to ‘irrational’ and ‘phobic’ mechanisms. People have seen creepy media-gays condoning paedophilia, and these highly visible gays claim or suggest to be speaking for gay interests. How is it ‘irrational’ and ‘being phobic’ or ‘hateful’ to have a problem with that?

*

Maybe you are amazed to find just how easily the paedo-link can be substantiated with abundant illustration. After all, we are being told 24/7 by the mass-media that

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conflation of homosexuals with paedophiles are just evil rumours spread by irrational haters.

The paedo-link becomes quite blatant and glaring when looking into gay activism, but is otherwise mainly active in the collective subconscious: everybody has registered it somewhere, knows it deep down, that there is some association between homosexuality and paedophilia. Even Classic Greek Literature offers this link; after all, the Greek males, who for all we know were simply invented, were fawning about boys who didn't have facial hair yet...

It is an association held by many men in society. Even if a regular guy might not be aware of concrete instances such as those reported above, he kind of picked up on it anyway, through the vibe and looks of gay activists, their discourse, and the occasional scandal. It is an idea that has sunk in deeply, kind of like folk wisdom that gets communicated through the generations... It's why many males today state things like: 'I don't care what homosexuals do, as long as they stay away from kids'. Russian gay-bashers invariably mention paedophilia as a justification for anti-gay violence.

Everybody has heard such statements: the association is ALIVE in pop-culture, and for good reason.

It is true that in 1994 at long last the Gay & Lesbian Alliance Against Defamation (GLAAD) finally adopted a « Position Statement Regarding NAMBLA », saying that GLAAD:

“deplores the North American Man Boy Love Association's (NAMBLA) goals, which include advocacy for sex between adult men and boys and the removal of legal protections for children. These goals constitute a form of child abuse and are repugnant to GLAAD.”

Also in 1994 the Board of Directors of the National Gay and Lesbian Task Force (NGLTF) adopted a resolution on NAMBLA that said:

*“NGLTF condemns all abuse of minors, both sexual and any other kind, perpetrated by adults.
Accordingly, NGLTF condemns the organizational goals of NAMBLA and any other such organization.”*

A typical case of too little too late, that really AGAIN served to successfully associate paedophilia with homosexuality in the public sphere...

And so what I am painting here are not some isolated events; it is the social perception of homosexuals as it exists in society, the REAL picture people have in their minds about homosexuals, what they REALLY think about them...

This association with paedo-child-abuse has been there all along, Why?

Well, because the system purposefully created the link. Morally-corrupt sexual deviants

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have been running gaylib from the outset, and unless gays look at this honestly, and distance themselves from such freaks, they will benefit from a public hostility that isn't of a 'phobic' or irrational nature at all:

the link simply has been there all along, like a cancer, and it is one of several key issues guaranteeing that 'homophobia' and 'hate' will not abate. It is significantly responsible for straights' rejection of gays, because the connection is simply too real and glaring, and hasn't been rejected by gay activists, unless there was really no way around it.

Because so many famous names and heroes of gaylib have condoned paedophilia, this of course reflects on ALL gays, giving them all a bad name by association. Again, this is why in Russia today, gay bashers often mention paedophilia, and use it as a justification.

That's what happens in the end, when gays refuse to acknowledge an elephant in the room, and rely on the shrieking of propaganda-slurs for their cause, instead of principles, honesty, facts. Then in the end, a backlash occurs.

While most gays might not even be aware of actual paedo-links, reading only pro-gay propaganda, others are quite familiar with the subject matter... Quite a few christians and all kinds of 'haters' have done their homework, or some of it, and are aware of FACTUAL gay/paedo associations; screamy anti-gay websites abound, making abundant mention of it, and bringing a wealth of FACTS to bear.

Such christians and other 'haters' find in the unwillingness of gays to soundly debate such questions confirmation of alarming gay standards and much intellectual dishonesty. Even worse, gay denial and mutism on this issue easily suggests that most gays condone paedophilia or are paedophiles themselves...Does it really suffice to shriek at such christian fathers and mothers that they are 'homophobic bigots'?

The paedophilia-smear is just one element in a larger equation, but it is a crucially defining one, that has become fundamentally associated with homosexuals in the collective imaginary. This smear, that none of the famous gay activists was ever even slightly worried about, shows how everything about gay liberation was built on quicksand.

No sound foundations were ever laid for a social acceptance of homosexuality. Gaylib was in fact BOUND to generate 'hate' and 'homophobia'.

Maybe you are starting to see how just like the 'War on Drugs', and the 'War on Terror', the 'War on Homophobia' is always generating more of the very thing it claims to combat...Until significant numbers of gays cleanse this Paedophile Smear by exposing and rejecting the people who have usurped their positions as spokesmen for all gays, they will carry that smear themselves.

But the issue here is not just a stance, a position towards paedophilia. What we really should be wondering about is of a bigger scope: just what kind of men were these gay activists really? Who were these men who gave shape to gay liberation? Proud, noble, loving, inspired men?

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What's really going on here?

If gay activists didn't even have a moral compass or standards, then how could they be so successful in the first place? Can ANYONE, however deranged and degenerate inspire a nation and change society, change the world? In a good system, it takes a lot of conviction and moral spine to change the world. In a rotten system owned by trillionaires, it probably can't be changed at all. These people were theater-puppets on an owned stage...

Next, the social engineers created the Stonewall Riots, and the entire media-circus around the unlisting of homosexuality from the DSMIV. These two critical events of gaylib are analyzed in Part 2 and Part 3.

2. The Stonewall Hoax

The 1969 Stonewall Riots are considered THE defining moment in gay liberation, the first massive hallmark gay victory. Like a 7-year-old in school learns that the entire universe started with a BIG BANG, every gay man has learned it all started with Stonewall. The French Revolution brought man Liberty, Equality and Fraternity at long last, Martin Luther King's 'I have a Dream'- speech showed blacks the way to the Promised Land, and Stonewall is the sublime, supreme historical moment, that brought gays freedom... But, come to think of it, what do we really know about this milestone, that is so much fawned about in popular gay history?

Barack Obama today joins the emotional but uninformative chorus, placing Stonewall in the tradition of heroic minorities throwing off the yoke of oppression, stating during his second inaugural address on January 21, 2013:

"We, the people, declare today that the most evident of truths—that all of us are created equal—is the star that guides us still; just as it guided our forebears through Seneca Falls, and Selma, and Stonewall..."

Our journey is not complete until our gay brothers and sisters are treated like anyone else under the law—for if we are truly created equal, then surely the love we commit to one another must be equal as well."

This was the first time that a president mentioned gay rights or the word 'gay' in an inaugural address...

The point of the Stonewall Riots was to kick off and fully democratize gay liberation in society, which required a hallmark-event marking the public mind. Stonewall set in motion the gay seventies in a culture of full sexual liberation, that would soon lead to an explosion of porn, vice, crime, and senselessness... Today, crime-experts inform us that human trafficking will soon or already has taken over the drugs and arms-trade as the most profitable industry, which shouldn't come as a surprise. You can a sell a weapon or a dose of drugs once, but a human being can be sold over and over, especially a child of course... Institutional paedophilia is now RAMPANT in the social sphere, and only barely hidden. Many of society's prominents have a taste for young kiddies...

The masses today are constantly whining about 'intolerance', 'bigotry', 'hate' and 'homophobia', about people being 'too judgmental'. Let me make it very clear once again that moralizing is NOT what we're after here. The objective is to understand how society is

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being run, to show how social developments are never accidental, and to analyze the gay equation in particular. We have seen in Part 1 how the basic groundwork was laid for the modern gay identity. Stonewall, and next the unlisting of homosexuality from the DSMIV, were critical intelligence-operations steering the process of engineering the gay identity to the next level and with it, significantly affecting the social sphere at large.

It should be easy to understand that Sexual Liberation in general, and gaylib in particular, were of interest to social engineers for all the wrong reasons... Remember that when the 'ID' is liberated, and all kinds of chaotic drives are poured into society, it inevitably breeds an outcall for more social control, for an expansion of the scope of Authority's regulation.

Looking at Stonewall, the question the reader should ask, is whether a few spontaneously rioting transsexuals and hustlers REALLY imposed 'freedom for homosexuals' in society, or if the entire event was engineered by higher powers. A closer examination of the facts easily reveals that Stonewall was of course indeed an intelligence-operation...

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The historical backdrop of these riots, that started in the early morning hours of June 28, 1969, and lasted several nights, consists of a number of prior (engineered) incidents involving homosexuals resisting police harassment in certain establishments.

In 1961, San Francisco police carried out the largest vice raid in the city's history, arresting 89 men and 14 women at an after-hours club called the Tay-Bush Inn. Respectable looking customers were allowed to depart from the scene, whereas the largely 'queer', working-class, and dark-skinned remainder was booked. Charges were dropped against all but two of the defendants, and this incident helped shift public sympathies toward greater civil rights protection for homosexuals.

In 1966, the "Compton's Cafeteria Riot" erupted in the streets of San Francisco's Tenderloin district. Transgender women and gay street hustlers fought back against police harassment. Many of these militant hustlers and street queens involved in the riot were members of Vanguard, the first known gay youth organization in the United States. Vanguard had been organized earlier that year with the help of radical ministers working with Glide Memorial Church, which was mentioned earlier. Glide church was very interested in organizing homosexuals, and you may remember the career of porn again minister Ted McIlvenna...

At New Year's Eve at the Black Cat bar in Los Angeles, another police raid led to resistance from customers, that spilled over into the streets. The bar had been opened only two months earlier, in November 1966. Plain-clothes cops had infiltrated the festivities and apparently began viciously beating and arresting patrons. Several people fled to the New Faces bar across street, where a drag contest was taking place. Cops in pursuit raided that club also, assaulting one of the workers so violently that his spleen ruptured. In response to this, more than 200 gay activists and various human rights groups rallied on Feb. 11 at San born and Sunset to denounce police brutality and

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arbitrary arrests, and to demand homosexual rights. This rally swelled the membership ranks of a new militant gay group called “PRIDE.”

And so the stage was set:

after these general rehearsals, that whipped up collective anger and shaped public support through sympathetic media reporting, and provoked the setting up of radical gay militant resistance cells, everything was now in place for the launch of the Stonewall operation, two short years later. Like the Compton Riots, Stonewall involved especially screaming street queens, hustlers and organized agitators...

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The Stonewall Inn, in Christopher Street, was owned by a Genovese mafia family, along with several other establishments in the city. Formerly a straight night club, three members of the Mafia invested \$3,500 and in 1966, turned the Stonewall Inn into a gay bar. Once a week a police officer would collect envelopes of cash as a payoff; the Stonewall Inn had no liquor license, and no running water behind the bar. Used glasses were run through tubs of water and immediately reused. There were no fire exits, and the toilets were a mess. It was a seedy place, filled with hustlers and queens.

The Mafia owners of the Stonewall and the manager in fact blackmailed wealthier customers, particularly those who worked in the Financial District, making more money from extortion than from liquor sales in the bar. There was an entire logic to this seedy subworld of mafia, hustlers and trannies, blackmail and cops. From Wikipedia:

”Police raids on gay bars were frequent—occurring on average once a month for each bar. Many bars kept extra liquor in a secret panel behind the bar, or in a car down the block, to facilitate resuming business as quickly as possible if alcohol was seized.

Bar management usually knew about raids beforehand due to police tip-offs, and raids occurred early enough in the evening that business could commence after the police had finished.

During a typical raid, the lights were turned on, and customers were lined up and their identification cards checked. Those without identification or dressed in full drag were arrested; others were allowed to leave.”

The raid that began at 1:20 AM on Saturday, June 28, 1969, wasn’t a typical one, significantly differing from the usual pattern. Wiki:

“Four plainclothes policemen in dark suits, two patrol officers in uniform, and Detective Charles Smythe and Deputy Inspector Seymour Pine arrived at the Stonewall Inn’s double doors and announced”Police! We’re taking the place!”

Stonewall employees do not recall being tipped off that a raid was to occur that night, as was the custom. According to Duberman (p. 194), there was a rumor that one

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might happen, but since it was much later than raids generally took place, Stonewall management thought the tip was inaccurate.

Days after the raid, one of the bar owners complained that the tipoff had never come, and that the raid was ordered by the Bureau of Alcohol, Tobacco, and Firearms, who objected that there were no stamps on the liquor bottles, indicating the alcohol was bootlegged."

Please bear with me, as a rather large section is quoted from the Wikipedia entry on the Riots. This entry is extensive and offers a good picture of the events, and of their immediate aftermath, although of course no mention is made of foul play or an intelligence-operation. The idea is to first provide the reader with a pretty detailed picture of the scene, and there's no point rephrasing it all in my own words.

It would simplify matters if the reader is willing to already entertain the hypothesis that this police raid was designed from the outset to generate riots. Already keeping this notion in mind as a possibility, it will subsequently be substantiated with some pretty amazing facts...

Imagine the following scenario:

Corrupt police officials, trained gay/tranny activists, chosen journalists and photographers present on the scene... different parties who in reality all shared a same goal; theater-puppets on a stage, joining forces in an engineered production, designed for generating social change. Be attentive to the remarkable police-clumsiness, and the presence of a LARGE amount of rioters and famous names involved in gay activism: owned agitators.

I've underlined everything that is cause for suspicion which, as you'll find, is rather a lot. Though underlined portions do not provide proof of foul play, the astute reader will notice that they indeed easily suggest such a scenario. Much more critical and conclusive info will be provided subsequently.

Remember two issues already mentioned above: the raid took place at a very unusual hour, and had EXCEPTIONALLY NOT been tipped off... Also, take note of the amazing number of famous people who just happened to be present at the scene.

Here we go, from Wiki:

"Two undercover policewomen and two undercover policemen had entered the bar earlier that evening to gather visual evidence, as the Public Morals Squad waited outside for the signal. Once inside, they called for backup from the Sixth Precinct using the bar's pay telephone.

The music was turned off and the main lights were turned on. Approximately 205 people were in the bar that night. Patrons who had never experienced a police raid were confused. A few who realized what was happening began to run for doors and windows in the bathrooms, but police barred the doors.

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The raid did not go as planned. Standard procedure was to line up the patrons, check their identification, and have female police officers take customers dressed as women to the bathroom to verify their sex, upon which any men dressed as women would be arrested.

Those dressed as women that night refused to go with the officers. Men in line began to refuse to produce their identification. The police decided to take everyone present to the police station, after separating those cross-dressing in a room in the back of the bar.

Maria Ritter, then known as Steve to her family, recalled, “My biggest fear was that I would get arrested. My second biggest fear was that my picture would be in a newspaper or on a television report in my mother’s dress!”

Both patrons and police recalled that a sense of discomfort spread very quickly, spurred by police who began to assault some of the lesbians by “feeling some of them up inappropriately” while frisking them.

The police were to transport the bar’s alcohol in patrol wagons. Twenty-eight cases of beer and nineteen bottles of hard liquor were seized, but the patrol wagons had not yet arrived, so patrons were required to wait in line for about 15 minutes.

Those who were not arrested were released from the front door, but they did not leave quickly as usual. Instead, they stopped outside and a crowd began to grow and watch.

Within minutes, between 100 and 150 people had congregated outside, some after they were released from inside the Stonewall, and some after noticing the police cars and the crowd.

Although the police forcefully pushed or kicked some patrons out of the bar, some customers released by the police performed for the crowd by posing and saluting the police in an exaggerated fashion. The crowd’s applause encouraged them further: “Wrists were limp, hair was primped, and reactions to the applause were classic.”

When the first patrol wagon arrived, Inspector Pine recalled that the crowd—most of whom were homosexual—had grown to at least ten times the number of people who were arrested, and they all became very quiet.

Confusion over radio communication delayed the arrival of a second wagon. The police began escorting Mafia members into the first wagon, to the cheers of the bystanders. Next, regular employees were loaded into the wagon.

A bystander shouted, “Gay power!”, someone began singing “We Shall Overcome”, and the crowd reacted with amusement and general good humor mixed with “growing and intensive hostility”.

An officer shoved a transvestite, who responded by hitting him on the head with her purse as the crowd began to boo.

Author Edmund White, who had been passing by, recalled, “Everyone’s restless, angry, and high-spirited. No one has a slogan, no one even has an attitude, but something’s brewing.”

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Pennies, then beer bottles, were thrown at the wagon as a rumor spread through the crowd that patrons still inside the bar were being beaten.

A scuffle broke out when a woman in handcuffs was escorted from the door of the bar to the waiting police wagon several times. She escaped repeatedly and fought with four of the police, swearing and shouting, for about ten minutes.

Described as “a typical New York butch” and “a dyke–stone butch”, she had been hit on the head by an officer with a baton for, as one witness claimed, complaining that her handcuffs were too tight.

Bystanders recalled that the woman, whose identity remains unknown, sparked the crowd to fight when she looked at bystanders and shouted, “Why don’t you guys do something?”

After an officer picked her up and heaved her into the back of the wagon, the crowd became a mob and went “berserk”: “It was at that moment that the scene became explosive.”

The police tried to restrain some of the crowd, and knocked a few people down, which incited bystanders even more. Some of those handcuffed in the wagon escaped when police left them unattended (deliberately, according to some witnesses).

As the crowd tried to overturn the police wagon, two police cars and the wagon—with a few slashed tires—left immediately, with Inspector Pine urging them to return as soon as possible. The commotion attracted more people who learned what was happening.

Someone in the crowd declared that the bar had been raided because “they didn’t pay off the cops”, to which someone else yelled “Let’s pay them off!”

Coins sailed through the air towards the police as the crowd shouted “Pigs!” and “Faggot cops!” Beer cans were thrown and the police lashed out, dispersing some of the crowd, who found a construction site nearby with stacks of bricks.

The police, outnumbered by between 500 and 600 people, grabbed several people, including folk singer Dave Van Ronk—who had been attracted to the revolt from a bar two doors away from the Stonewall.

Though Van Ronk was not gay, he had experienced police violence when he participated in antiwar demonstrations: “As far as I was concerned, anybody who’d stand against the cops was all right with me, and that’s why I stayed in... Every time you turned around the cops were pulling some outrage or another.”

Ten police officers—including two policewomen—barricaded themselves, Van Ronk, Howard Smith (a writer for *The Village Voice*), and several handcuffed detainees inside the Stonewall Inn for their own safety.

Multiple accounts of the riot assert that there was no pre-existing organization or apparent cause for the demonstration; what ensued was spontaneous.

Michael Fader explained,

”We all had a collective feeling like we’d had enough of this kind of shit. It wasn’t anything

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tangible anybody said to anyone else, it was just kind of like everything over the years had come to a head on that one particular night in the one particular place, and it was not an organized demonstration...

Everyone in the crowd felt that we were never going to go back. It was like the last straw. It was time to reclaim something that had always been taken from us.... All kinds of people, all different reasons, but mostly it was total outrage, anger, sorrow, everything combined, and everything just kind of ran its course.

It was the police who were doing most of the destruction. We were really trying to get back in and break free. And we felt that we had freedom at last, or freedom to at least show that we demanded freedom.

We weren't going to be walking meekly in the night and letting them shove us around—it's like standing your ground for the first time and in a really strong way, and that's what caught the police by surprise.

There was something in the air, freedom a long time overdue, and we're going to fight for it. It took different forms, but the bottom line was, we weren't going to go away. And we didn't."

The Tactical Police Force (TPF) of the New York City Police Department arrived to free the police trapped inside the Stonewall. One officer's eye was cut, and a few others were bruised from being struck by flying debris.

Bob Kohler, (a gay rights pioneer) who was walking his dog by the Stonewall that night, saw the TPF arrive: "I had been in enough riots to know the fun was over... The cops were totally humiliated.

This never, ever happened. They were angrier than I guess they had ever been, because everybody else had rioted... but the fairies were not supposed to riot... no group had ever forced cops to retreat before, so the anger was just enormous. I mean, they wanted to kill."

With larger numbers, police detained anyone they could and put them in patrol wagons to go to jail, though Inspector Pine recalled, "Fights erupted with the transvestites, who wouldn't go into the patrol wagon."

His recollection was corroborated by another witness across the street who said, "All I could see about who was fighting was that it was transvestites and they were fighting furiously."

The TPF formed a phalanx and attempted to clear the streets by marching slowly and pushing the crowd back. The mob openly mocked the police.

The crowd cheered, started impromptu kick lines, and sang to the tune of The Howdy Doody Show theme song: "We are the Stonewall girls/ We wear our hair in curls/ We don't wear underwear/ We show our pubic hairs."

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Lucian Truscott reported in The Village Voice: “A stagnant situation there brought on some gay tomfoolery in the form of a chorus line facing the line of helmeted and club-carrying cops. Just as the line got into a full kick routine, the TPF advanced again and cleared the crowd of screaming gay power[-]ites down Christopher to Seventh Avenue.”

One participant who had been in the Stonewall during the raid recalled, “The police rushed us, and that’s when I realized this is not a good thing to do, because they got me in the back with a nightstick.”

Another account stated, “I just can’t ever get that one sight out of my mind. The cops with the [nightsticks] and the kick line on the other side. It was the most amazing thing... And all the sudden that kick line, which I guess was a spoof on the machismo... I think that’s when I felt rage. Because people were getting smashed with bats. And for what? A kick line.”

Craig Rodwell, owner of the Oscar Wilde Memorial Bookshop, reported watching police chase participants through the crooked streets, only to see them appear around the next corner behind the police. Members of the mob stopped cars, overturning one of them to block Christopher Street.

Jack Nichols and Lige Clarke, in their column printed in Screw, declared that “massive crowds of angry protesters chased [the police] for blocks screaming, ‘Catch them!’ ”

By 4:00 in the morning the streets had nearly been cleared. Many people sat on stoops or gathered nearby in Christopher Park throughout the morning, dazed in disbelief at what had transpired. Many witnesses remembered the surreal and eerie quiet that descended upon Christopher Street, though there continued to be “electricity in the air”.

One commented: “There was a certain beauty in the aftermath of the riot... It was obvious, at least to me, that a lot of people really were gay and, you know, this was our street.”

Thirteen people had been arrested. Some in the crowd were hospitalized, and four police officers were injured. Almost everything in the Stonewall Inn was broken.

Inspector Pine had intended to close and dismantle the Stonewall Inn that night. Pay phones, toilets, mirrors, jukeboxes, and cigarette machines were all smashed, possibly in the riot and possibly by the police.

During the siege of the Stonewall, Craig Rodwell called The New York Times, the New York Post, and the Daily News to inform them what was happening.

All three papers covered the riots; The New York Daily News placed coverage on the front page. News of the riot spread quickly throughout Greenwich Village, fueled by rumor that it had been organized by the Students for a Democratic Society, the Black Panthers, or triggered by “a homosexual police officer whose roommate went dancing at the Stonewall against the officer’s wishes”.

All day Saturday, June 28, people came to stare at the burned and blackened Stonewall Inn. Graffiti appeared on the walls of the bar, declaring “Drag power”, “They invaded

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our rights”, “Support gay power”, and “Legalize gay bars”, along with accusations of police looting, and—regarding the status of the bar—“We are open.”

The next night, rioting again surrounded Christopher Street; participants remember differently which night was more frantic or violent. Many of the same people returned from the previous evening—hustlers, street youths, and “queens”—but they were joined by “police provocateurs”, curious bystanders, and even tourists.

Remarkable to many was the sudden exhibition of homosexual affection in public, as described by one witness: “From going to places where you had to knock on a door and speak to someone through a peephole in order to get in. We were just out. We were in the streets.”

Thousands of people had gathered in front of the Stonewall, which had opened again, choking Christopher Street until the crowd spilled into adjoining blocks.

The throng surrounded buses and cars, harassing the occupants unless they either admitted they were gay or indicated their support for the demonstrators.

Sylvia Rivera (activist) saw a friend of hers jump on a nearby car trying to drive through; the crowd rocked the car back and forth, terrifying its occupants.

Another of Rivera’s friends, Marsha P. Johnson, climbed a lamppost and dropped a heavy bag onto the hood of a police car, shattering the windshield.

As on the previous evening, fires were started in garbage cans throughout the neighborhood. More than a hundred police were present from the Fourth, Fifth, Sixth, and Ninth Precincts, but after 2:00 a.m. the TPF arrived again.

Kick lines and police chases waxed and waned; when police captured demonstrators, whom the majority of witnesses described as “sissies” or “swishes”, the crowd surged to recapture them.

Street battling ensued again until 4:00 a.m.

Beat poet and longtime Greenwich Village resident Allen Ginsberg lived on Christopher Street, and happened upon the jubilant chaos.

After he learned of the riot that had occurred the previous evening, he stated, “Gay power! Isn’t that great! It’s about time we did something to assert ourselves”, and visited the open Stonewall Inn for the first time.

While walking home, he declared to Lucian Truscott, “You know, the guys there were so beautiful—they’ve lost that wounded look that fags all had 10 years ago.”

Randy Wicker, who had marched in the first gay picket lines before the White House in 1965, said the “screaming queens forming chorus lines and kicking went against everything that I wanted people to think about homosexuals... that we were a bunch of drag queens in the Village acting disorderly and tacky and cheap.”

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Others found the closing of the Stonewall Inn, termed a “sleaze joint”, as advantageous to the Village.

On Wednesday, however, The Village Voice ran reports of the riots, written by Howard Smith and Lucian Truscott, that included unflattering descriptions of the events and its participants: “forces of faggotry”, “limp wrists”, and “Sunday fag follies”.

A mob descended upon Christopher Street once again and threatened to burn down the offices of The Village Voice.

Also in the mob of between 500 and 1,000 were other groups that had had unsuccessful confrontations with the police, and were curious how the police were defeated in this situation.

Another explosive street battle took place, with injuries to demonstrators and police alike, looting in local shops, and arrests of five people.

The incidents on Wednesday night lasted about an hour, and were summarized by one witness: “The word is out. Christopher Street shall be liberated. The fags have had it with oppression.”

The feeling of urgency spread throughout Greenwich Village, even to people who had not witnessed the riots. Many who were moved by the rebellion attended organizational meetings, sensing an opportunity to take action.

On July 4, 1969, the Mattachine Society performed its annual picketing in front of Independence Hall in Philadelphia, called the Annual Reminder. Organizers Craig Rodwell, Frank Kameny, Randy Wicker, Barbara Gittings, and Kay Lahusen, who had all participated for several years, took a bus along with other picketers from New York City to Philadelphia.

Since 1965, the pickets had been very controlled: women wore skirts and men wore suits and ties, and all marched quietly in organized lines. This year Rodwell remembered feeling restricted by the rules Kameny had set.

When two women spontaneously held hands, Kameny broke them apart, saying, “None of that! None of that!” Rodwell, however, convinced about ten couples to hold hands. The hand-holding couples made Kameny furious, but they earned more press attention than all of the previous marches.

Participant Lilli Vincenz remembered, “It was clear that things were changing. People who had felt oppressed now felt empowered.”

Rodwell returned to New York City determined to change the established quiet, meek ways of trying to get attention. One of his first priorities was planning Christopher Street Liberation Day.

Historian Nicholas Edsall writes, Stonewall has been compared to any number of acts of radical protest and defiance in American history from the Boston Tea Party on.

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But the best and certainly a more nearly contemporary analogy is with Rosa Parks' refusal to move to the back of the bus in Montgomery, Alabama, in December 1955, which sparked the modern civil rights movement.

Within months after Stonewall radical gay liberation groups and newsletters sprang up in cities and on college campuses across America and then across all of northern Europe as well.

Before the rebellion at the Stonewall Inn, homosexuals were, as historians Dudley Clendinen and Adam Nagourney write, a secret legion of people, known of but discounted, ignored, laughed at or despised.

And like the holders of a secret, they had an advantage which was a disadvantage, too, and which was true of no other minority group in the United States. They were invisible.

Unlike African Americans, women, Native Americans, Jews, the Irish, Italians, Asians, Hispanics, or any other cultural group which struggled for respect and equal rights, homosexuals had no physical or cultural markings, no language or dialect which could identify them to each other, or to anyone else...

But that night, for the first time, the usual acquiescence turned into violent resistance... From that night the lives of millions of gay men and lesbians, and the attitude toward them of the larger culture in which they lived, began to change rapidly.

People began to appear in public as homosexuals, demanding respect. Historian Lillian Faderman calls the riots the "shot heard round the world", explaining, "The Stonewall Rebellion was crucial because it sounded the rally for that movement. It became an emblem of gay and lesbian power.

By calling on the dramatic tactic of violent protest that was being used by other oppressed groups, the events at the Stonewall implied that homosexuals had as much reason to be disaffected as they."

Joan Nestle co-founded the Lesbian Herstory Archives in 1974, and credits "its creation to that night and the courage that found its voice in the streets."

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During an intelligence-engineered media-ops, it is of course essential to manage the flows of information and the reporting. Just like no security-cameras captured a plane hitting the Pentagon on 9/11, there is a most remarkable paucity of photographic evidence of what happened at Stonewall. This becomes all the more striking considering the offices of the Village Voice were just across the street, cultural figureheads were present and, we are even told award-winning journalists were there.

The only photograph taken during the first night of the riots shows the homeless youth that slept in nearby Christopher Park, scuffling with police. This photograph appeared on the front page of The New York Daily News on Sunday, June 29, 1969, showing the "street kids" who were the first to fight with the police.

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Figure 0.1: A black and white photograph showing the backs of three uniformed police officers and a man with short-cropped hair in a suit pushing back a crowd of young men with longer hair dressed in jeans and contemporary clothing for the late 1960s, arguing and defying the police; other people in the background on a stoop are watching

There is no footage of these riots. Apparently, no camera-crews captured the scene, that lasted for hours that first night, and re-erupted on nights to follow. Or if they did, the footage never made it to the public...

On the outhistory website, we read this stunning piece of info about the Ambrosini Photo shown above:

"This photo of young Stonewall resistors, one of the few known pictures from the first night of the rebellion, is credited to Joseph Ambrosini in the New York Daily News on Sunday, June 29, 1969.

Several years ago, historian Jonathan Ned Katz found the name Joseph Ambrosini in the New York City telephone book, called, and spoke to a relative of the deceased news photographer.

Asked what happened to a lifetime's collection of negatives and prints, the relative said the photographer had dumped his whole archive in the garbage, imagining that it was worthless."

Right, the photographer had thrown the entire Stonewall-archive in the garbage... Pretty odd, isn't it, considering Stonewall was front news splashed all over the world's headlines...

2. The Stonewall Hoax

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A main player reporting on these riots for the Village Voice was Lucian Truscott IV (born April 11, 1947), an American writer and journalist, GRANDSON of Truscott Jr... Wikipedia reports:

“Starting in 1970, he joined The Village Voice as a freelancer and later staff writer. He had previously written for the Voice as a cadet, submitting”conservative, right-wing letters” that the newspaper eventually started to publish.

One such letter, describing Christmas 1968 among the hippies at the Electric Circus nightclub, was published as a front-page story. Another piece, written a few weeks after he graduated from West Point, described the riot at the Stonewall Inn on June 27, 1969.”

So a 22-year-old West Point-graduate was the main reporter of The Stone Wall riots, and apparently, he hadn't even joined The Village Voice yet in 1969. We read in a fascinating article called 'The Real Mob at Stonewall' published by Truscott IV on June 25, 2009:

”I WAS perhaps the unlikeliest person in the world to cover the Stonewall riots for The Village Voice. It was June 27, 1969. I had graduated from West Point only three weeks earlier and was spending my summer leave in New York before reporting for duty at Fort Benning, in Georgia.

After a late dinner in Chinatown, I was about to enter the Lion's Head, a writers' hangout Christopher Street near the Voice's offices, when I blundered straight into the first moments of the police raid on the Stonewall Inn, a gay bar a couple of doors down the street.

Even a newly minted second lieutenant of infantry could see that it was a story. Amazingly, there was no TV coverage and only a few paragraphs in the city's daily papers. Myths and controversies have arisen in the vacuum left by the mainstream news media.

One involves the argument about who is, and isn't, a “veteran” of Stonewall. A handful can prove they were there by pointing to themselves in the famous photograph, taken by Fred McDarrah, that was on the cover of the following week's Voice, accompanying my article and another by a colleague, Howard Smith.

For the record, I orchestrated that image. Fred was famously parsimonious as a photographer, in the habit of taking only a few photos for a story.

Outside the Stonewall that night, he took a look at the scene and asked me to get a bunch of rioters together. I rounded them up and posed them on a stoop, and Fred got his shot.”

2. *The Stonewall Hoax*



Figure 0.2: Click to close

2. The Stonewall Hoax

Famous Stonewall photo staged by Westpoint military man Truscott IV and award-winning photographer Fred McDarrah...

So, we've just learned that one of the very few and famous photographs of the scene was staged and actually, it doesn't even show rioting people. These youths were picked for a photo-shoot by Westpoint-graduate Truscott IV, and the photographer was Fred McDarrah... Was McDarrah just a random guy with a camera? No, he wasn't, he was a famous American staff-photographer for the *The Village Voice* and an author. Wikipedia:

"He became famous for documenting the cultural phenomenon known as the Beat Generation from its inception in the 1950s.

*In his book *The Artist's World in Pictures*, co-authored with Thomas B. Hess, McDarrah documented the New York art world, the New York School and the world of Abstract expressionism in New York City during the late 1950s."*

Observe that this photographer was an expert in documenting social movements, such as the Beat Generation, and was on that case right from the outset too... The question rises, if a professional photographer and journalist were present at Stonewall, then where are all the photos? Why do we get less than a handful of photos and why is the most famous one a STAGED PHOTO?

We learn more on this issue from Truscott himself. PBS recently made a documentary called 'Stonewall Uprising', featuring interviews with many key players, including Truscott. On the website, in PBS's biography of the participants, we hear from Truscott that the reason the world hasn't received more Stonewall photos from award-winning photographer Fred McDarrah, or other photographers, is as follows:

"The night of the riot, Truscott recalls that"things were happening very, very fast," but by the time Village Voice photographer Fred McDarrah arrived the following night things had quieted down.

"Fred was an impatient guy and famous for taking only one or two shots on any assignment," Truscott said. "So he tells me, 'Pull them together so I can get the shot and go.'

The kids weren't doing anything — and there were some seriously underage kids, 15, 16, 17 years old — so I got the kids onto the stoop next to the Stonewall and said, 'C'mon boys, give me something,' so they struck poses and Fred took the picture. After that, he was gone."

Fred McDarrah's photographs are just two of the five extent photos of the Stonewall riots. "If two people had thrown a rock through a window in Harlem, the whole world would have been there taking pictures," he said. "It wasn't anything that seemed headline-grabbing, like a race riot.

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No one had the foresight to see that gay people rioting because they'd gotten thrown out of a bar was just a metaphor for a much, much bigger thing."

Aha...Noone understood it was a big event... Then why were so many 'big people' present? Truscott's words simply aren't credible, considering just what kind of people were present at the scene.

And what kind of guy was Truscott himself? Now just look at this (still from the PBS website):

"That fall, Truscott was transferred to Fort Carson, Colorado where he was assigned to teach a course in riot control."I set up a blackboard and drew Sheridan Square and the blocks surrounding the Stonewall Inn," he said, "and used it as an example of how not to do riot control.

I was poking fun at the TPF [Tactical Police Force] and how these big Irish and Italian policemen showed up with helmets and facemasks and nightsticks and these bulky outfits and they couldn't run as fast as the kids and they didn't know the streets of the Village.

After Friday, you think they'd had all of Saturday to scope out the neighborhood and maybe bring a map, but the kids completely confused them and the protestors were in control of the situation from Friday night when it started until Sunday night when it ended.

The protestors were basically non-violent and they used theater to great advantage to make fun of the cops and make their point. The police weren't going to allow them to go into the club to dance so they were going to dance in the street. And that's what they did."

Yes, Truscott after the Stonewall Riots was assigned to Fort Carson to teach courses in riot control, using Stonewall as a textbook-case of how NOT to do it! Can you believe it?

Truscott's 2009 article about Stonewall ends as follows:

"On Sunday, the third night of the riots, I ran into Allen Ginsberg on the street and accompanied him into the reopened Stonewall, where he talked and danced with some of the young revelers.

Afterward, as the last of the riot police packed up to go home, I walked with him toward his home in the East Village. He said everything seemed different after the riots— how grim, even sad, gay bars were compared to the "beautiful" scene at the Stonewall that night.

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As I turned south on Lafayette Street, he waved and cried out, "Defend the fairies!" His jolly farewell was obviously meant in jest, because after Stonewall, they didn't need defending any more."

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Amazingly, Lucian Truscott IV is in fact descended from a significant military family. He was born in Japan to US Army Colonel Lucian K. III and Anne (née Harloe). His father Lucian III served in the US Army in Korea and Vietnam, retiring as a colonel, but the man who really must capture our attention is his grampa. Wikipedia:

"Lucian King Truscott, Jr. (January 9, 1895 – September 12, 1965) was a U.S. Army General, who successively commanded the 3rd Infantry Division, VI Corps, Fifteenth United States Army and Fifth United States Army during World War II.

In 1951, Walter Bedell Smith, Director of the Central Intelligence Agency (CIA), appointed Truscott as "Special Consultant to the United States Commissioner" in Frankfurt, Germany.

However, this was simply a cover for his real assignment as senior Central Intelligence Agency representative in Germany. Truscott had been placed in charge of cloak-and-dagger operations in a vital part of Europe. This only came to light after declassification of a secret memorandum in 1994.

In 1953, President Eisenhower approved CIA Director Allen Dulles' recommendation that General Truscott be appointed the CIA's Deputy Director for Coordination.

This appointment meant that Truscott was now controlling the agency's rapidly expanding network of agents world-wide. His responsibilities included facilitating the overthrow of governments in Iran and Guatemala.

Truscott was involved in planning Operation PBSUCCESS, the CIA mission to overthrow Guatemalan President Jacobo Árbenz.

According to Harry Jeffers' biography, Truscott was instrumental in convincing Eisenhower to support PBSUCCESS with air power. However, another biography by William Heefner suggests that specifics of Truscott's involvement cannot be substantiated.

Truscott left the CIA in 1958. He wrote nothing about his service in the CIA in Command Missions, and there is nothing about his CIA activities in his papers at the George C. Marshall Library."

So, we are now already starting to find that these allegedly 'spontaneous' riots certainly appeared to involve some very professional and VERY well-connected people...

If Stonewall was a psy-ops, an intelligence-operation, then it becomes a lot easier to grasp why so little footage is available to the public. In fact, there is proof that much

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information was simply classified and occulted. In the New York Times site City Room for instance, we read in a Sewell Chan-article published June 22, 2009 and called 'Police Records Document Start of Stonewall Uprising':

"The owner of a 1968 Volkswagen showed up at the Sixth Precinct station house with a complaint. Her car, parked across the street from the Stonewall Inn, at 53 Christopher Street in Greenwich Village, had been "stomped on," causing damage to the roof, hood and rear engine cover.

The stomping occurred around 3 a.m. on June 28, 1969, at the start of what would later be known as the Stonewall uprising, the six-day series of disturbances that began as a protest by gays against police harassment and became a defining moment in the gay-rights movement.

The police report documenting the assault on the automobile is part of a small set of documents — nine pages in total — posted online last week at OutHistory.org, a gay-history Web site run by the Center for Lesbian and Gay Studies at the City University of New York Graduate Center.

They were obtained last month by Jonathan Ned Katz, an independent scholar and director of OutHistory.org, with help from David Carter, the author of "Stonewall: The Riots That Sparked the Gay Revolution" (St. Martin's Press, 2004).

Two of the pages posted online were obtained in 1988 by Michael Scherker, a writer who sued the city to obtain some police records from the time of the uprising, and who has since died.

None of the nine pages of reports have been published previously, Mr. Katz said."

(From a NY Times obituary, we learn that Michael Scherker died in 1990, only 2 years after suing the city, at the young age of 32... Apparently this young man had had access to MANY archives, touring the United States conducting archival workshops organized by Dance U.S.A., a Washington-based dance service organization. His alleged cause of death: complications from a diabetic coma.)

Pursuing with the Sewell Chan article:

"Despite the later historical significance assigned to the Stonewall rebellion, many of the details associated with the events have have been poorly or incompletely documented, said Mr. Carter, whose book has been cited as an authoritative account of the uprising.

(Indeed, photographs taken by The New York Times from the final night of the riots, and not published at the time, have resurfaced only in recent years.)

Mr. Katz highlighted several ways in which the documents cast new light on the Stonewall uprising:

One report cites three people — Raymond Castro, Marilyn Fowler and Vincent DePaul — as having acted together to "shove and kick the officer."

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Ms. Fowler and Mr. DePaul had not been previously documented as participants in the riot, and indeed, no woman's arrest had previously been documented, though

several eyewitnesses had long stated that resistance to the police intensified after a lesbian woman, whose identity was not known, was arrested.

A police officer, Charles Holmes, was treated at St. Vincent's Hospital after being bitten on the right wrist by a rioter. Biting had not been documented as a tactic of the rioters.

The documents also cited other rioters, Wolfgang Podolski and Thomas Staton, whose involvement in the disturbances had not been documented before.

One document provides additional detail about the previously known arrest of David Van Ronk, a heterosexual folk singer (who was incorrectly described as an actor) who was accused of assaulting an officer "with an unknown object."

Mr. Van Ronk eventually pleaded guilty to harassment, a violation. He was later sued by the police officer, Gilbert Weisman, for assault, and had to pay a fine.

In an interview, Mr. Carter said of the documents, "There's potential there for learning a lot more."

In particular, he cited the naming of Ms. Fowler as significant because some writers had questioned the extent or even existence of women's involvement at the inception of the uprising.

Mr. Carter also said the documents corroborated information that had been provided to him by Seymour Pine, the police inspector who led the raid on the Stonewall Inn (and later expressed regret about the nature and manner of the way the police conducted themselves.)

"Pine has been vilified by a number of gay writers, but from all my interactions with him I believe his account was truthful and accurate," Mr. Carter said. "I believe he's an honorable man, and this is further reason to believe that."

Little is known about the four people cited in the documents — Vincent DePaul, Marilyn Fowler, Wolfgang Podolski and Thomas Staton — whose involvement was not previously documented. Mr. Katz urged anyone familiar with those individuals to e-mail OutHistory.org."

So, we've just learned that certain information about these riots was classified, and that the city actually needed to be sued to release the information. Take note that this info released 20 years after the facts did NOT square with the official Stonewall-narrative in multiple ways:

it tends to show some rioters were violent and provocative, rather than being poor, bullied victims. Also, we suddenly hear women were involved, which at the time must

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have seemed inconvenient, since after all the storyline was GAY liberation through the heroism of male trannies and male hustlers. Such new information suddenly comes out decades later...

Observe also that a man like David Carter, mentioned in the article, is one of very few researchers who was granted access to all these key players of Stonewall, many years after the facts... There are only a handful of such 'official' experts on Stonewall, which quickly becomes apparent when you start digging a bit into this event: the same sources and names keep turning up over and over. The bulk of the info available in pop-culture is produced by a few select people who can really be conceived of as 'propagandists', vulgarizers and gatekeepers of an official narrative designed in think tanks and intelligence-agencies.

Fourty-some years after the facts, David Carter is one of a handful of insiders offering society a Stonewall-narrative, a narrative that gets taken over by mass-media who for instance have provided us recently with something of a 'definitive' doc on Stonewall, based on Carter's work.

And so we read above that David Carter also contacted Seymour Pine, the police official responsible for the raid. Carter now tells us Pine was really a good, honourable dude. Is this credible? Even Harry Hay stated about vice squads, in an interview with Vito Russo:

"Men who had gotten their training on the red squads as they had been in the 40 and 30s, or even the 20s beginning with the Palmer raids, had moved on from the red squads to the vice squads so they had the same training and were doing the same kind of thing."

The vice squads are a very special universe, practically an operational branch under the direct control of intelligence-agencies. Must we really believe that in a seedy universe of mob-owned gay bars, blackmail and police pay-offs, vice squad officials were honest and honourable? Or would it simply be inconvenient to tell us now that Seymour Pine was in fact a corrupt, owned puppet?

If we were told the man was devious and manipulative and corrupt, then the official narrative on Stonewall becomes more incoherent, raising more suspicions... Only by presenting Seymour Pine as a poor, goofy, silly good dude, who got kind of overwhelmed by a situation, can the massive clumsiness of the raid and the riot control forces be explained away.

When even 22-year-old Truscott ridiculed the complete incompetence displayed in terms of riot control, and actually used Stonewall in his training-courses as an example of how NOT to do it, what else could the propagandists tell us? That Seymour Pine was such a shrewd strategist?

So the idea that must be inserted in the viewers' mind is that Pine was a goofy, clumsy good guy...

2. The Stonewall Hoax

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So the name David Carter came up, a man who belongs to a very small incrowd today bringing us the Stonewall-story, as usual with all kinds of 'newly-surfaced' information. The system usually proceeds that way: while an intelligence-operation is unfolding, the story is carefully managed by the media, and much info is classified. A tight control of the information is observed during the event and its aftermath, and decades later it is all brought out again, often featuring some new facts.

The system always likes to bring out as much truth as possible, but on its own terms: it decides WHAT is brought out, WHEN, and HOW. A generation or two AFTER the facts, more info is made accessible to the general public, but only once the official narrative is already firmly in place in pop-culture, and only after all the effects of the operation have already materialized in society anyway. Special puppets are used in this process of rewriting history, incorporating as many data of reality as possible in the final narrative, bringing things right out in the open ONLY AFTER the fait accompli.

This is a strategic choice of proven utility to the stringpullers, because in a society of lies, you cannot lie about everything all the time... Better results are achieved when putting the truth right out in the open, but with a few twists, and only after the damage is already done. The system counts on it that the masses will ignore what's lying in plain view anyway, and they do...

David Carter wrote a book on Stonewall, a doc was made, and so society 40 years after the facts gets something of an 'official, definitive history'. He also wrote a bio on Ginsberg after his death, and is apparently busy with a Frank Kameny-bio as well. Of course, the lives of these two jewish individuals were rather, how shall we say...stinky, so it becomes necessary to carefully choose their biographer.

Here's what we read on Carter's website:

"I had wanted to write a biography of Allen Ginsberg for the Chelsea House biography series and talked to Allen about this.

Ultimately my renewed contact with Allen led to a much more interesting project, Allen's hiring me to edit his interviews, which was published after Allen's death as Spontaneous Mind.

Around this same time I met the noted gay editor, Michael Denny. I had suggested Chelsea House hire Martin Duberman as the general editor for the two series I had created and had read Duberman's Stonewall as soon as it was published.

While I found Martin's account of the riots compelling, I also found it to be brief. I also learned that Martin had not made use of a number of possible resources, and Michael Denny liked my idea of writing an in-depth account of the Stonewall Riots.

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I thus started to research the Stonewall Riots shortly after I had been hired by Allen to edit his interviews.

In 1998 I received a grant from the Greenwich Village Society for Historic Preservation to research a nomination to put the site of the Stonewall Riots on the National Register of Historic Places.

The nomination, written by myself and three preservationists, can be seen on the Stonewall page. It resulted in the Stonewall site getting on the National Register in 1999, the first time that a site was listed because of its role in LGBT history.

The following year the site was declared a National Historic Landmark, the highest recognition given by the United States government.

*My compilation of Allen's interviews, *Spontaneous Mind*, was published in 2001, and *Stonewall: The Riots That Sparked the Gay Revolution* was published in 2004.*

*WGBH is currently making a film on the Stonewall Riots based on my book and has hired me to be the consultant for the film, which is being made for their *American Experience* series.*

The film is to air in April of the 40th anniversary year of the Stonewall uprising. The BBC has also commissioned a documentary on the Stonewall Riots, and they have retained me as the consultant for the program. The documentary, made for their BBC2 radio station, is to be broadcast on June 30, 2009.

In addition to working on these and other projects connected with the 40th anniversary of the Stonewall Riots, I am researching my next book, a biography of the pioneering gay activist Dr. Frank Kameny, who was responsible for getting the American Psychiatric Association to declassify homosexuality as a mental illness and who coined the phrase "Gay Is Good" before the Stonewall Riots."

You understand the mechanism? The system manages, collects and occults the info as it unfolds in the moment, and brings it out years later, through chosen puppets, professional writers with 'suitable' mindframes. Therefore it is really no surprise that a guy like Carter suddenly stumbles upon all kinds of new information. New photographs for instance, that had 'disappeared'... From Carter's website:

"IN THE NEWS -Unknown Photographs of the Stonewall Riots Found! June 1, 2009

*I alerted the New York Times to the significance of these images in their archives, brought to my attention by the researcher for the PBS *American Experience* film being made based on my book.*

I authenticated the photographs and, at the request of the New York Times, interpreted them based on my research about the night the photographs were made so that the Times could write accurate captions for the photographs, resulting in the above news story.

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Before the significance of these photographs was understood, there was only one known image of the Stonewall Riots in action, the photo taken by Joseph Ambrosini that is on the cover of my book

(the commonly reproduced Village Voice photographs are authentic but were posed during a lull in the uprising and therefore portray no action).

These previously unknown photographs are a wonderful gift for all Americans who care about LGBT civil rights on the 40th anniversary of the Stonewall Riots! — David Carter”

A handful of new pics were found, featuring some people and cops, but we are told they were taken only on the 6th night of the riots. They seem bland and unremarkable to me, and were probably released for that reason. You can find them on Carter’s website.

Ridiculously, despite this almost complete absence of footage, we are actually told that an accredited journalist was allowed IN the Stonewall Inn, with the vice squad, as they were barricading themselves inside from the mob of screaming queens.

Yes, the vice squad officials actually needed to barricade themselves inside, since apparently it never occurred to them to simply draw a gun and fire ONE SHOT in the air, which of course would immediately have dispersed the crowd, aborting the entire riot. Clearly the idea was not to abort a riot...but to CREATE one..

And so a journalist was actually INSIDE: Howard Smith, who also features in the Stonewall Documentary.



Figure 0.3: Howard Smith

Was this man just a small time reporter of no consequence? Well, not really... Wiki reports:

”Howard Smith (December 10, 1936 – May 1, 2014) was an American Oscar winning film director, producer, journalist, screenwriter, actor and radio broadcaster.

He covered many of the tumultuous era’s most legendary events including Woodstock, from which America heard his live radio reports, broadcast around the clock for five full days.

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Over the years he interviewed an array of pop-culture icons: From Mick Jagger to Buckminster Fuller; from Janis Joplin to Margaret Mead.

The list continues with Jim Morrison, Hugh Hefner, Jane Fonda, John Lennon and Yoko Ono, George Harrison, Andy Warhol, Ravi Shankar, Dustin Hoffman, Carole King, Jack Nicholson and many others.”

How interesting...Just like the photographer on the scene, Fred McDarrah, this man was obviously an EXPERT in reporting on social movements...How silly though that he forgot his camera! On the PBS website, we read about Howard Smith's presence at Stonewall:

”Village Voice columnist Howard Smith could see the Stonewall Inn’s sign from his desk, but until the first night of the riots he had never been inside.

As a self described “straight man” writing for one of the era’s most liberal and outspoken publications Smith recalled that his boss told him, “I want you to spot every new trend, especially sex, drugs, and rock and roll.’ But [my beat] included almost anything.”

The Stonewall Inn wasn’t on Smith’s radar, however. “This was not one of the key bars [where] some of the more important people in the gay movement would have hung out,” Smith noted.

“It was a down-at-the-heels kind of place. Lots of street kids. We didn’t pay much attention to it.”

When Smith saw commotion outside the Stonewall — he had been working late on deadline — he grabbed his press credentials and headed down to Christopher Street.

“I raced to the Stonewall,” he said, ”probably thinking it’s not going to be anything. There were police cars [and it] got bigger by the minute.

It looked like a whole lot of people [who] had no more idea of what was going on than me had immediately joined it. That’s what the ’60s were like. A demonstration, a riot, I’ll stand here!”

Smith soon figured out it was a bar raid, “which wasn’t really a story,” he said. ”All the gay bars were owned by the mafia.

They paid cops off, but every now and then they had to do a bust to prove to the community they were controlling vice. It was very common in NYC.”

Smith noticed Inspector Seymour Pine, who seemed to be in charge. With the crowd outside growing increasingly restive, Inspector Pine asked Smith if he wanted to join the police inside the Stonewall Inn.

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As Smith recalled, Pine said, “Your choice. You can come in with us, or stay here with the crowd.” Smith went in and that’s how he came to be the only journalist to witness the Stonewall riots from inside the bar.

The article he wrote from his unique vantage point, which was published the following week on the front page of The Village Voice, “has probably been one of the most reprinted of everything I’ve ever written,” he said.

At the time, Smith thought he had a great inside story about a bar raid. “I didn’t have any hint of the significance,” he said.

It would be another few years before Smith realized the historic importance of the uprising.

Today, Smith says, “It’s rare that I met a gay man who says he wasn’t at the Stonewall. There must have been four million people there that night.”

It is very evident that an award-winning journalist like Howard Smith, who ‘covered many of the tumultuous era’s most legendary events’, and rubbed elbows with so many Rock stars and counter-culture figures, would have been quite capable of assessing the scene he’d arrived at in such good timing, and of staying out of trouble. He didn’t wear a police uniform and wouldn’t have been a target of the queens and hustlers. If anything, you would think such a mob would rather welcome members of the press.

Why on earth would Seymour Pine invite him to come inside, IN the Stonewall Inn, an accredited journalist mind you, even as the raid for which Pine was responsible had failed so miserably? Was Pine perhaps very eager for publicity of his fiasco?

Observe also how Howard Smith stated that so many gays today say they were at Stonewall. Well, maybe that’s because so many of the gay cultural incrowd in fact REALLY WERE THERE. Quite a few people had obviously been made aware of what was to happen. Why?

Because the mindsets of elite gay figureheads needed to be prepared, made suitable, so that like insider paedophile Allen Ginsberg, they would be in a position to immediately dish out the right lines to the media about the significance of the riots. Many cultural gay prominents probably heard it through the grapevine that Stonewall would happen.

NAMBLA-member, sexually gross jewish cultural icon Ginsberg certainly had the appropriate lines ready, the usual disingenuous ‘counter-culture’ (= Cultural Marxism) piffle designed for the gullible by his masters:

“You know, the guys there were so beautiful – they’ve lost that wounded look that fags all had 10 years ago.” (Note that Ginsberg, himself a child-lover, liked to refer to homosexuals as ‘fags’, or ‘fairies’.)

“All of a sudden at the height of the anti-war movement, at the height of the black liberation movement, after the triumph of liberation of the word [the end of print censorship], all

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of a sudden the cops were in there again trying to bust some guys..right in the center of Sheridan Square, the most bohemian traditional place in Greenwich Village!"

**

I think at this stage, a conclusive case has already been made, for the Stonewall Riots being an organized hoax, planned by social engineers and implemented by intelligence-agencies.

As journalist Howard Smith observed, it's hard to find a gay man today who wasn't at Stonewall.' To follow, more names are provided of key gay activists who were present and involved, as well as an idea of the type of organizations they belonged to. Please take note that MANY MORE trained people and prominents were present whose names can be found easily by anyone researching this. Merely a few of those are mentioned here, by way of illustration. Also, is likely that quite a few others of those involved have opted to NOT disclose their presence...

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Dick Leitsch

and a director of Mattachine. From the PBS website:

"Dick Leitsch was listening to the radio while packing for a trip to London when he heard a report about trouble in front of a gay bar in Greenwich Village."I got in a cab," he recalled, "but couldn't get any closer to Stonewall than 14th Street, so I got out and walked."

As executive director of the Mattachine Society of New York (MSNY), Leitsch was all too familiar with police raids on gay bars. Founded in 1955, MSNY was an offshoot of the original Mattachine Society, which got its start in Los Angeles in 1950."

*

Activist John O'Brien, a gay activist who also features in the same doc. From the PBS website:

"Well before the Stonewall riots propelled him into a leadership role in the newly energized gay rights effort in New York City, John O'Brien was already an experienced political activist.

Born in Harlem in 1949 to an immigrant maid and union janitor, O'Brien credits his growing up "in old tenements and poverty" as the motivation "to become an activist for change."

O'Brien started early, joining the NAACP at 13 and the Student Peace Union when he was 15.

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“I worked in numerous Vietnam peace groups over the next 10 years,” he said, “and I was on both local and national steering committees, until the end of U. S. military intervention.”

But that was only a start. O’Brien was also “active in CORE and SNCC in efforts to end racial discrimination in both the South and the North,” he said.

For O’Brien, participation in the Stonewall riots and his involvement as a founding member of the Gay Liberation Front, proved transformative and not just for himself.

“What had been a small isolated gay rights movement that had little support outside its small membership ranks, in a short period of time became a major political force in the United States that created change around the world.”

*

Gay activist Mark Allan Segal was present. He is the president of the National Gay Newspaper Guild and sometimes called as “the dean of gay American journalism”.

From wiki:

“In 1972, after being thrown out of dance competition for dancing with a male lover, Segal crashed the evening news broadcast of WPVI-TV, an act that became known as a “zap” and that he helped popularize. He repeated the action during many other television broadcasts.

He is the founder of Gay Raiders, a Philadelphia based activism group, and the Philadelphia Gay News. In 1975 he went on a hunger strike on behalf of the passage of a law to guarantee equal rights for homosexuals”

Segal’s Stonewall-story appeared in Philadelphia Gay News, in an 2013 article authored by him:

”The lights blinked — that was a signal that there would be a raid — then the lights went on.

I was in the back near the dance floor, where the younger people usually hung out. I was 18 and had just moved to New York from Philly.

Looking like the boy next door, I got carded and was among the first group to be let out.

You see, it was the older men who the police might be able to blackmail and thus were of interest to them, and of course the drag queens and effeminate men who they felt, until that night, they could harass. I was of no use to them. But ...

As I left, I met Marty Robinson, sort of the leader of The Action Group, of which I was one of the four members. We had an important role.

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After telling Marty what was happening, he disappeared and reappeared with chalk. What most people don't realize is that Stonewall was not just one night. Marty realized it was a way to organize.

The four of us wrote on walls and the street up and down Christopher Street: "Meet at Stonewall tomorrow night."

I'll save more details for that book I'll someday write. We eventually became Gay Liberation Front; I'm still not sure exactly how that happened but, GLF, and to a lesser extent Gay Activist Alliance, are the reasons we now have what is called a community.

In the last few years, LGBT history has been a passion for me, and I thought the younger generation didn't care. Our history is what the foundation of our community is built on and will be the building blocks for the future.

Thank you, Mr. President. Thank you, Michael."

Mark Segal, PGN publisher, is the nation's most-award-winning commentator in LGBT media."

*

Marty Robinson

NY Times archives:

*"Martin Robinson, 49, Organizer Of Demonstrations for Gay Rights
By BRUCE LAMBERT
Published: March 24, 1992*

Martin Robinson, an organizer for gay-rights causes for 27 years who was known for his provocative protests, died on Thursday at home in Brooklyn. He was 49 years old.

He died of complications of AIDS, friends said.

Mr. Robinson was present at a catalytic event in the gay-rights movement, when the police raided the Stonewall, a Greenwich Village bar patronized by gay men, in 1969.

Such raids were common, but for the first time the customers resisted and fought back. Afterward, a rally in Sheridan Square drew 2,000 sympathizers. Mr. Robinson, who had been active in the Mattachine Society, the main organization for homosexuals until then, was a lead speaker (...)"

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Gay activist Jim Fourrat was present. We get some very interesting information from Martin Duberman's "night they raided Stonewall':

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"Jim Fouratt's job at CBS required long hours, and he often got back to his apartment (after a stopover at Max's Kansas City) in the early morning.

On the night of June 27 he had worked in the office until midnight, had gone for a nightcap at Max's, and about 1:00 A.M. had headed back to his apartment in the Village.

Passing by the Stonewall Inn—a bar he despised, insisting it was a haven for marauding chicken hawks—Jim noticed a cluster of cops in front of the bar, looking as if they were about to enter.

He shrugged it off as just another routine raid and even found himself hoping that this time (Stonewall had been raided just two weeks before) the police would succeed in closing the joint.

But as Jim got closer, he could see that a small group of on-lookers had gathered. That was somewhat surprising, since the first sign of a raid usually led to an immediate scattering; typically, gays fled rather than loitered, and fled as quietly and as quickly as possible, grateful not to be implicated at the scene of the "crime."

Jim spotted Craig Rodwell at the top of the row of steps leading up to a brownstone adjacent to the Stonewall Inn. Something was decidedly in the air.

Craig had taken up his position only moments before. Like Jim, he had been on his way home—from playing cards at a friend's—and had stumbled on the gathering crowd in front of the Stonewall.

He was with Fred Sargeant, his current lover, and the two of them had scrambled up the brownstone steps to get a better view.

The crowd was decidedly small, but what was riveting was its strangely quiet, expectant air, as if awaiting the next development. Just then, the police pushed open the front door of the Stonewall and marched in.

Craig looked at his watch: it was 1:20 A.M."

*

Martin Duberman in the quoted sequence mentions Craig Rodwell and Fred Sargeant, two gay activists, waiting by the Stonewall Inn. Fred Sargeant also features in the PBS Stonewall doc. From The PBS website:

"Fred Sargeant of the Stonewall riots on his way home from dinner with friends, he was already more than familiar with the issue of mafia run gay bars and police raids.

Sargeant was closely involved with the work of his partner, gay rights pioneer Craig Rodwell, who had opened Greenwich Village's Oscar Wilde Memorial Bookshop in 1967.

Sargeant and Rodwell returned to the Stonewall Inn for "every night of the rioting," Sargeant said. And Rodwell "started organizing around it right away.

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Trying to get the press to cover the story, trying to get other people, including some Mattachine members, to come downtown.” Rodwell also wrote leaflets and distributed them in the Village.

“The leaflets were all pretty much on the same theme,” said Sargeant, “about the cops and the corruption and the mafia operating the bars and how gay people were getting caught in the middle.”

After the riots, while Sargeant went to many of the open meetings “to see what people were talking about doing,” he didn’t join any of the new groups.

“At a series of meetings that summer we talked about how to bring about something different,” Sargeant explained.

In 1965, Rodwell had proposed the July 4th “Annual Reminder” gay and lesbian protest marches in Philadelphia, and he and Sargeant were committed to an anniversary march in New York City to commemorate the Stonewall riots.

Soon after, Rodwell, Sargeant and a handful of other activists formed the Christopher Street Liberation Day Coordinating Committee to plan for New York City’s first annual Gay Pride March in June 1970.”

*

Craig Rodwell(October 31, 1940 – June 18, 1993), whom we were told by Duberman was waiting by the Stonewall Inn right before the riots started, was a MASSIVELY ACTIVE and RADICAL activist. From Wiki:

”In 1962, Rodwell had an affair with Harvey Milk, who went on later to become one of the first openly gay politicians elected to high office. It was Rodwell’s first serious relationship.

Rodwell’s relationship with Milk ended in part due to Milk’s conflicted reaction to Rodwell’s early activism and his introduction to Milk of “strange new ideas that tied homosexuality to politics, ideas that both repelled and attracted the thirty-two-year-old Milk.”

Milk believed that Rodwell had been responsible for Milk contracting an STD. After Rodwell’s arrest and incarceration when picked up cruising in Washington Square Park, Milk ended their romantic involvement. Shortly after, Rodwell attempted suicide.

When Rodwell opened the Oscar Wilde Memorial Bookshop in 1967, Milk dropped by frequently, and after moving to San Francisco Milk expressed his intention to Rodwell of opening a similar store “as a way of getting involved in community work.”

Milk eventually opened a camera store that also functioned as a community center, much like Rodwell’s bookshop had as a community gathering place.

Also in 1967, Rodwell began the group Homophile Youth Movement in Neighborhoods (HYMN) and began to publish its periodical, HYMNAL.

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Rodwell conceived of the first yearly gay rights protest, the Annual Reminder picketing of Independence Hall held from 1965–1969; Homophile Youth Movement rallies in 1967, and was present at the Stonewall Riots in 1969.

He was active in the Mattachine Society until April 1966 and in several other early homophile rights organizations.

In early 1964 Rodwell, a Mattachine Society of New York volunteer, organized Mattachine Young Adults and was also an early member of East Coast Homophile Organizations (ECHO) and the North American Conference of Homophile Organizations (NACHO).

On September 19, 1964, Rodwell, along with Randy Wicker, Jefferson Poland, Renee Cafiero, and several others picketed New York's Whitehall to protest the military's practice of excluding gays from serving and, when discovered serving, dishonorably discharging them.

On April 18, 1965, Rodwell led picketing at the United Nations Plaza in New York to protest Cuban detention and placement into workcamps of gays, along with Wicker, Allen Ginsberg, Peter Orlovsky and about 25 others.

On April 21, 1966, Rodwell, along with Mattachine President Dick Leitsch and John Timmons engaged in a demonstration then called a "Sip-In" at Julius, a bar in Greenwich Village, to protest the (NY) State Liquor Authority rule against the congregation of gays in establishments that served alcohol.

Rodwell had at an earlier date been thrown out of Julius for wearing an "Equality for Homosexuals" button.

Rodwell and the others argued that the rule furthered bribery and corruption of the police. The resultant publicly led eventually to the end of the SLA rule.

In November 1969, Rodwell proposed the first gay pride parade to be held in New York City by way of a resolution at the Eastern Regional Conference of Homophile Organizations meeting in Philadelphia, along with his partner Fred Sargeant (HYMN vice chairman), Ellen Broidy and Linda Rhodes.

The first march was organized from Rodwell's apartment on Bleecker Street.

"That the Annual Reminder, in order to be more relevant, reach a greater number of people, and encompass the ideas and ideals of the larger struggle in which we are engaged-that of our fundamental human rights-be moved both in time and location.

We propose that a demonstration be held annually on the last Saturday in June in New York City to commemorate the 1969 spontaneous demonstrations on Christopher Street and this demonstration be called CHRISTOPHER STREET LIBERATION DAY.

No dress or age regulations shall be made for this demonstration.

We also propose that we contact Homophile organizations throughout the country and suggest that they hold parallel demonstrations on that day. We propose a nationwide show of support.

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Rodwell is believed to have created the term heterosexism in January 1971 when he wrote:

“After a few years of this kind of ‘liberated’ existence such people become oblivious and completely unseeing of straight prejudice and – to coin a phrase – the ‘hetero-sexism’ surrounding them virtually 24 hours a day.”

In 1978 Rodwell was one of the creators and organizers of Gay People in Christian Science (GPICS).

Rodwell credits Kay Tobin with suggesting the idea for the group. One reason for the creation of the group was that three of its members had been recently excommunicated from the local branch church.

In 1980 the group began to demonstrate by leafletting at the church’s Annual Meeting in Boston and by 1999, six years after Rodwell’s death, the Christian Scientist church no longer barred openly gay or lesbian people from membership.

Rodwell was the recipient of the 1992 Lambda Literary Award for Publisher’s Service.

In March 1993, Rodwell sold his bookshop to Bill Offenbaker. Rodwell died on June 18, 1993 of stomach cancer.”

*

Activist Sylvia Rivera was present during the raid. From Wiki:

”Sylvia Rae Rivera (July 2, 1951 – February 19, 2002) was an American drag queen and transgender activist. She was a founding member of both the Gay Liberation Front and the Gay Activists Alliance.

With her close friend, Marsha P. Johnson, Rivera co-founded the Street Transvestite Action Revolutionaries (STAR), a group dedicated to helping homeless young drag queens and trans women of color.

Rivera began living on the streets at the age of eleven and worked as a prostitute. She was taken in by the local community of drag queens where she stayed until she was 18.

Rivera’s activism began during the African-American Civil Rights Movement (1955–68), and continued through the anti-war movement during the Vietnam war (mid-1960s), and second-wave feminist movements (mid-1960’s).

As a regular patron of the Stonewall Inn, Rivera was present during the Stonewall Riots in 1969, when lesbians, gay men, drag queens and trans people fought back against what started as a routine raid by the police.

Police harrassment of LGBT people, especially those of color, was commonplace during this era. But on the night of this particular raid, the patrons of the Stonewall Inn chose to fight back, sparking marches in the streets and the formation of new, out LGBT organizations.

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Rivera also became involved in Puerto Rican and African American youth activism, particularly with the Young Lords and Black Panthers.

In July 1992, Rivera's close friend, Marsha P. Johnson, was found dead floating in the Hudson River off the West Village Piers shortly after the 1992 New York City Pride March.

Police ruled Johnson's death a suicide. However, Johnson's friends and supporters, Rivera included, insisted Johnson had not been suicidal, and a people's poster campaign later declared that Johnson had earlier been harassed near the spot where her body was found.

In May 1995, Rivera tried to commit suicide by walking into the Hudson River

In the last five years of her life Sylvia renewed her political activity, giving many speeches about the Stonewall Riots and the necessity for unity among transgender people – including drag queens and butch dykes – to fight for their historic legacy as people in the forefront of the LGBT movement.

She traveled to Italy for the Millennium March in 2000 where she was acclaimed as the 'Mother of all gay people.'

And so those who have taken the trouble to read all that will without a doubt agree that the Stonewall Riots weren't a case of grassroots-resistance to Authority, but instead an intelligence-operation that was engineered and managed in a top-down fashion. It is openly reported today that at the time of this historical event, the entire place was colonized by gay activists, radicals belonging to CELLS. Famous gay activists were seen waiting by the Stonewall Inn BEFORE the raid started.

Today, we are left with another contrived story of glorious rebellion against oppression, but this story comes with crucial VIRUSES that in fact make gays look quite bad: how typical and symbolic, that hustlers and hysterical trannies are alleged to have brought freedom to the homosexual males of the Western world!

There is in fact a subtext here: we are really being told that homosexual males are AT THE BOTTOM of the pecking order... THEY didn't have the guts to fight, TRANNIES AND HUSTLERS DID. Worse, we now even hear that most violence came from women and lesbians. Trannies and hustlers and radical lesbians liberated gay men... Therefore gay men have actually been STRIPPED of a glorious history.

Gays are told over and over by the propaganda what a fine, historical moment Stonewall was in their history, but the REAL message is something else altogether... On social-ism.com for instance, we read in an August 2013 article called 'Trans and Gender Diverse Liberation: A socialist feminist journey':

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"The heroes of the 1969 rebellion at the Stonewall Inn in New York certainly weren't shy about who they were! Prominent in their ranks were sex workers and those who we would today call trans and gender diverse.

They fought alongside other working class queers of colour. When their rage erupted in reaction to ongoing police harassment, they also showed that change doesn't trickle down. It explodes up from the streets."

On The Guardian's website, an article by Owen Jones entitled 'Stonewall is right to bring our trans brothers and sisters in from the cold' states:

"Why should lesbians, gays and bisexuals stand together with trans people?" "Because we get beaten up by the same people!"

Sometimes the best explanations are the simplest: this one came from an audience member at a talk given by trans writer and activist Juliet Jacques.

Having common enemies provides the potential foundation for solidarity even among the most disparate of groups. "An injury to one is an injury to all" has long been the mantra of the labour movement, but it's applicable to all struggles.

And yet the LGBT movement has long been without its T in practice, leaving trans people marginalised, ignored and even reviled.

Here is one of history's little tragic ironies. The iconic Stonewall riots of 1969 that did so much to galvanise the gay rights movement were dominated by trans people.

"It was mostly a trans riot," says longstanding trans activist Roz Kaveney. But trans people would find themselves often driven out of the movement."

From the Pink News UK website:

"Comment: Why Stonewall's decision to lobby on trans issues was the right one':

It is not very often that an organisation sets out to listen to trans people, and then makes real changes, as a matter of urgency, in response to what we say. However Stonewall has just done exactly that.

After 25 years of excluding trans issues from their work, and even making serious mistakes that, at the time, did real harm to trans people, Stonewall have finally heeded the calls of numerous trans people (including myself) to integrate our needs and issues into their work.

They have conducted an extensive consultation process with the trans community, in a way that ensures all sections of the community have an equal chance to be heard, and have today released a report setting out the next steps."

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Can you see what male/male sex and love are REALLY being associated with, in the public mind? Where are the glorious homosexual males? Shining with absence...

The Stonewall-hoax is one of the two pillars modern 'gay freedom' was built upon... It doesn't take a masters in psychology to see that the 'heros' involved didn't have the mindsets of regular gay men.

Gay culture is COMPLETELY CONTROLLED, and Stonewall didn't reflect the wishes of regular, homosexually-inclined males. The priorities and mindframes that are apparent in this operation were diametrically opposed to a sound, healthy culture of male-loving males, finding their own patterns and gay lives... Instead, society's most depraved low-lives, addicts, queens, deviants and paid agitators had been picked by their masters and put on the front stage. Pawns on a checkersboard GIVING FACE to male/male love in society...

Homosexual liberation had started, from the seedy, depraved reality of the Mob-owned Stonewall Inn. It was never birthed from the higher aspirations of good men with sound standards...

In the next section, we'll analyze the second gay hallmark-event: the unlisting of homosexuality from the DSMIV: another hoax.

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In this section, it will be shown that the unlisting of homosexuality from the DSMIV in 1974 was a rather glaring hoax too, just like Stonewall. The popular narrative is that gay activists won a huge battle against the authoritarian psychiatrists of the APA (American Association of Psychiatrists). We are told they pressured the APA into changing its stance, which led to homosexuals in the US, and really in the Western World, no longer being considered mentally ill.

But a closer examination of the facts, that are lying in plain view, easily reveals that these psychiatrists, many of whom were gay themselves, in reality hardly caved in to pressures from gays. In fact, one has to be rather naive to believe that the gay loons and screamers, who started disrupting APA-meetings in 1970, would change the stance of America's top shrinks so easily...

We will go over a few of the strategies and techniques the gay activists used during a few years of staged confrontations with the APA. It will become readily apparent just how bizarre and carnivalesque their behaviours were, as well as practically violent which, come to think of it, really should have led to police arrests, rather than provoking invitations from psychiatrists to attend MORE of their meetings...

Anyone who simply takes the trouble to read up a bit on the gay 'zaps' (mediatic actions) targeting the APA will instantly see just how lowly the level was of these actions. Shrieking, taunting fairies and faggots taking over conference rooms by storm, chanting worthless lines... To any gay man with some standards, the spectacle would have been pretty embarrassing actually. To a straight man, it must have looked pathetic.

It's pretty glaring that these zaps couldn't possibly have changed anyone's mind about anything, least of all of the top shrinks in the nation. The gay activists erupting in these meetings must in fact have looked a lot more 'mentally ill' to the shrinks than they hitherto were alleged to be.

The thing is, these zaps weren't designed to change the minds of SHRINKS; like the Stonewall Riots, they were designed to affect the general public. A zap according to Wikipedia,

"is a form of political direct action that came into use in the 1970s in the United States.

Popularized by the early gay liberation group Gay Activists Alliance, a zap was a raucous public demonstration designed to embarrass a public figure or celebrity while calling the attention of both gays and straights to issues of LGBT rights. "

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GAA founding member Arthur Bell described the ‘zap’ as “political theater for educating the gay masses”:

”Gays who have as yet no sense of gay pride see a zap on television or read about it in the press.

First they are vaguely disturbed at the demonstrators for “rocking the boat”; eventually, when they see how the straight establishment responds, they feel anger.

This anger gradually focuses on the heterosexual oppressors, and the gays develop a sense of class-consciousness.

And the no-longer-closeted gays realize that assimilation into the heterosexual mainstream is no answer: gays must unite among themselves, organize their common resources for collective action, and resist.””

Observe that gay activist Arthur Bell actually states the zap is political THEATER designed for EDUCATING THE GAY MASSES. He also points out that this leads to gays developing a sense of ‘class-consciousness’. Sounds familiar? And so the question rises, who is the REAL target of these zaps? Evil authoritarian oppressors? Or the uneducated masses? Well, gay activist Arthur Bell just provided us with the answer...

The entire confrontation between gays and shrinks was staged, theatrical, embarrassing and pathetic, but the APA eventually changed its stance in 1974 anyway.

Why?

Because once again, this had been decided in high places... Intelligence-agencies and elite networks engineered a quick process, that led to the unlisting, and we will be examining the details shortly. A fascinating radio-transcript called ‘81 words’ will be very enlightening in this effort, since we can hear it all straight from the horses’ mouths, from the very psychiatrists involved in it all, including Dr Fryer, the anonymous shrink who made a speech at the 1972 APA convention. In pop culture, Fryer’s speech is considered the defining event leading to the unlisting of homosexuality from the DSMIV, but as we’ll see, the process of theatrical confrontations between gays and shrinks had started some years earlier, setting the stage.

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Before we examine these events, it is important that the reader realizes what is really at issue here. It is likely that many people, especially gays, will figure: who cares how it happened? What counts is that it was a victory for gays. Well, things aren’t that simple...

The relevance of showing the TOP-DOWN control involved in this episode, that was presented to the masses as an epic gay victory, is that the SAME elites always pull all the strings. They control and define all facets of the gay equation in society, every event

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that occurs, every idea that takes root in the social arena, and also the timing: EVERYTHING...

Gays have simply been lied to: THEY never fought anyone, never swayed any shrink, never accomplished anything: it had all been decided in high places, commissioned, engineered.

This unlisting was necessary from the social engineers' perspective, because the time was ripe for plunging society into fullblown sexual predation and pornography, and a psychiatric stigma on homosexuality significantly impeded such a desired development. Even if you applaud the Sexual Revolution and 'sexual liberty', there is a significant point that should be of concern. Namely that in reality, gays were stripped of an ACTUAL confrontation with the psychiatric establishment, and for good reason...

This has many implications; imagine if the confrontation had been REAL... What could have happened if gay activists, rather than whining about the 'homophobia' of the public in general, and Psychiatry in particular, had started REALLY questioning the legitimacy and the history of the entire institution of Psychiatry? Imagine the possible developments if the STAGED confrontation had been an ACTUAL one, and gay activists had engaged in fullblown strategic warfare with this institution... Gay activists making use of their networks and media-access to inform the general public about the actual history and practices of Psychiatry, detailing all the crimes against humanity Psychiatry has committed, the poisoning of millions on the basis of arbitrary diagnoses, the complete failure to actually cure anyone...

What if they had fully exposed Psychiatry, demanding the abolition of this institution altogether? What if gays of the western world had ceased to acknowledge Psychiatry's authority altogether, completely boycotting the entire institution? Imagine what could have happened if it had been a REAL fight...

Undoubtedly, society's members would have been quite thrilled assisting at such a confrontation, and most straights would have felt sympathetic to the gay effort. This scenario of course was prevented from happening... Gay activists shrieked that 'Gay is Good', and demanded that Psychiatry consider gays 'normal'. It never occurred to those activists, who were otherwise so expedient at strategizing, to move the goalposts, and argue something else altogether:

THAT PSYCHIATRY IS BAD, EVIL, PSYCHOTIC. That Psychiatry's authority IT-SELF needed to be attacked. How easily such a point could have been made, educating all of society's members in the process...

If inspired, brave homosexuals had fought a great battle and changed society in the process, even the most 'hateful' straights would have had to concede: well, well, hats off here, whatever you think of fags, they DID show a lot of balls, and rid society of the effing shrinks.

In the course of an ACTUAL fight between gays and the institution of Psychiatry, gays could have risen to the occasion, learning, finding their own courage, developing REAL

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gay solidarity and inspiration. They would in fact have provided gay history and gay identities with some REAL substance that younger gays could identify with and admire, and even straights would sympathize with. It could have been an important cornerstone providing homosexuals with something of a REAL and acknowledged position in society, that would have come about organically, honestly. Who needs an 'It Gets Better'-project in a society where people have seen gays can handle REAL fights, fights that made society better for ALL?

As they always do, the social engineers took great care to exclude such unpredictables; the confrontation was staged for the sole purpose of justifying a predetermined outcome to the general public. The 'battlefield' was surgically localized and the 'confrontation' rigidly orchestrated. No snowballing-effects were to be permitted... Paid deviants, corrupt shrinks and largely slick, jewish actors played roles on a stage, sticking to a concocted script in a production owned by their respective masters who, a few levels further up, were of course the same people. The mass-media all played along, as usual...

Even if society's members aren't aware of the deceit, it affected them anyway. Straights know it somewhere deep down, and gays too, that there's nothing epic and amazing about this sad episode, which is precisely why noone even bothers looking into it: there's nothing 'sexy' about it at all. Nor funny, interesting, exciting or inspiring... Ask any young gay man, who spends his time shrieking about 'hate' on social media sites, who dr. Anonymous was, whose speech we are told was conclusive in the unlisting... I'd be surprised if more than 10% knows his name...

How many young gays today, whom we are told are so bullied and suicidal, find courage and inspiration in this episode, looking at the handsome, proud, noble faces of their forefathers, who fought such a great battle? At least subconsciously, every gay man knows that this allegedly glorious and thrilling foundation of modern gay freedom is in reality too boring to even look into... It is just a mantra that is constantly repeated like a cracked record, that brave gays won such an amazing victory over Psychiatry.

And so Psychiatry has come unscathed out of this battle and today, STILL is society's authority on mental health, and STILL poisons millions, now even medicating new generations of kids for having too much energy, for being too active to enjoy getting indoctrinated for 8 hours a day in compulsory education programs... And critically, it is STILL Psychiatry's verdict which determines if gays are sane, or mentally ill...

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There is another important point to mention... Because this unlisting did in reality NOT involve men of honour honestly fighting for a right cause, and no REAL confrontation actually took place, the apparent gains are without solid foundation: NO sound arguments or scientific data were ever provided for this unlisting.

This means that there is today in fact no ACTUAL reason to consider gays 'sane'. None that Psychiatry could think up, and none that the GAYS THEMSELVES could think

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up either... It comes therefore as no surprise that many of society's members and many psychiatrists actually hold this intimate conviction, that gays are in fact NOT sane...They might not voice it, although some do, but deep down, it's how many people feel about it.

Though it isn't politically correct to voice such a view today, it could very well be tomorrow... It suffices for authorities to modify their stance about homosexuality and a large proportion of shrinks and straight men in general will readily go along with it, because it will be in line with their deeper feelings and convictions. No fight against 'homophobia' can change such feelings.

Many people in fact resent the manipulative tactics of gay activism, and little sympathy for gays exists among the general population. Therefore the entire gay house of cards can really come crashing down at any time: if the scientific world announces a 'gay gene' that is significantly linked to a 'paedo-gene' for instance. Or if the media start sensationalizing a news-story about a killer homosexual child rapist. Or if in a general manner, authorities stop backing homosexuals, then the gay equation can change INSTANTLY. Exactly as happened in Russia...

The current stance taken by authorities can in reality be retracted at the drop of a hat. We will actually find a bit later on that the key psychiatrist involved in the unlisting, Dr Robert Spitzer, would subsequently, in the early 2000s, simply start arguing for reparative therapy for gays, causing a massive social stir. Yes, the very psychiatrist who ordered the unlisting was a quarter of a century later extremely active promoting reparative therapy for gays...

Since rather than crushing Psychiatry, gays demanded a 'sane label', they are today STILL going by Psychiatry's labels. This means that Psychiatry is STILL society's authority on matters of mental health and actually STILL controls the ultimate discourses on homosexuality.

The bottom line is that pretty much the same players who once castrated homosexuals had received 'some phonecalls', and suddenly agreed to declare gays healthy. What if psychiatrists tomorrow receive some new phonecalls, and agree to provide a justification for sterilizations again..?

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As argued in previous sections, this management of all aspects of the ENTIRE gay equation by authorities from various institutional fields -Psychiatry, Science, Legislation, Media etc- strips gays of any form of ACTUAL power, and GAY references.

At any one moment in time, the circumstances of gays, the social perception of gays, their life style and even their identities are fully defined by the top of the social pyramid. This always prevents a grounded gay identity and gay subculture from emerging organically in society. Top-down control aborts a more 'natural' development of coherent, adapted,

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socially-founded gay ways of relating that reflect their own wishes and choices. Gay REALITIES never emerge from gay psychologies, gay subcultures and gay social life, but always from the stringpulling of authorities using intelligence operations. Gays are always running after the facts, facts imposed by others: society's stringpullers.

And so the main implication of this commissioned and engineered unlisting is that gays don't even have an ACTUAL FOUNDATION today for considering themselves healthy. They were simply offered a 'sane' label by complete deviants, the psychotic, deranged and corrupt APA-shrinks who are STILL TODAY our authorities on mental health, and who could in fact retract that label at the drop of a hat...

All aspects of gay men's identities and circumstances are decided and defined by the system... One moment homosexuals are being sterilized, the next they're declared healthy, soon they go on a fucking rampage, next everybody dies of AIDS, and today gays have no gay lives left to live and instead spend their lives whining about hate and homophobia...What does Daddy Authority have in store for gays TOMORROW?

What happens when Psychiatry changes its stance again? For instance because geneticists announce that a gay gene was identified, and that it appears to be linked to a paedo- gene, or to one coding for psychopathy?

What if the social climate simply changes again, and authorities and the media reverse their position and stop backing gays? What if society gets tired of deviance and 'queerness', and a 'strong man' like Putin appears in the West, telling people that gays are destroying the social fabric? That Psychiatry back in 1974 simply caved in to gay pressures, that no scientific arguments justified the unlisting of homosexuality from the DSMIV, and that a newly appointed commission must reassess the entire issue? Do you think many shrinks would have a problem with that?

Because gays aren't in charge of their identity, their references, their life-style, their circumstances or much else, they are as discerning as fashion-victims... What if the next fashion is exterminating gays in FEMA camps?

ALL ASPECTS of the gay equation are being defined by authorities who use deceit and intelligence-agencies to steer society in chosen directions. While it may seem that Stonewall and the unlisting from the DSMIV were positive developments for gays, both events were UNNATURAL occurrences, which has many implications; the confrontation of gays with authorities WASN'T REAL. This means the very foundation of modern gay liberation WAS A SHAM.

Everything was built on quicksand, and the modern gay identity has no sound foundation. Gay culture is COMPLETELY OWNED, and the reason so many gays don't notice it is because they go along with all of Authority's priorities. That's why today, gays chant propaganda-lines in State-organized parades. Is this really the type of man gays want to be? A man who can't even do his own thinking?

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Are you seeing what's at stake, in showing the unlisting of homosexuality from the DSMIV was a sham?

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The backdrop to the 1974 unlisting was as follows: gay activists had been attacking Psychiatry since some years prior to the 1972 APA conference, which featured the decisive hallmark speech by dr. Fryer, that is reproduced in full in an addendum at the end of this section.

These attacks consisted of raucous mediatic actions, called "zaps", that were invariably FARCICAL and grotesque. The stage for this 'battleground' between gay activists and Psychiatry had emerged in the mid-60s, when Washington DC's Mattachine Society (MSW) adopted the view that homosexuals were as 'normal' as heterosexuals.

Not only was this view new to straights, but also to gay activists themselves who, up to that point in time, had militated for civil rights and fair treatment, but hadn't argued homosexuality was 'normal'...

Suddenly this new strategy emerged, of promoting a new notion that hadn't occurred to anyone, least of all to the gay pioneers. Remember how gay pioneers Kertbeny and Ulrichs had argued homosexuals were in fact very different: a Third Sex, born in a wrong body. Everybody had always taken it for granted that gays were a 'different species'. But this entire notion of difference was now abandoned, and the idea became to simply argue that homosexuality was in fact just as normal as heterosexuality.

Of course, it was Rockefeller-sponsored Kinsey who had provided the foundation for such a view, since his fraudulent work documented homosexual activity was extremely widespread even amongst the regular population, showing that it was really 'normal'.

Psychologist Evelyn Hooker (1907 – 1996) was equally crucial in promoting the notion of 'normalcy' of homosexuality. Her 1957 paper "The Adjustment of the Male Overt Homosexual" reports the administration of several psychological tests to groups of self-identified male homosexuals and heterosexuals. Experts were asked to identify the homosexuals and rate their mental health and Hooker's landmark-paper concluded that no detectable difference was apparent, between homosexual and heterosexual men in terms of mental adjustment...

Mattachine Washington DC was the first gay activist organization to now bring these 'scientific findings' into a new vision, that readily translated into operational goals for gay activism. Jack Nichols, who was mentioned earlier, the son of an FBI agent and co-founder of MSW, was the man who set it all in motion. In an October 14, 1963 letter to the MSW Board he proposed a formal statement opposing the medical establishment. By 1965, MSW stated that homosexuality and heterosexuality were equally 'normal'. From the unpublished memoirs of Jack Nichols:

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"... it was psychiatric nonsense that infuriated me most. Kameny knew this, and encouraged my anger.

In autumn, he suggested that I approach the executive board of the Washington Mattachine to present my viewpoint.

My October 14 letter to the board became, according to historian John D'Emilio, the first plea requesting that movement activists reject the medical establishment's authority, and hammer out a position paper stating that homosexuality is not a disease.

Many movement conservatives were unwilling to take such a step, and I began to realize that my mission would necessitate getting around these persons as well.

My letter, addressed to the conservatives, explained first that Kameny had asked me to state my views, namely that we must say that homosexuality can't be considered an illness until such evidence is forthcoming.

I ridiculed anyone's not taking such a stand, convinced that without it we'd be able to do very little to help gay self-images rise, one of the most important functions of any gay organization.

Anticipating conservative objections that taking this stand might bolster false self-confidence, I countered by saying:

"Homosexuality cannot be considered a disease until science says that it is, and science has said no such thing."

Returning from Manhattan, Lige and I stepped into the boiling political struggle we'd helped ignite, designed to put The Mattachine Society of Washington on record stating unequivocally that homosexuality isn't a sickness.

Frank Kameny was also at the center of this struggle, linked with us as a militant pitted against a large conservative membership.

Kameny hammered out proposed wordings for the policy, leaving it to a handful of members—who were also militants on this particular question—to convince conservatives it had to be passed.

No other gay organization had yet adopted such a policy.

In its final form the policy read:

"The Mattachine Society of Washington takes the position that in the absence of valid evidence to the contrary, homosexuality is not a sickness, disturbance, or other pathology in any sense, but is merely a preference, orientation, or propensity, on par with, but not different in kind from, heterosexuality."

So unlike their gay forebears, gay activists no longer acknowledged they were 'abnormal'; they were now just as 'normal' as heterosexuals. Their position was now diametrically

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opposed to the APA's stance, and gay activists had found a major priority. It was a few years later, in 1970, that the APA zaps started.

From the social engineers' perspective, what was required was a full democratization of homosexuality in society; this obviously necessitated the elimination of a psychiatric stigma. And so a problem- scene was orchestrated to set the stage... Gay activists were mobilized, and the media reported the 'battle' between gays and shrinks to the general public. Society's members always need to be provided with real- life events justifying social change. They need to be 'prepared'...

The Washington Post reported May 14, 1970.

"The gay liberation and their women allies outshranked the head shrinkers today and took over an American Psychiatric Association session on sex.

Before the morning was over, the 500 psychiatrists who'd gathered to hear scientific studies on sexual problems demonstrated that they're just as prone to anti-social behavior as anyone else.

'This lack of discipline is disgusting,' said doctor Leo Alexander, a psychiatrist at the meeting.

Then he diagnosed the problem of one of the lesbian protesters. 'She's a paranoid fool,' the doctors said, 'and a stupid bitch.'"

Not too hard to see whose side the Washington Post was on... Observe the mention of 'women allies'. All these things have been thought through... From the start, already in the days of Ulrichs and Kertbeny, 'alliances' with other minorities were always a priority, which is why today the LGBT-phrase, or the 'queer'-concept is EVERYWHERE... From the outset, the idea was never to offer society cool-looking dudes with homosexual desires, going about things in a MANLY fashion, that would look just a bit too inspiring.

A more epic model of male love in society clearly wasn't deemed convenient, of males dying in battle for each other, and breeding all kinds of male virtues between them, through the strength and depth of their bond... The social engineers never opted to democratize THIS type of imagery for homosexuality:

Rather, the idea was THIS: a glass-wearing lesbian librarian, a boring jewish manipulator and a monster...

This is why today, homosexual men have nothing to identify with, nothing like an actual movement or culture. Gays are melted into the global, multi-racial, queer soup, of which they allegedly are very 'proud':

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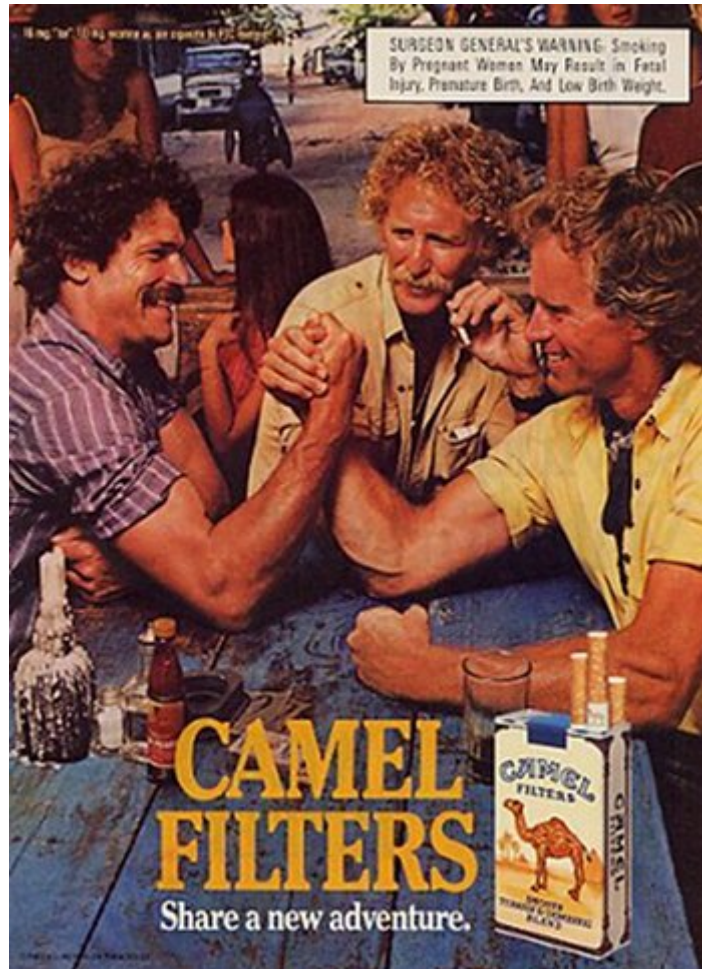


Figure 0.1: <https://i1.wp.com/content.artofmanliness.com/uploads/2011/03/camelman3.jpg>

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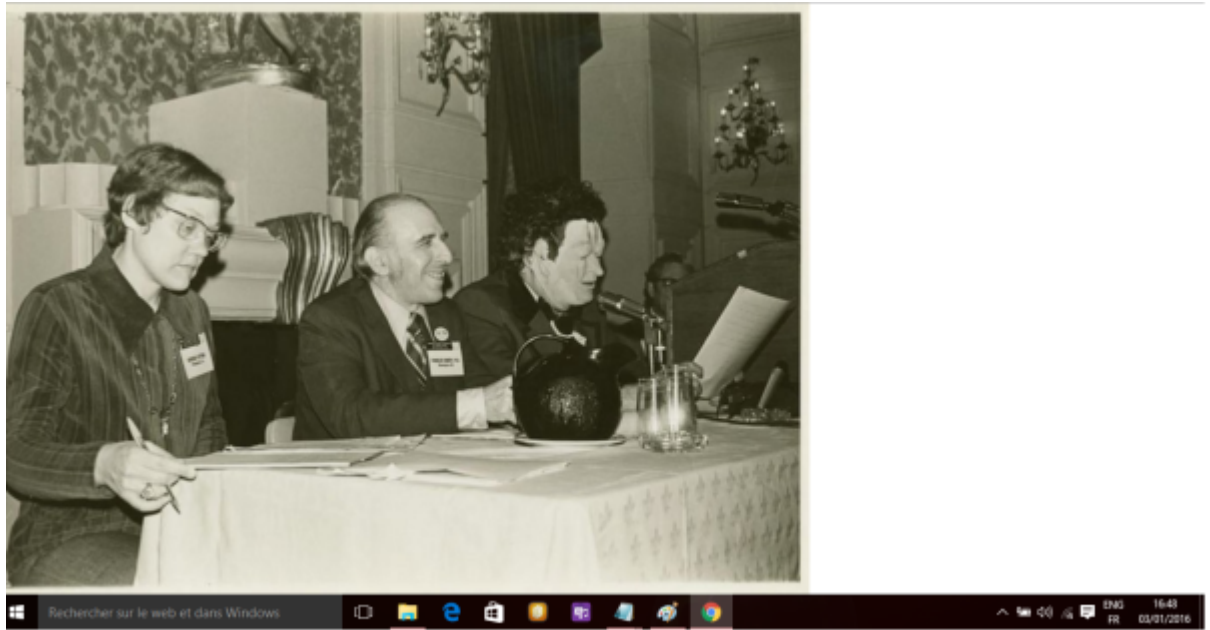


Figure 0.2: abcd

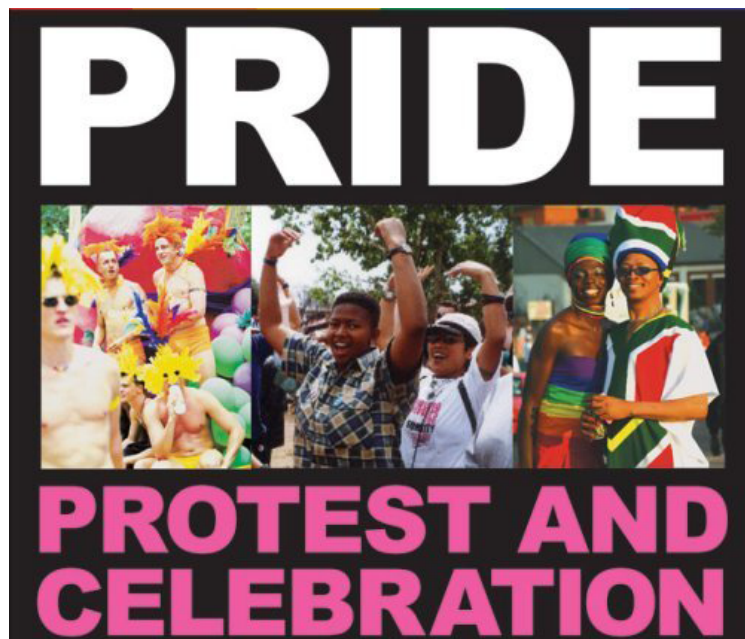


Figure 0.3: https://i1.wp.com/www.arsrc.org/images/features/Pride_protest_and_celebration_cover.png

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Protest and celebrate, that's the idea.... Oh, and please don't think too much, just be PROUD...

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But I'm digressing... Was it really an accident, clumsiness, that the APA had opted in 1970 to hold its annual convention in San Francisco, a hotbed of homosexual activism?

It certainly seems the American Psychiatric Association made a bizarre 'mistake' picking that location which perfectly predictably, led to hysterical and wild protests from gay activists. SF after all was and is the gayest city in the US. If someone WANTED a confrontation between gays and Psychiatry, there would have been no better way to stage it... Just announce the APA would meet in SF, and add a particularly 'shocking' ingredient, now get this:

it was actually made known that the conference was on behaviour modification, featuring a presentation on the use of electroshock to decrease same sex attraction. No, I'm not making this shit up... Can you see the picture? The stage was set and of course, all hell broke loose. Indeed, gay activists had organized a 'zap'...

Outrageous fairies and faggots burst into the conference hall, forcefully pushing their way past a number of elderly psychiatrists who tried to stop them. Jewish gay activist Perry Brass, heavily involved in gay activism since 1969 and co-editor of 'Come Out', a magazine published by New York's Gay Liberation Front recalls of the zap:

"Half of the men were in really fabulous drag with wildly painted faces, that accentuated the spontaneous, liberating attitude of brothers in drag."

Jewish Gay Alliance Activist Paul Kuntzler recalled the activists chanting: "Say it loud, gay is proud."

Let's just take a quick look at these two gay activists. From the US Department of Justice-website, a picture featuring Perry Brass on the left:

The caption read:

"On October 27, 2011, the Metropolitan Correctional Center, New York staff celebrated LGBT History Month. Renowned author and social activist Perry Brass presented a version of LGBT history that mixed his life story with general societal progress on LGBT issues."

In 1969, Mr. Brass co-edited Come Out, the first gay liberation newspaper in the world. LGBT Program Manager Paula St. John and LGBT Alternate Program Manager William J. Ryan, Ph.D. moderated the program, which concluded with a question and answer period."

Some Perry Brass books:

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Figure 0.4: <https://dojpride.files.wordpress.com/2011/11/bop-lgbt-history-month-oct-2011.jpg?w=382&h=510>

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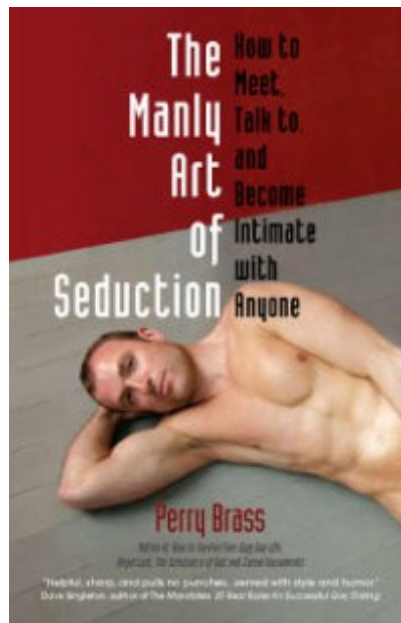


Figure 0.5: <https://i2.wp.com/sisterstalk.net/artofseduction.jpg>

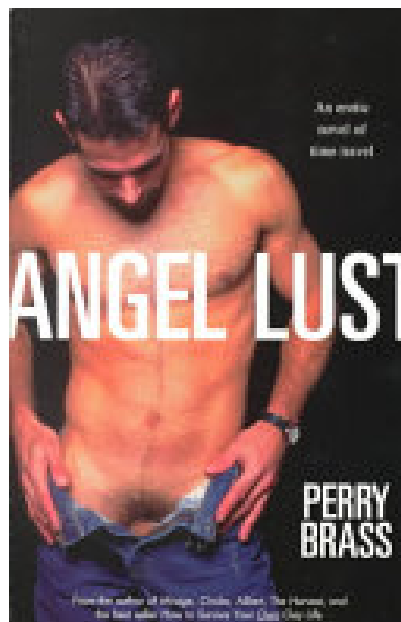


Figure 0.6: Front Cover

3. The DSMIV Hoax

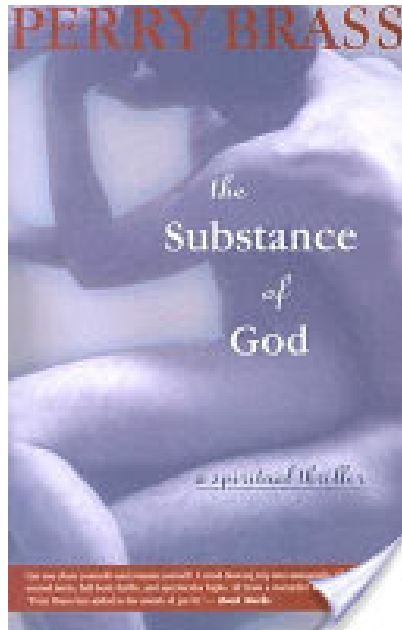


Figure 0.7: Front Cover

And to follow, a photo and a screen capture of Kuntzler:

The caption in a March 2013 article by the Washingtonian read:

“Paul Kuntzler (left) and Frank Kameny (right) at Gay Pride Day. Longtime organizers of the gay community, they can remember when being seen at a gay party could cost a government employee his job.”

And Kuntzler in the 2000s, on C-Span:

As you see, two more media-savvy and jewish gay heros, brave men who fought for gay freedom, and against the dark forces of oppression...

*

Back to the story... You would think that the APA the next year would think of a less tumultuous environment for its convention but it didn't. In 1971, Washington DC was picked as a location of choice, which seems more rational, until you hear just what the set up was.

It was during the first week of May 1971, MayDay antiwar demonstrations going on full throttle. 13, 000 soldiers, National Guardsmen, and police forces were fighting off the protestors, and more than 10,000 were arrested. There was tear gas and smoke in the air in downtown Washington DC. Gay activists were all over the streets in Washington at the time of the APA-convention. Remarkably, they were also admitted on the very

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Figure 0.8: ccccccccc



Figure 0.9: bbbbbbbbbbbbbbb

3. The DSMIV Hoax

premises, the hotel, where the Convention was held. But ‘admitted’ is not really the right word: the shrinks had actually INVITED them...

The following information should catch anyone’s attention: despite the extremely disruptive 1970 zap, the APA in 1971 decided to simply INVITE the gay activists. Now how likely is that?

Indeed, following disruption by gay activists at the 1970 convention in San Francisco, the APA had actually offered a conference panel discussion to be organized by Kameny, who invited Barbara Gittings, Jack Baker and others to participate in a discussion entitled “Lifestyles of Nonpatient Homosexuals”. This granted the panelists admittance to all of the convention’s activities including the annual Convocation of Fellows. Wouldn’t you say this is bizarre?

Frank Kameny, speaking at a Rainbow History program on September 19, 2001 recalls about the second APA zap:

”They had this row of elderly psychiatrists sitting in back wearing their gold medals with a ribbon around their necks. And we were sitting there; we knew what was going to happen.

And right in the middle of Ramsey Clark’s speech the doors burst open and all of our people burst in.

The elderly psychiatrists were enraged and proceeded to beat our people on their heads with their gold medals.

[The psychiatrists] pushed a lot of them of them out, including the person we had arranged to to seize microphone and give the speech.

[The psychiatrists] locked the fire doors. So people milled around for a bit and nothing was happening and I decided we were going to lose this altogether, so I came forward up on the stage and seized the microphone.

The moderator asked me what I was doing. I said I’m seizing the microphone from you, and he said “Well, tell me your name and I’ll introduce you.” So I did and he did.

And I proceeded to denounce them until one of the elderly psychiatrists just pulled the plug out of the wall. But I never needed a microphone to be heard, so I went on anyway.

And the psychiatrists were down below shaking their fists at me and calling us Nazis. In any case it was interesting.

A few days later we went into their exhibit area and they had someone, a guy from Iowa, who was selling devices for aversion therapy. We denounced him and sort of forced him to close down there.

That began to get things moving.”

3. The DSMIV Hoax

Kameny's conclusion at the APA convention::

"We demand the treatment of the oppressing society instead of the attempted treatment of us, the oppressed homosexual."

Doesn't Kameny sound vapid and pathetic? Note how convenient and unlikely it is that the moderator simply introduces Kameny, offering him the stage. Why not simply call security or the cops instead? Observe also that Kameny demands the treatment of oppressive society, meaning of the straight homophobes. He does NOT demand the treatment of psychotic and oppressive psychiatrists...

Former jewish Gay Liberation Front DC-member Warren Blumenfeld recalls just how cooperative the 'authoritarian' shrinks had been, clearly desiring debate and companionship with hysterical gay activists, and simply INVITING them:

"We parked about a block away since we didn't want hotel security and attendees at the annual American Psychiatric Association conference to notice a rather large group of activists sporting T-shirts and placards announcing "Gay Is Good," "Psychiatry Is the Enemy," and "Gay Revolution."

Half the men decked themselves in stunning drag wearing elegant wigs and shimmering lamé dresses, glittering fairy dust wafting their painted faces.

A year before, activists demonstrated outside the APA conference held in San Francisco. As a result, conference organizers conceded to permit a panel to lead a discussion workshop at this year's annual conference in DC under the title "Lifestyles of Nonpatient Homosexuals."

The panelists included Dr. Franklin Kameny, Director of Mattachine DC; Barbara Gittings, Director of the Philadelphia office of Daughters of Bilitis; and Jack Baker, first "out" U.S. student body president at the University of Minnesota.

In their capacity as official conference panelists, they were granted inside access to all proceedings, including admission to the annual Convocation of Fellows, in which all attendees were to hear U.S. Attorney General Ramsey Clark deliver the keynote address in the hotel's over-the-top Regency Ballroom.

Earlier in the week, some of us checked out the hotel's layout. The day before, a comrade placed a wedge in a doorway coming from the Rock Creek Park woods into the hotel, where we gained access.

All along, the panelists were to serve as our Trojan Horses. After the Convocation was called to order, and half-way through Clark's address, our insiders opened the doors and in we poured, chanting, waving, shouting.

On stage, we witnessed a stunned Attorney General surrounded by similarly stunned and also upset APA officials, and seated in the front rows we noticed elderly men who wore gold medals around their necks."

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Are you getting the picture? A GAY HORSE OF TROY, gay panelists GRANTED FULL ACCESS to all proceedings. Why would the APA have taken in such a Horse of Troy?

*

We have now seen how the stage was set for the unlisting of homosexuality from the DSMIV; the time had come for the defining media-event that was conclusive in swaying the shrinks' decision: the 1972 speech of a Dr Anonomous, later identified as Dr Fryer. Much of the remainder of this section deals with this ridiculous event.

First, some visuals, offering an impression... Gittings and Kameny at a booth at the 1972 APA Convention:



Brave dr Fryer...:

And above, from left to right, naive little goose and activist Barbara Gittings, creepy jewish activist and alleged gay hero Frank Kameny, who was obviously a middleman between intelligence agencies and gay activists. And, hiding himself behind the grotesque, distorted Nixon mask, and occulting even his body shape wearing a massive oversized tuxedo, the 'brave' homosexual psychiatrist Dr. Fryer.

If you are wondering what he actually looked like, don't expect a casanova: Fryer, rather in the tradition of gay activism, in fact looked pretty horrific:

Since of course no audio was kept of Fryer's historical speech, it's impossible to establish whether the speech as it is reported today is genuine, or if it was reconstructed later. The speech is available on the internet, and added in an addendum. We are told notes of it were kept, Fryer's notes...

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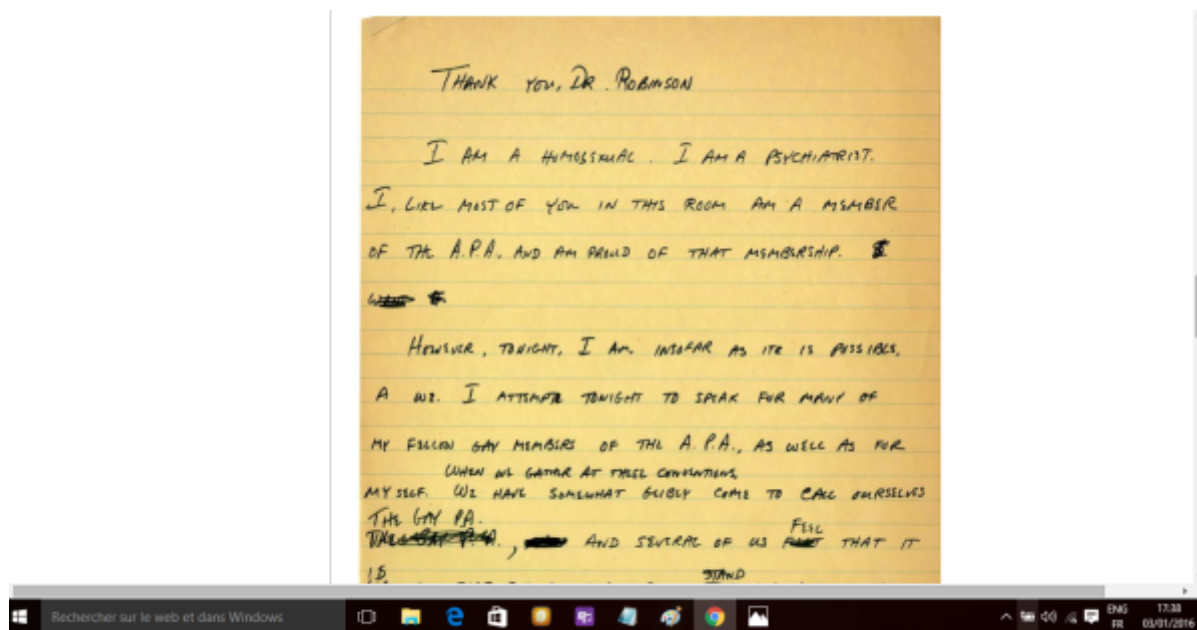
Figure 0.10: Dr. Anonymous at the conference



Figure 0.11: <https://i0.wp.com/cdn.phillymag.com/wp-content/uploads/2014/10/1972-Gittings-Kameny-Fryer-937x679.jpg>

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Observe the infantile handwriting and the poorness of the content, reflecting such a low intellectual calibre that it becomes impossible to understand how the shrinks could be so impressed and 'electrified' at hearing this speech:



The Wiki entry on Fryer is very short (always a bad sign for famous people), stating:

"John E. Fryer, M.D. (November 7, 1938 – February 21, 2003) was an American psychiatrist and gay rights activist best known for his anonymous speech at the 1972 American Psychiatric Association annual conference where he appeared in disguise and under the name Dr H. Anonymous.

This event has been cited as a key factor in the decision to de-list homosexuality as a mental illness from the Diagnostic and Statistical Manual of Mental Disorders.

The American Psychiatric Association John E. Fryer, M.D., Award is named in his honor.

He was involved in setting up Physicians in Transition, Temple's Family Life Development Center, and the Philadelphia AIDS Task Force."

From the Fryer Papers, we learn:

"As a psychiatrist Fryer worked largely with gay men, lesbians, people who abused drug and alcohol, and those who were coping with death.

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He was also a professor at Temple University School of Medicine, and organist and choirmaster at St. Peter's Episcopal Church in Germantown."

So, this event is portrayed in pop-culture as definitive in removing homosexuality from the DSMIV: Dr Fryer's 1972 speech at the APA's annual convention... We must believe that it pretty much sufficed to send a few gays over to the 1972 annual conference of the the American Psychiatric Association. Gay activists had recruited an anonymous gay shrink, and had him read an emotional letter about how hard life was as a gay shrink, and what do you know...

Society's authority on mental health suddenly decides, apparently pretty much at the drop of a hat, that homosexuality isn't a mental disorder after all. Without any actual research, argument or scientific justification at all, homosexuality was simply removed from the DSMIV... Newspapers in America festively reported that 20 million homosexuals had gained an instant cure, and today the unlisting of homosexuality as a mental disorder is celebrated in gay pop-culture as an amazing, epic victory. This story is told over and over in 'LGBT culture', and many have seen the photo of Kameny, Gittings and a disguised Fryer sitting on a panel.

The first thing that must strike anyone looking at that pic is how ridiculous and grotesque Fryer looks, with his face hidden under a Halloween mask and a wig. The mask was a Nixon mask, apparently quite popular in those days, and had been further distorted, not even resembling Nixon anymore. Fryer was dressed in a very oversized tuxedo designed to occult his body shape, wore a wig, and spoke through a microphone modifying his voice...

The question that immediately must come to mind is how such a grotesque figure could possibly have exuded any credibility at all to a room filled with supposedly stuffy, authoritarian psychiatrists. In fact, it gets a lot harder still to understand just how this happened when reading the actual speech. Unsurprisingly, no audio of it remains but several internet websites have retrieved the notes of that speech (the Fryer Papers) and made them available to the public.

Whether these 9 short pages of notes accurately and fully reflect the speech is anyone's guess but if they do, one can't help being amazed at what a complete farce the presentation must have been...

Fryer's address cannot have lasted much longer than 10 minutes and completely fails to address ANY conceptual, technical or scientific issue relating to homosexuality at all. Not only is the speech profoundly banal, it is clearly designed to actually insult the intelligence of the audience, with the cheapest type of emotional blackmail and amazingly, with the constant suggestion that the APA is really the 'GayPA', filled with closet gays.

Fryer started his speech stating he is a homosexual, and explains the need for appearing in disguise, asserting it serves to protect the audience... Next he states:

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'We homosexual psychiatrists must persistently deal with what we shall call a variety of 'nigger syndromes'.

He proceeds in this same vein: repeatedly drawing parallels with a black man's hardships in a white man's world, while ceaselessly assuring the 'electrified' audience that life is so hard for homosexual psychiatrists. It is very striking how Fryer not merely suggested to be speaking for a large number of suffering gay shrinks... In fact, he addressed the entire audience as if overwhelmingly comprised of closet gays. The phrase 'GayPA' comes up several times. Some quotes:

'Just as black man must be a superman, so must we in order to face those among our colleagues who know we are gay'.

'What is it like to be a homosexual who is also a psychiatrist? Most of us GayPA members do not wear our badges in the Bayou Landing (a gay bar here in Dallas), or the Canal Baths. If we did, we would risk the derision of all the non-psychiatrist homosexuals.'

'Here I would primarily speak to the other members of the Gay PA who are present tonight(...)'

'When you are with fellow professionals who are denigrating 'the faggots', 'the queers', don't just stand idly by.'

'Finally, pull your courage up by your bootstraps and discover ways in which you as a homosexual psychiatrist can be appropriately included in movements which attempt to change the attitudes of homosexuals and heterosexuals towards homosexuality.'

It is easy to see that something is profoundly wrong here... The speech is just about the worst thing anyone could come up with, and can't possibly account for the unlisting of homosexuality from the DSMIV shortly after. The sheer weirdness of this address, and of the entire scene, is such that few people have actually been able to address this utterly bizarre media-operation... Indeed, there comes a point when more astute people simply become speechless...

Are we dreaming, or is Dr Anonymous in his freak-outfit REALLY, ACTUALLY arguing to society's authorities on mental health that shrinks can't wear their shrink badges in gaybars and gay sex-saunas because other gays would resent them?

Is this a joke? Is someone perhaps taking a piss at all these shrinks and... at ALL OF US?

Again, and I've mentioned this various times, the system tells us many things quite openly. ANYONE with half a brain knows perfectly well that Fryer's speech was of course a farce. The thing is, the farce was so extremely pronounced and overdone, so

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ridiculous, that astute people are simply out of words: what more is there to say? What can you say to those people who don't get that this was a media-ops?

**

Interestingly, there's a transcript of a radio-show called '81 Words' featuring many key players involved in the unlisting of homosexuality from the DSMIV, including Fryer himself, providing us with much insight in how this entire episode really came about.

This radio show was hosted by Alix Spiegel, granddaughter of John Spiegel, 103rd president of the APA. It was called '81 words', because the article in question in the DSMIV contained 81 words. Wiki/81 words:

"81 Words" is an episode of the popular public radio program, This American Life, which is broadcast from Chicago Public Radio.

This episode was originally aired January 18, 2002. The episode is narrated by Alix Spiegel, who was the recipient of the George Foster Peabody Award, the Livingston Award, and the Dupont Award.

She won the 2002 Livingston Award in National Reporting for the 204th episode of This American Life, "81 Words".

Key names in society's gay debates were present, such as anti-gay crusader Charles Socarides, as well as psychiatrists who attended the APA-Convention and, the man who actually ordered the unlisting: Robert Spitzer. Also present was an activist who had been involved, Ron Gold.

Let's hear what these people now tell us. A substantial portion of this transcript is quoted here, with an occasional observation of yours truly. You will be hearing some fascinating details...

Alix Spiegel

"Now, technically, it was forbidden for homosexuals to practice psychiatry, and John knew that. He had, after all, read the literature. It's in the research. And he had certainly sat through the lectures.

John Fryer

So from the very beginning, I learned that it was pathology. And it was very difficult to get over that.

Alix Spiegel

Difficult to get over even years later, after he became a practicing psychiatrist. Difficult to get over even after he joined the APA and met a number of other gay psychiatrists. So many, in fact, that informally they began to meet each year during APA conventions.

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A loose underground group, which they jokingly titled the GAYPA. These were men who, like John, had made it through medical school without detection, and continued to hide their sexual preference except to one another.

These were men who, despite their association with the GAYPA, never thought to question, even among themselves, traditional psychiatric ideas about homosexuality.”

Observe that we are told that there were in fact SO MANY HOMOSEXUALS IN THE APA, that they themselves referred to it as the GayPA...

Remember that Alix Spiegel, the radio host, is the grand-daughter of a president of the APA, John Spiegel, himself homosexual. Adam Spiegel, who is equally present, is Alix's father and the son of John Spiegel.

The exchange proceeds:

Fryer

Most of us didn't think this would happen.

Alix Spiegel

What would happen?

John Fryer

That the nomenclature would be changed. And I thought that it was just a fool's errand.

Alix Spiegel

What John didn't fully appreciate was that there were forces at work. Forces at work deep inside the APA.

Adam Spiegel

They met at our house, and that's how I came to know them. And to know what they were trying to achieve.

Alix Spiegel

This is Adam Spiegel. Better known, to this reporter at least, as dad. Adam Spiegel slash dad grew up with John P. Spiegel slash grandpa in a boxy Victorian off Brattle Street in Cambridge, Massachusetts.

By the early 70s, dad had moved out of this house, to his own house in Baltimore, Maryland. But he still came back regularly for holidays.

And often during these visits he would find, gathered around the kitchen table of his childhood home, a group of men that my aunt Mamie dubbed "The Young Turks."

The Young Turks were all psychiatrists, all members of the APA, and all liberal-minded easterners who had decided to reform the American Psychiatric Association from the inside.

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Specifically, they had decided to replace all the gray-haired conservatives who ran the organization with a new breed of psychiatrist. More sensitive to social issues of the day, with liberal opinions on Kent State, Vietnam, feminism.

They figured that once they got this new breed into office, they could fundamentally transform American psychiatry. And one of the things this group was keen to transform was American psychiatry's approach to homosexuality.

And so they gathered around my grandfather's kitchen table, over the delicate [UNINTELLIGIBLE] flowers of my grandmother's china, they'd discuss offenses and defenses. Map strategy.

Adam Spiegel

The meetings, I thought, were all in great, good spirits. They all sat around rollicking with laughter about what they were planning to do.

And they were serious, but they were also able to take a look at themselves. And it was just a small cohort group that seized the moment to put across a huge— what?—something on the 18,000 American shrinks of the APA.

Alix Spiegel

As active members in an APA subcommittee called the Committee for Concerned Psychiatry, the Young Turks proposed candidates for office, politicked for internal change.

Now, I should point out that the group that gathered around my grandfather's kitchen table— and really around kitchen tables all over the east coast— was not by any stretch of the imagination a homosexual cabal.

But several of the key players were gay. People like Dr. Larry Hartmann, who was a founding member of the Committee for Concerned Psychiatry. And later, like my grandfather, became president of the APA.

Of course, none of these men were out at the time. They weren't even members of the GAYPA. They were too buried, buried even to friends and family. Adam Spiegel.

Adam Spiegel

It was not clear to me. In fact, when I learned that Larry was gay, I almost fell out of my chair.

Because he was so not gay in his affect. Impossible to discern.

Alix Spiegel

Although the gay activists who were protesting the APA from the outside didn't know it, it was this group of men, these Young Turks and their allies who laid the groundwork for the change in the DSM."

Without moving liberal minded psychiatrists into positions of power in the APA, without changing the organization's internal infrastructure, there would have been immediate veto of any attempt to change those extremely troublesome 81 words."

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Are you with it so far?

We are told by the very granddaughter and the son of the APA's 103rd president that gay psychiatrists were meeting at the house, laughing and having fun, strategizing about replacing the psychiatrists deemed unsuitable: those of the old guard who were NOT pro-gay. This doesn't at all square with the pop-culture stories of gay activists taking on stuffy authoritarian shrinks. Rather, it suggests the entire APA was run by a cabal of homosexuals. A cabal referring to itself as the GayPA.

So while the gay activists were assaulting the APA from the outside, the top shrinks were pulling strings from within. How peculiar that Frank Kameny never mentioned he had so many allies in the APA!

Alix Spiegel:

'While the Young Turks worked from the inside, the gay activists continued their assault from the outside. They showed up at the American Psychiatric Association convention again in 1971.

Broke into the auditorium through a stage door during the opening ceremony, and stormed the podium.

But it wasn't until the next year, at the '72 convention, that the gay activists hit upon a piece of political theater so outlandish that it actually managed to shake the dinosaurs at the APA.

The spectacle was organized by Barbara Gittings, a librarian turned lesbian activist, who decided that it was time for the psychiatrists to hear from one of their own. To hear from someone like John Fryer.

John Fryer

I got a call from Barbara Gittings about November of '71. She said, John, I'm looking for a psychiatrist to come and testify— a gay psychiatrist— to testify what it is like to be a gay psychiatrist.

Alix Spiegel

The call from Barbara Gittings came at a particularly awkward moment in the life of John Fryer.

He had recently been dismissed from his position as a resident in psychiatry at the University of Pennsylvania, because his boss suspected he was gay. He was fired from another hospital in Philadelphia for the same reason.

John had applied for other positions— professorships at a variety of universities— but the rumors of his sexual preference followed him. And so he was turned away.

More than anything, John wanted to teach. And he definitely didn't want to do anything that might jeopardize his ability to get a faculty position.

John Fryer

My first reaction was, no way. But she planted in my mind the possibility that I could

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do something.

And that I could do something that would be helpful, without ruining my career.

Alix Spiegel

John told Barbara to find someone else. But four months later, Barbara called back. She had tried, she said, to find another gay psychiatrist, but no one would take the chance. And so Barbara Gittings offered John Fryer a compromise.

They– she and John– would create an alternate personality. A disguise so fantastical that John’s own mother wouldn’t know him if he sat in her lap.

They would call this creation, “Dr. Anonymous.” And as Dr. Anonymous, John would address the members of the APA at the ’72 convention in Dallas.

He would be given a hotel room to change in and a microphone to disguise his voice. All his expenses would be paid for.

John told Barbara he would do it. Then he called a friend.

John Fryer

My friend, he was in drama. And I talked about what would be the most effective disguise. And you may or may not know this, but if you wear clothes that are much too large for you, you look much smaller than you are.

So we made arrangements to rent a large and very flamboyant tuxedo. We then decided that the best way to do my head, was an over the head rubber mask.

It was a Nixon mask that we distorted, so that you couldn’t even see it was Nixon.

Alix Spiegel

And so, in May of 1972, standing onstage in front of an audience of his peers in a wig, a Nixon mask, and a multi-colored tuxedo three times his size, John Fryer made his case against 81 words.

He explained to his fellow psychiatrists how these words had harmed him, and others like him.

As he did this, he glanced occasionally at a man sitting just a few feet away from him in the front row. It was the man who had fired John from his hospital position several years before.

John Fryer

I received a standing ovation. And I felt very empowered at that moment.

Well... Fryer in his carnival-disguise received a standing ovation from the nation’s top shrinks. I hope it is becoming clearer why... Please also take note that a man like Charles Socarides, who will be speaking shortly, is one of society’s chief opponents to every single gay priority.

3. The DSMIV Hoax

It is very revealing how everyone in this show, gay activists and virulent proponents of ex-gay therapy alike, appear to be getting on so well together... It's all so cosy. After all, we're between culture-makers here or rather, their puppets. They're smart enough to understand that everyone present is merely doing his job...

Remember: the system often tells us things quite openly, ESPECIALLY when we're dealing with a fait accompli. It is more convenient to tell people the truth in a manner that is meaningless to them, rather than having to hide everything all the time. In this radio show, we are in fact told AMAZING stuff.

Alix Spiegel

It was around this time, fall of 1972, that the Young Turks saw the first fruits of their labor.

One of their candidates for office, a man named Alfred Freedman, was elected president of the APA.

My grandfather, John Spiegel, was installed on the board of trustees. And another man, Judd Marmor, one of my grandfather's best friends and an outspoken critic of the idea that homosexuality should be categorized as a disease, was selected as vice president.

This turn of events was naturally distressing to the opponents of the change, Irving Bieber and his friend Dr. Charles Socarides.

Charles Socarides

I know I talked to the outgoing president at the time. He shook his head. He said, I don't know what's going to happen now. They got gays galore, they're running for office. One of them may be president.

Alix Spiegel

Suddenly Bieber and Socarides found themselves in a position that just two years before they could not have conjured in their most outlandish nightmares.

They were becoming professional renegades. And the work that had established their reputations was under fire. Again, Charles Socarides.

Charles Socarides

Papers that we wanted to give at various places was suddenly said, well, we don't think that would be a good thing to do right now, in the current environment and the atmosphere.

Alix Spiegel

It wasn't just professional rejection. Personally, Bieber and Socarides had become targets. Angry gay activists followed them around, protesting every paper.

There were threatening phone calls late at night, and obscene messages scratched into the paint of department bathroom stalls.

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Charles Socarides

All kinds of things. That you're killing the gay man. That you are persecuting us. You ought to be dead. I mean, things like that. All kinds of death threats.

I went to Kansas City one day, Topeka, one of my friends said, I have a gift for you.

And so he gave me a package, it was a gun. He says, Charles, he says, you really have to defend yourself. Of course, I never used it.

But you felt like carrying it around as people followed you to a meeting and raising terrible threat calls.

Alix Spiegel

Socarides never took the professional criticism of his work seriously. A true believer in the psychoanalytic method, Socarides felt his research was sound and that he was, as he told me, doing God's work.

Charles Socarides

My views were the most solid clinical and theoretical studies on homosexuality, describing its origin, its course, its therapy, its symptoms. Most of the guys had never seen a homosexual.

They'd never delved into his unconscious material, or his dream material, or his transfers. They don't know what goes on in the mind of homosexuals.

All they see is the homosexual who appears quite normal. But underneath they don't know the dynamics and the meaning of his inability to approach a woman. The pathology behind it."

Charles Socarides just stated on a radio-show, facing famous, key gay activists, that he has the best data on homosexuality being a pathology. Noone contradicts him... Why not?

Alix Spiegel

Now I need to take a moment to talk about the science. As I've said, for most of its history, psychiatry took for granted the idea that homosexuality was a pathology. A grave distortion of normal development, which demanded some kind of explanation.

The question that concerned the psychiatrists then was what exactly had gone wrong with these people? Was it the mother? Was it the father? Was it frustration in the Oedipal phase? Or simply an excessive preoccupation with one's own genitalia?

A lot of very intelligent men, with years of university education, and walls full of calligraphied certificates, spent countless hours trying to pin down exactly who or what was to blame.

Which was pretty much the state of affairs until Evelyn Hooker met Sam Fromm. Evelyn was a psychologist at UCLA, and Sam was her student. He was also a homosexual.

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They started spending time together in the mid-40s, and Sam introduced Evelyn to his group of friends, most of whom, like Sam, were gay.

Now as I said, everyone in this particular group was homosexual. But curiously, none in the group was in therapy.

They were all very well adjusted young man who utterly failed to conform to the traditional psychiatric image of the tortured, disturbed homosexual. This, naturally, got Evelyn thinking.

Now, prior to Evelyn Hooker, all of the research in homosexuality– all of it– was done on people who were already under serious psychiatric treatment. Let me repeat that.

In the history of psychiatric research, no one had ever conducted a study on a homosexual population that wasn't either in therapy, or prison, a mental hospital, or the disciplinary barracks of the armed services.

Evelyn thought about this. And decided that this kind of research was distorting psychiatry's conclusions about homosexual populations.

To test her theory, Evelyn came up with an experiment. Through her former student, she located 30 homosexuals who had never sought therapy in their lives, and matched those homosexuals with a group of heterosexuals of comparable age, IQ, and education.

Evelyn then put both groups through a battery of psychological tests, including a Rorschach test, the famous ink blot test.

After disguising her subjects, Evelyn gave the results to three experienced psychiatrists and asked them to identify the homosexuals.

She figured that if homosexuals were inherently pathological, the psychiatrists would be able to pick them out easily. But the judges were completely unable to distinguish the homos from hets.

Equally important was the fact that the judges categorized 2/3 of both the homosexuals and the heterosexuals as perfectly well adjusted normally functioning human beings.

Hooker's study challenged the idea that homosexuality was a pathology in the first place.

And in doing this, it not only called into question an entire generation of research on homosexuality, it also challenged psychiatry's basic concept of disease.

If you believed Hooker's data, then the only conclusion you could come to was that psychiatry was deciding certain behaviors were diseases not out of any sort of scientific proof, but based on their own prejudices.

Aside from Hooker, psychiatrists who wanted to change the DSM really only had one other scientific study on their side: Alfred Kinsey's famous 1948 sex survey, which found that a whopping 37% of all men had had physical contact to the point of orgasm with other men.

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A finding which, besides shocking the hell out of 63% of the American public, seemed to suggest that homosexual acts were too common to be considered a disease.

In spite of all this work, psychiatry continued to maintain that the homos were sick and steadfastly refused to reevaluate the DSM. And then luck, or maybe fate, intervened.

Intervened in the form of a chance meeting between a gay activist on the outside and an open-minded insider. That open-minded insider, doctor Robert L. Spitzer.”

As will be discussed right after, Spitzer had at the time of this radio-show already begun advocating for reparative therapy, in fact joining Charles Socarides’ effort. It is most disinformative that noone in this show, including the host, mentions this fact. Spitzer simply is called ‘open-minded’, even though he has already made a remarkable 180° turn-around...

”Robert Spitzer

My view was no different, I think, from the standard view. I totally accepted it.

Alix Spiegel

Totally accepted what?

Robert Spitzer

The idea that homosexuality was an illness.

Alix Spiegel

In the fall of 1972, Robert Spitzer was only loosely aware of the controversy. He knew about the protest, knew about Dr. Anonymous and, of course, Socarides and Bieber.

But he hadn’t really taken a professional interest in the issue. At the time, Robert Spitzer was a relatively young, but very ambitious man.

And most importantly– at least to this story– a junior member of the APA’s Committee on Nomenclature.

For those of you who didn’t spend four years in medical school, the Committee on Nomenclature is the group which decides which mental disorders will appear in the DSM.

In other words, these were the people who actually decided what was and what was not a mental illness.

The people with the most direct, unmediated control over those extremely troublesome 81 words.

If Robert Spitzer chose to get involved, he would have been in a great position to help the activists.

But like I said, he hadn’t really taken an interest. Not until one day, in the fall of ’72, when he showed up at a behavioral therapy conference in New York City.

3. The DSMIV Hoax

Now it just so happened that this particular behavioral therapy conference had been infiltrated by a group called the Gay Activists Alliance. Among them was a man named Ronald Gold.

Ronald Gold

We went to this meeting, and we're all sitting there like everybody else. And at a particular time the idea was for somebody to get up and say, sorry, we're taking you over.

And he didn't show up. And so they all sort of looked at me and said, you've got to do it.

Alix Spiegel

At the time Ronald Gold, like Robert Spitzer, was a minor figure in this battle. He had recently quit his job as a reporter for Variety, to become media director of the Gay Activists Alliance.

But he almost never made speeches. He was strictly a backstage kind of guy.

But at this conference, when the usual speech maker didn't show, Ron got up and railed against the psychiatrists himself.

Apparently he made enough of a spectacle to tick off Robert Spitzer who, after the meeting, decided to tell Ron off. Ronald Gold.

Ronald Gold

When it was all over, this woman, who was a friend of mine, came by to say hi and good job, or words to that affect. And she introduced me to this man who happened to be with her, Dr. Robert Spitzer.

I complained to him. You know, you've broken up a meeting. You're not letting- it's one thing to talk, but it's another thing to break up a meeting. And we started to have a discussion.

And at some point in that discussion, he learned that I was on this committee.

Ronald Gold

And I said to him, do two things for us. Set up a meeting for us with the nomenclature committee.

And set up some kind of a panel discussion at the next convention, and allow us to participate.

Robert Spitzer

Ron asked formally for permission to speak to our committee.

Ronald Gold

He was interested. I think he was intrigued by the idea- you'd have to talk to him exactly about what his feelings at the time were.

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Robert Spitzer

I started off by feeling they're wrong, but they're interesting, and something I wanted to understand their viewpoint. That's how it started."

So, we are told that Gay Alliance Activist Ron Gold, who never made speeches before, infiltrated another shrink-meeting, created a noisy spectacle, and pissed off shrink Spitzer. Despite these facts, we must believe Spitzer in reality found this very interesting, and so actually arranged for the gay activist to talk to a committee of shrinks.

Alix Spiegel

Robert Spitzer arranged for an appearance in front of the nomenclature committee as promised.

Several months later, three gay activists presented their case to the nomenclature doctors, who listened and nodded and, after their presentation was done and the room was cleared, had absolutely no idea what to do about it.

Even Robert Spitzer wasn't sure where he stood on the issue, and so he came up with a plan.

Spitzer decided that the two sides, who'd been shouting at one another for over two years, but incredibly, hadn't officially met face to face, should have an organized debate. A final meeting between the two sides.

And so, for the 1973 APA convention in Honolulu, Spitzer organized a forum where both sides could directly argue the merits of the case with each other.

The old guard, Charles Socarides and Irving Bieber, publicly met the new school, Ronald Gold, Judd Marmor and several other psychiatrists, in front of a room filled to capacity.

Ronald Gold

The title of my speech was "Stop it, you're making me sick." And essentially I said that the diagnosis of illness of homosexuality is the greatest tool of oppression imaginable.

And that they've got to take us out of the nomenclature in order to prevent us from being the kind of sick that you get when people are oppressing you."

Yes, it is becoming clearer why the shrinks were so interested in hearing the gay activists' 'arguments', isn't it? Gold's fascinating discourse: 'STOP, YOU'RE MAKING ME SICK'.

Were the top shrinks in the nation really pondering deeply on such 'profound' statements...? Can you see what a farce it is?

3. The DSMIV Hoax

Observe how Charles Socarides simply refrains from pointing out what a joke the discourse of activists was: EVERYBODY IS ON THE SAME PAGE, exactly like paid actors, playing their role from whichever side of the script, and now stepping out of character for the time of the radio-show, the time to give an interview about the production they're all engaged in. Suddenly, the brutal adversaries engaged in a life-or-death battle in the movie are seen sitting together, relaxed and smiling.

'How was it to play such a villain, Charles?' The interviewer asks...

Charles Socarides

"Gold says, you're all rats and you're all inhuman and you're a disgrace to the profession.

Ronald Gold

Socarides did his, they're betraying their mammalian heritage number during the thing. They all just hooted. I mean, they just thought that was ridiculous.

Charles Socarides

I presented those findings at the national meeting in Hawaii. A lot of people booed, some people clapped.

Ronald Gold

One of the things he said in that panel was that there are no homosexuals in kibbutzes in Israel.

And I had just come back from Israel, and had had a thing with somebody who was raised in a kibbutz.

And I said so. And the panel, they all laughed hysterically. But it made him seem to be a perfect jackass, which of course he was."

Now just listen to what we are told next. Now it gets really weird.

Alix Spiegel

"But an equally important performance that day– the performance which, at least according to Ronald Gold, finally convinced Robert Spitzer to sit down and redraft the 81 words in the Diagnostic and Statistics Manual– was not the exchange between Ron and Charles Socarides in front of the psychiatrists of the APA.

It didn't even take place in the upscale beachfront hotel in which the conference was stationed. No.

It took place in a bar later that night. In one of those campy Hawaiian lounges with bamboo furniture, grass-skirted waitresses and a three-paged menu of exotically colored drinks.

This is where the GAYPA had decided to hold its annual party. Naturally, after his speech at the conference, Ron Gold got an invitation.

3. The DSMIV Hoax

Ronald Gold

I got invited to this party. But I was told, you know, keep it all very quiet, and don't say anything.

Just come to this bar and we'll all be there.

So I decided to invite Spitzer to come to this, because he had told me essentially that he didn't know any gay psychiatrists, and wasn't quite sure there were any. And I said, you just come along.

Alix Spiegel

Ron warned Spitzer not to say anything. He was instructed not to speak or stare or indicate in any way that he was anything other than a closeted gay man.

Ronald Gold

But once he got there and saw that the head of the Transactional Analysis Association and the guy who handed out all the training money in the United States, and the heads of various prestigious psychiatry departments at various universities were all there, he was— he couldn't believe it.

And he started asking all these absolutely dimwitted questions.

Oh, I can't even remember, but questions that no gay person would ask.

Alix Spiegel

At the time, the members of the GAYPA were still completely hidden. They hadn't been active in the struggle to change the DSM. They were too fearful of losing their jobs to identify themselves publicly.

So when Robert Spitzer, an obviously straight man in a position of power at the APA, appeared at the bar, the men of the GAYPA were completely unnerved.

Ronald Gold

So the grand dragon of the GAYPA, whoever he was, I can't remember now, came up to me and said, get rid of him, get him out of here. You've got to get rid of him. And I said, I'm doing nothing of the kind. He's here to help us and you are not doing anything.

Alix Spiegel

And that's when it happened. There in front of Robert Spitzer and the grand dragon of the GAYPA.

There in the midst of neon-colored drinks, and grass-skirted waitresses, a young man in full army uniform walked into the bar. He looked at Robert Spitzer. He looked at Ronald Gold. He looked at the grand dragon of the GAYPA.

And then the young man in uniform burst into tears. He threw himself into Ron's arms and remained there, sobbing.

Ronald Gold

Well, I had no idea who he was. It turned out, he was a psychiatrist, an army psychiatrist,

3. The DSMIV Hoax

based in Hawaii, who was so moved by my speech, he told me, that he decided that he had to go to a gay bar for the first time in his life.

And somehow or other, he got directed to this particular bar and saw me and all these gay psychiatrists and it was too much for him. He just cracked up.

It was a very moving event. I mean, this man was awash in tears. I believe that that was what decided Spitzer right then and there. Let's go. Because it was right after that that he said, let's go write the resolution.

And so we went back to Spitzer's hotel room and wrote the resolution.

Alix Spiegel

Right then, that night?

Ronald Gold

Right. That night."

So, gay activist Ron Gold takes one of the top shrinks, Robert Spitzer, to a gaybar at night, and it's filled with other top shrinks. A man in tears, a young psychiatrist so moves Spitzer, that he decides at once to take Ron Gold back to his hotel room, where he proceeds to write the resolution to unlist homosexuality from the DSMIV...

I'm not inventing this.

While trying to be careful not to burden the reader with too many 'subjective' impressions, consider on a sidenote that Spitzer rather looks like a closet-gay. Alix Spiegel earlier stated that Spitzer was an obvious straight man, but it seems to me anyone who has been around the block will readily see something else altogether: he seems like a pervert, and quite homosexual.

At any rate, his presence in a gaybar, and bringing gay activist Ron Gold to his hotel room, is MOST suspicious. Did they fuck in his room?

Here's a photo of Spitzer, see what you think. I for one am seeing a pretty blatant homosexual, and not exactly one anyone would like to find in his bed:

The transcript proceeds:

Alix Spiegel

"Robert Spitzer's resolution didn't call for a flat-out elimination of homosexuality from the APA nomenclature. He didn't think that the psychiatrists of the APA would approve an outright deletion.

Instead it argued that in order for a behavior to be categorized as pathological, the behavior must cause quote "subjective distress." In other words, if you were gay and it didn't bother you, you weren't sick.

3. The DSMIV Hoax

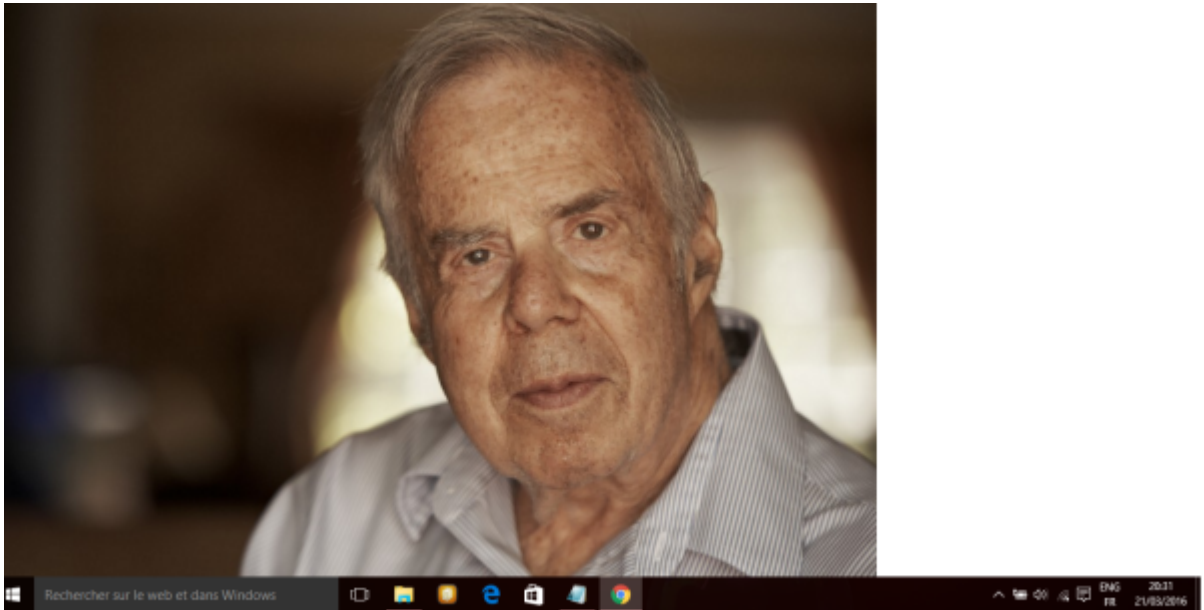


Figure 0.12: ff

For those homosexuals who were troubled by their orientation, Spitzer created a new category: ego-dystonic homosexuality.

And it was the 237 words which followed this heading which were eventually submitted to the reference committee, which was then headed by the president elect of the APA, my grandfather, Dr. John P. Spiegel.

Once the reference committee endorsed the change, it was sent to the board of trustees and the president of the APA, Dr. Alfred Freedman, one of the newly elected APA officials whose candidacy for office had been contrived and supported by the Committee for Concerned Psychiatry, and the Young Turks who sat around my grandfather's kitchen table.

On December 15, 1973, this president and this board called a press conference, where they announced to the world that they had approved the deletion of homosexuality from the American Psychiatric Association's Diagnostic and Statistics Manual.

Charles Socarides, naturally, was appalled.

Charles Socarides

I said holy [BLEEP]. They're changing the rules. If there's anything you couldn't change in this world would be the relationship between a male and a female. They go together.

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They go together, through all of evolution, right up the animal kingdom, right to man. And now they're saying, it's just as natural to mate with the same sex as it is with the opposite sex.

What will psychiatry think? What will medicine think? What will pediatric think? They think we've gone insane.

Ronald Gold

The headline in our newsletter at the National Gay Task Force was "The earth is round." And that's what it was to us. They finally got around having a grain of sanity.

Alix Spiegel

So that's the story of how 81 words became 237 words. That's the story of a definition.

The whole episode caused quite a crisis of conscience in psychiatric circles. Even today you find opponents of the change who believe that the APA caved to political pressure.

And proponents who claim that anyone who opposed the change was blinded by social prejudice.

In other words, each side continues to charge the other with being unscientific.

Ronald Bayer is a public health historian at Columbia University, who has written a history of the change in the DSM and how psychiatrists view homosexuality.

Ronald Bayer

The interesting thing, in a debate like this, is both sides wrap themselves in the mantle of science.

And both sides charge that the other side is being unscientific. That is just the nature of these controversies. But the fundamental question of whether or not homosexuality is a disease, it seems to me, is not a scientific question.

Alix Spiegel

It's a moral question, Ronald says.

Ronald Bayer

It certainly would feel more secure to say there is scientific answer to our deepest moral questions.

Because then we could use the rod of science to beat back those we don't agree with. But I don't think we have that option.

Alix Spiegel

Today there is no entry in the DSM on homosexuality. No entry at all. In 1987, the 237 words that Robert Spitzer wrote about ego-dystonic homosexuality were quietly removed.

Meanwhile, the APA turned itself upside down. In 1970, 90% of the American Psychiatric Association belief that homosexuality was a pathology.

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Today, 90% believe that it's a normal variant of sexual behavior. No more pathological than something like left-handedness.

In fact, it's now considered unethical to treat homosexuality. And any psychiatrist who attempts to change the sexual orientation of his patient can face professional censure.

If a gay person finds his sexual preference disturbing, if he's interested in becoming heterosexual— and there are many people who fit this description— the APA guidelines suggest that the therapist counsel his patient that change is impossible. He must learn to accept, embrace even.

My family always told me that my grandfather single-handedly changed the DSM. But what's striking is all the different forces that had to be in place in order to make this happen.

It took both Evelyn Hooker and Dr. Anonymous, John P. Spiegel and Ronald Gold. People on the outside, people on the inside, and people at every point in between.

The change happened partly through scientific debate, and partly, simply because psychiatrists got to know gay men.”

*

So there you go, carnival masks, a GayPA, gay insiders in the APA that are never mentioned in pop-culture... Top shrinks gathering in gaybars, and taking gay activists to their hotel rooms... The actual order to unlist homosexuality was written in a hotel room after a night out drinking with gays...

The president of the APA at the time of the actual unlisting was Alfred Freedman, shown underneath. Pretty creepy-looking, huh?

In a NY Times obituary, we read:

”Well known as the chairman of the department of psychiatry at New York Medical College and a strong proponent of community-oriented psychiatric and social services, Dr. Freedman was approached by a group of young reformers, the Committee of Concerned Psychiatrists, who persuaded him to run as a petition candidate for the presidency of the psychiatric association.

Dr. Freedman, much to his surprise, won what may have been the first contested election in the organization's history — by 3 votes out of more than 9,000 cast.

Immediately on taking office, he threw his support behind a resolution, drafted by Robert L. Spitzer of Columbia University, to remove homosexuality from the list of mental disorders.

On Dec. 15, 1973, the board of trustees, many of them newly elected younger psychiatrists, voted 13 to 0, with two abstentions, in favor of the resolution, which stated that “by itself, homosexuality does not meet the criteria for being a psychiatric disorder.”

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Figure 0.13: Af

It went on: “We will no longer insist on a label of sickness for individuals who insist that they are well and demonstrate no generalized impairment in social effectiveness.”

The board stopped short of declaring homosexuality “a normal variant of human sexuality,” as the association’s task force on nomenclature had recommended.

Among other things, the resolution helped reassure gay men and women in need of treatment for mental problems that doctors would not have any authorization to try to change their sexual orientation, or to identify homosexuality as the root cause of their difficulties.

An equally important companion resolution condemned discrimination against gays in such areas as housing and employment.

In addition, it called on local, state and federal lawmakers to pass legislation guaranteeing gay citizens the same protections as other Americans, and to repeal all criminal statutes penalizing sex between consenting adults.

The resolution served as a model for professional and religious organizations that took similar positions in the years to come.

“It was a huge victory for a movement that in 1973 was young, small, very underfunded and had not yet had this kind of political validation,” said Sue Hyde, who organizes the annual conference of the National Gay and Lesbian Task Force.

“It is the single most important event in the history of what would become the lesbian, gay, bisexual and transgender movement.”

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In a 2007 interview Dr. Freedman said, "I felt at the time that that decision was the most important thing we accomplished."

Why did Jewish Alfred Freedman consider this such an important accomplishment? Observe the themes mentioned in the NY Times article, themes that immediately come up in the wake of the decision to unlist:

*anti-discrimination

*legislation on a local, state and federal level

*a model for professional and religious organizations taking similar positions

*a movement that BECOMES a lesbian, gay, bisexual and transgender movement and today, a queer movement...

Does this sound like gay men organizing their world, or like the instant kick-off of the latest top-down program?

*

To follow, some more information on some of the players featuring in this transcript: activist Ron Gold, John Patric Spiegel, anti-gay psychiatrist Charles Socarides, and especially, Robert Spitzer... Amazingly, during the entire first decade of the 2000s, Spitzer was one of the most visible and virulent crusaders promoting reparative therapy for gays... From Wikipedia:

"Robert Leopold Spitzer (born May 22, 1932) is a psychiatrist and retired professor of psychiatry at Columbia University in New York City.

He was a major force in the development of the Diagnostic and Statistical Manual of Mental Disorders (DSM).

He spent most of his career at Columbia University in New York City, and was on the research faculty of the Columbia University Center for Psychoanalytic Training and Research.

He is a major architect of the modern classification of mental disorders. He retired after 49 years in December 2010. He has been called one of the most influential psychiatrists of the 20th century

*In 2001, Spitzer delivered a controversial paper, *Can Some Gay Men and Lesbians Change Their Sexual Orientation?* at the 2001 annual APA meeting;*

in that paper, Spitzer argued that it is possible that some highly motivated individuals could successfully change their sexual orientation from homosexual to heterosexual.

A Washington Post article indicates that Spitzer held 45-minute telephonic interviews with 200 people who claimed that their respective sexual orientations had changed from homosexual to heterosexual.

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Spitzer said he “began his study as a skeptic,” but the study revealed that “66 percent of the men and 44 percent of the women had arrived at what [Spitzer] called good heterosexual functioning,” defined as “being in a sustained, loving heterosexual relationship within the past year, getting enough satisfaction from the emotional relationship with their partner to rate at least seven on a 10-point scale, having satisfying heterosexual sex at least monthly and never or rarely thinking of somebody of the same sex during heterosexual sex.”

The APA issued an official disavowal of Spitzer’s paper, noting that it had not been peer reviewed and stating that “[t]here is no published scientific evidence supporting the efficacy of reparative therapy as a treatment to change one’s sexual orientation.”

Two years later, the paper was peer reviewed and published in the Archives of Sexual Behavior.

Two-thirds of the reviews were critical, and the publication decision sparked controversy, with one member of the publication’s supporting organization resigning in protest.

The paper has been criticized for its sampling methods and criteria for success.

In a 2005 interview, Spitzer stated, “Many colleagues were outraged” following the publication of the study. Spitzer added, “Within the gay community, there was initially tremendous anger and feeling that I had betrayed them.”

When asked whether he would consider a follow-up study, Spitzer said no and added that he felt “a little battle fatigue.”

While Spitzer has said that he has no way of knowing whether the study participants were being honest, he has also indicated that he believed that the interviewees were being candid with him.

In a 2012 interview, Spitzer said he asked to retract the study, stating that he agreed with its critics:

“In retrospect, I have to admit I think the critiques are largely correct,” he said. “The findings can be considered evidence for what those who have undergone ex-gay therapy say about it, but nothing more.”

He said he spoke with the editor of the Archives of Sexual Behavior about writing a retraction, but the editor declined. (Repeated attempts to contact the journal went unanswered.)”

On the Truth Wins Out website, in an April 2012 article called,

‘EXCLUSIVE: Dr. Robert Spitzer Apologizes to Gay Community for Infamous ‘Ex-Gay’ Study’, we read:

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“Today, in a letter to Dr. Ken Zucker obtained exclusively by Truth Wins Out, Dr. Robert Spitzer made an unprecedented apology to the gay community — and victims of reparative therapy in particular — for his infamous, now-repudiated 2001 study that claimed some “highly motivated” homosexuals could go from gay to straight:

‘Several months ago I told you that because of my revised view of my 2001 study of reparative therapy changing sexual orientation, I was considering writing something that would acknowledge that I now judged the major critiques of the study as largely correct.

After discussing my revised view of the study with Gabriel Arana, a reporter for American Prospect, and with Malcolm Ritter, an Associated Press science writer, I decided that I had to make public my current thinking about the study. Here it is.

Basic Research Question. From the beginning it was: “can some version of reparative therapy enable individuals to change their sexual orientation from homosexual to heterosexual?”

Realizing that the study design made it impossible to answer this question, I suggested that the study could be viewed as answering the question, “how do individuals undergoing reparative therapy describe changes in sexual orientation?” – a not very interesting question.

The Fatal Flaw in the Study – There was no way to judge the credibility of subject reports of change in sexual orientation.

I offered several (unconvincing) reasons why it was reasonable to assume that the subject’s reports of change were credible and not self-deception or outright lying.

But the simple fact is that there was no way to determine if the subject’s accounts of change were valid.

I believe I owe the gay community an apology for my study making unproven claims of the efficacy of reparative therapy. I also apologize to any gay person who wasted time and energy undergoing some form of reparative therapy because they believed that I had proven that reparative therapy works with some “highly motivated” individuals.

*Robert Spitzer. M.D.
Emeritus Professor of Psychiatry,
Columbia University”*

Observe that it took Spitzer more than a decade before finally retracting his worthless paper, that was based on phone calls with ex-gays who apparently ‘sounded honest’ or something to him... Yes, he retracted it in the end, but not before 10 years of massive publicity put the ex-gay movement firmly on the map, see? Christian sites today constantly promote ‘ex-gay’ therapy.

Rats have this way of leaving the scene of the crime only once the damage is irreparable, next joining the other side after all...

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So top shrink Spitzer changed his mind TWICE.

Isn't it bizarre, that the same man who was decisive in unlisting homosexuality from the DSMIV next actually joined forces with his very opponents, promoting ex-gay therapies? And that a man of his stature should produce such a tendentious, unsound paper? What's the worth of a paper based on phone-calls with ex-gays from Charles Socarides' organization? Did Spitzer really not know any better? And how could such a paper become so big?

Spitzer, the man who was called 'open-minded' by Alix Spiegel, looked something like this in the years 2000-2012, helping to create significant support for the ex-gay movement:



Figure 0.14: Dr. Robert Spitzer defends reorienting homosexuals

Leading to THIS:



Figure 0.15: NARTH manifestation in a homosexual event

3. The DSMIV Hoax

As you see, one moment the theater-puppets take one stance, and the next another; it all depends on the phonecalls they receive. Because gays never ACTUALLY confronted Psychiatry, in the year 2010 psychiatrists are STILL shaping discourse on homosexuality...

Let's take a quick look how the New York Times reports on Spitzer's remarkable paper. In a May 2012 NY Times article called 'Psychiatry Giant Sorry for Backing Gay 'Cure', we read:

'(...) Dr. Spitzer could still disturb the peace, all right, but no longer from the flanks, as a rebel. Now he was the establishment. And in the late 1990s, friends say, he remained restless as ever, eager to challenge common assumptions.

That's when he ran into another group of protesters, at the psychiatric association's annual meeting in 1999: self-described ex-gays. Like the homosexual protesters in 1973, they too were outraged that psychiatry was denying their experience — and any therapy that might help.

Reparative therapy, sometimes called “sexual reorientation” or “conversion” therapy, is rooted in Freud's idea that people are born bisexual and can move along a continuum from one end to the other.

Some therapists never let go of the theory, and one of Dr. Spitzer's main rivals in the 1973 debate, Dr. Charles W. Socarides, founded an organization called the National Association for Research and Therapy of Homosexuality, or Narth, in Southern California, to promote it.

By 1998, Narth had formed alliances with socially conservative advocacy groups and together they began an aggressive campaign, taking out full-page ads in major newspaper trumpeting success stories.

“People with a shared worldview basically came together and created their own set of experts to offer alternative policy views,” said Dr. Jack Drescher, a psychiatrist in New York and co-editor of “Ex-Gay Research: Analyzing the Spitzer Study and Its Relation to Science, Religion, Politics, and Culture.”

To Dr. Spitzer, the scientific question was at least worth asking: What was the effect of the therapy, if any?

Previous studies had been biased and inconclusive. “People at the time did say to me, ‘Bob, you're messing with your career, don't do it,’” Dr. Spitzer said. “But I just didn't feel vulnerable.”

He recruited 200 men and women, from the centers that were performing the therapy, including Exodus International, based in Florida, and Narth.

He interviewed each in depth over the phone, asking about their sexual urges, feelings and behaviors before and after having the therapy, rating the answers on a scale.

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He then compared the scores on this questionnaire, before and after therapy.

“The majority of participants gave reports of change from a predominantly or exclusively homosexual orientation before therapy to a predominantly or exclusively heterosexual orientation in the past year,” his paper concluded.

The study — presented at a psychiatry meeting in 2001, before publication — immediately created a sensation, and ex-gay groups seized on it as solid evidence for their case.

This was Dr. Spitzer, after all, the man who single-handedly removed homosexuality from the manual of mental disorders. No one could accuse him of bias.”

Next, the article, after having put the reader in a suitable mindframe, proceeds to detail just how problematic Spitzer’s paper really was, and it is even communicated in passing that the usual peer-review procedures were circumvented:

”But gay leaders accused him of betrayal, and they had their reasons.

The study had serious problems. It was based on what people remembered feeling years before — an often fuzzy record.

It included some ex-gay advocates, who were politically active. And it did not test any particular therapy; only half of the participants engaged with a therapist at all, while the others worked with pastoral counselors, or in independent Bible study.

Several colleagues tried to stop the study in its tracks, and urged him not to publish it, Dr. Spitzer said.

Yet, heavily invested after all the work, he turned to a friend and former collaborator, Dr. Kenneth J. Zucker, psychologist in chief at the Center for Addiction and Mental Health in Toronto and editor of the Archives of Sexual Behavior, another influential journal.

“I knew Bob and the quality of his work, and I agreed to publish it,” Dr. Zucker said in an interview last week.

The paper did not go through the usual peer-review process, in which unnamed experts critique a manuscript before publication. “But I told him I would do it only if I also published commentaries” of response from other scientists to accompany the study, Dr. Zucker said.

Those commentaries, with a few exceptions, were merciless.

One cited the Nuremberg Code of ethics to denounce the study as not only flawed but morally wrong. “We fear the repercussions of this study, including an increase in suffering, prejudice, and discrimination,” concluded a group of 15 researchers at the New York State Psychiatric Institute, where Dr. Spitzer was affiliated.

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Dr. Spitzer in no way implied in the study that being gay was a choice, or that it was possible for anyone who wanted to change to do so in therapy.

But that didn't stop socially conservative groups from citing the paper in support of just those points, according to Wayne Besen, executive director of Truth Wins Out, a nonprofit group that fights antigay bias.

On one occasion, a politician in Finland held up the study in Parliament to argue against civil unions, according to Dr. Drescher."

Can you see that the only reality that counts, is whatever gets decided in high places? Staged events, actors, media-narratives... Social engineers simply generate social realities that change from one moment to the next, whatever, whenever they decide...

Is it NOW that society is going to have the debates that never occurred in the early 70s? Will we suddenly be hearing in the 2020s that homosexuality is a pathology AFTER ALL?

Visit gay-themed social media sites and you'll easily find VERY LARGE NUMBERS of people arguing homosexuality is pathological... The social engineers can sway the issue one way or the other ANY TIME THEY CHOOSE. All that's needed are a few media-campaigns...

*

A quick look at John Patrick Spiegel, from Wikipedia:

"John Patrick Spiegel also John Paul Spiegel (March 17, 1911 – July 17, 1991) was American psychiatrists, and expert on violence and combat stress and the 103rd President of the American Psychiatric Association.

Spiegel's grand-daughter is National Public Radio correspondent Alix Spiegel. He died on July 17, 1991 in Cambridge, Massachusetts."

His obituary in Chicago Tribune:

"During World War II, he served as a medical officer in the Army Air Corps. Using his experiences, he co-authored 'Men Under Stress', a study of the impact of the war on soldiers.

In it, the authors argued that, under stress, any individual might fail to carry out a military assignment. This challenged a popular view that shell shock and other fatigue symptoms were based on character flaws.

He joined Brandeis University, where he headed the Lemberg Center for the Study of Violence from 1966 to 1979.

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His studies in the late 1960s predicted that means such as better police training would help lessen the extent and frequency of violence and riots in major cities.

In the 1970s, he focused on violence in the family and in various ethnic cultures.'

Observe his (unhealthy?) interest in 'combat stress' and violence, and the focus on better police training and riot control...

*

About activist Ron Gold, from the Bilerico website:

"Ronald was the media director for the Gay Activists Alliance in the early 1970's and is one of the five original founders and first media director of the National Gay & Lesbian Task Force.

He spearheaded the final successful movement effort to remove homosexuality from the American Psychiatric Association's list of disorders and initiated the earliest movement contacts with major newspapers, magazines, broadcast networks, wire services, film and television associations & guilds.

Ronald wrote the first media guide for the Gay & Lesbian Alliance Against Defamation (GLAAD).

Ronald is in a relationship with a Bangladeshi man and divides his time between New York City and Bangladesh."

Can you see Gold's mindset, his mediocrity? Homosexuals must shame the haters... We need more shouters and dramatists. We need more anti-defamation efforts... From an article from same website called 'Time for Gay Power'. Gold:

"What to do? Violence is not the answer, nor is wholesale dismantling of the gay establishment.

But we need new philosophers and firebrands who will return to making demands not pitiable requests; who will make it clear that we have every reason to be angry at not passively understanding of liberal inaction.

We need shouters and dramatizers who are able to clarify to the public and ourselves the host of ways we continue to be discriminated against, and concerted media-grabbing actions that will expose and shame the haters."

*

Lastly, Charles Socarides, the most notorious anti-gay shrink. From Wikipedia:

"Socarides focused much of his career on the study of homosexuality, which he believed could be altered.

3. The DSMIV Hoax

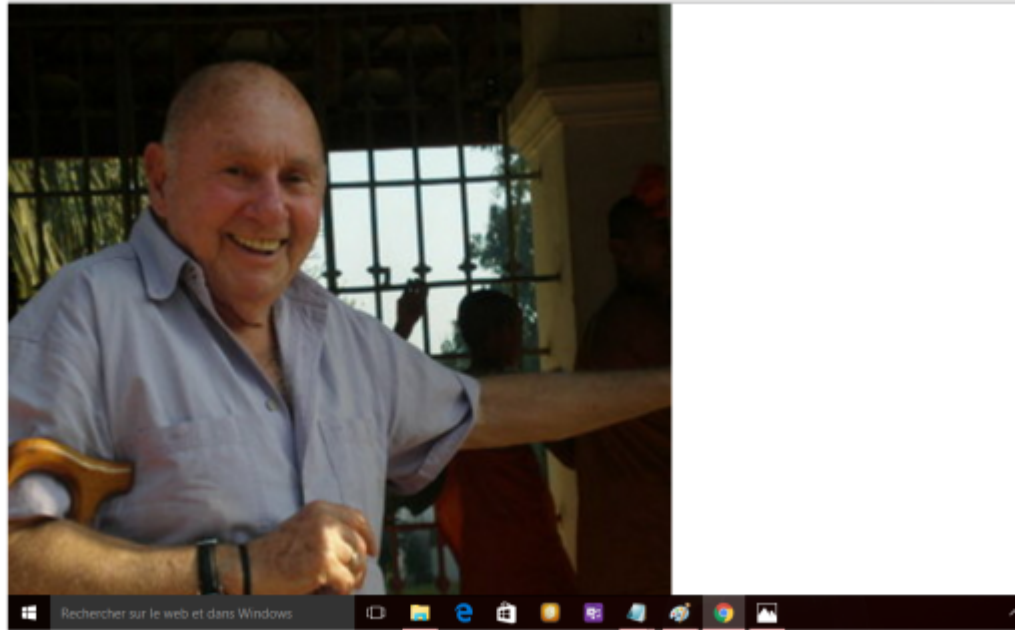


Figure 0.16: abcdef

He helped found the National Association for Research & Therapy of Homosexuality (NARTH) in 1992 and worked extensively with the organization until his death.

He did not consider the underlying desires of homosexuality to be immoral, stating that “Once my patients have achieved an insight into these dynamics – and realized there is no moral fault involved in their longtime and mysterious need – they have moved rather quickly on the road to recovery.”

As a 1995 New York Times profile put it, “Socarides offered the closest thing to hope that many gay people had in the 1960s: the prospect of a cure.

Rather than brand them as immoral or regard them as criminal, Socarides told gay people that they suffered from an illness whose effects could be reversed.”

Socarides was the father of five children: a son, Richard Socarides, from his first marriage; a daughter, also from his first marriage; two children from his second marriage; and one from his fourth marriage, with Claire Alford Socarides.

Richard is openly gay and was Bill Clinton’s Senior Advisor for Public Liaison for gay and lesbian issues.”

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In fact, Richard Socarides is a massive pro-gay lobbyist, while his daddy Charles was the exact opposite: keeping it all in the family, covering both sides of the equation...Of course, they reportedly got on just fine together.

Now, the question is, are these gay activists who changed the world brave, inspired males equipped with vision, virtue, charisma? Are these really the men who fought for gay freedom, basically the 'pioneers' of male/male love in society? Are these really the gay heros?

Or are they mindless, owned hysterics and manipulators, perverts, organized into cells by intelligence-networks? Society's stringpullers pull all strings. Gays would do better to wisen up, and understand that they have nothing to be proud about: they lack any type of solid foundation and are owned, controlled and used like cattle on an industrial farm...

What is really at issue here is that gays have no shaping power on society, and are not in control of their culture or their identities. The entire cultural construct of gayness, and everything it entails, including all the features of the gay identity, are defined by top-down social programs that always prevent an organic, healthy gay identity or culture from emerging.

The DSMIV episode replaced an actual, constructive homosexual identity and practice with a label owned by the deranged puppets of the psychiatric establishment. This label in reality represented nothing more than a new decision taken by authorities: Gay was now Good..

There was no longer any reason to consider homosexuality was unacceptable. Gay sex was now facilitated and promoted. As a result, a gay culture mushroomed and, as we'll find in the next section, authorities were in full control of it...

ADDENDUM: the absurd Fryer Speech

"Thank you, Dr. Robinson. I am a homosexual. I am a psychiatrist. I, like most of you in this room, am a member of the APA and am proud to be a member.

However, tonight I am, insofar as in it is possible, a 'we.' I attempt tonight to speak for many of my fellow gay members of the APA as well as for myself.

When we gather at these conventions, we have a group, which we have glibly come to call the Gay-PA.

And several of us feel that it is time that real flesh and blood stand up before you and ask to be listened to and understood insofar as that is possible.

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I am disguised tonight in order that I might speak freely without conjuring up too much regard on your part about the particular WHO I happen to be.

I do that mostly for your protection. I can assure you that I could be any one of more than a hundred psychiatrists registered at this convention.

And the curious among you should cease attempting to figure out who I am and listen to what I say.

"We homosexual psychiatrists must persistently deal with a variety of what we shall call 'Nigger Syndromes.' We shall describe some of them and how they make us feel.

As psychiatrists who are homosexual, we must know our place and what we must do to be successful.

If our goal is academic appointment, a level of earning capacity equal to our fellows, or admission to a psychoanalytic institute, we must make certain that no one in a position of power is aware of our sexual orientation or gender identity.

Much like the black man with the light skin who chooses to live as a white man, we cannot be seen with our real friends — our real homosexual family — lest our secret be known and our dooms sealed.

There are practicing psychoanalysts among us who have completed their training analysis without mentioning their homosexuality to their analysts.

Those who are willing to speak up openly will do so only if they have nothing to lose, then they won't be listened to.

"As psychiatrists who are homosexuals, we must look carefully at the power which lies in our hands to define the health of others around us.

In particular, we should have clearly in our minds, our own particular understanding of what it is to be a healthy homosexual in a world, which sees that appellation as an impossible oxymoron.

One cannot be healthy and be homosexual, they say. One result of being psychiatrists who are homosexual is that we are required to be more healthy than our heterosexual counterparts.

We have to make some sort of attempt through therapy or analysis to work problems out. Many of us who make that effort are still left with a sense of failure and of persistence of «the problem.» J

Just as the black man must be a super person, so must we, in order to face those among our colleagues who know we are gay.

We could continue to cite examples of this sort of situation for the remainder of the night. It would be useful, however, if we could now look at the reverse.

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What is it like to be a homosexual who is also a psychiatrist? Most of us Gay-PA members do not wear our badges into the Bayou Landing [a gay bar in Dallas] or the local Canal Baths.

If we did, we could risk the derision of all the non-psychiatrist homosexuals. There is much negative feeling in the homosexual community towards psychiatrists.

And those of us who are visible are the easiest targets from which the angry can vent their wrath.

Beyond that, in our own hometowns, the chances are that in any gathering of homosexuals, there is likely to be any number of patients or paraprofessional employees who might try to hurt us professionally in a larger community if those communities enable them to hurt us that way.

Finally, as homosexual psychiatrists, we seem to present a unique ability to marry ourselves to institutions rather than wives or lovers.

Many of us work 20 hours daily to protect institutions that would literally chew us up and spit us out if they knew the truth. These are our feelings, and like any set of feelings, they have value insofar as they move us toward concrete action.

Here, I will speak primarily to the other members of the Gay-PA who are present, not in costume tonight.

Perhaps you can help your fellow psychiatrist friends understand what I am saying. When you are with professionals, fellow professionals, fellow psychiatrists who are denigrating the “faggots” and the “queers”, don’t just stand back, but don’t give up your careers, either.

Show a little creative ingenuity; make sure you let your associates know that they have a few issues that they have to think through again.

When fellow homosexuals come to you for treatment, don’t let your own problems get in your way, but develop creative ways to let the patient know that they’re all right.

And teach them everything they need to know. Refer them to other sources of information with basic differences from your own so that the homosexual will be freely able to make his own choices.

Finally, pull up your courage by your bootstraps, and discover ways in which you and homosexual psychiatrists can be closely involved in movements which attempt to change the attitudes of heterosexuals — and homosexuals — toward homosexuality.

For all of us have something to lose. We may not be considered for that professorship. The analyst down the street may stop referring us his overflow. Our supervisor may ask us to take a leave of absence.

We are taking an even bigger risk, however, not accepting fully our own humanity, with all of the lessons it has to teach all the other humans around us and ourselves.

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This is the greatest loss: our honest humanity. And that loss leads all those others around us to lose that little bit of their humanity as well.

For, if they were truly comfortable with their own homosexuality, then they could be comfortable with ours.

We must use our skills and wisdom to help them — and us — grow to be comfortable with that little piece of humanity called homosexuality.”

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The gay-scene in its heyday was an urban biotope physically comprised of gay businesses, bars, cafés, clubs, restaurants, saunas and shops, and the spaces in between. Such establishments were usually concentrated in areas deemed suitable, resulting in entire gay neighbourhoods. Formerly bleak city-areas could in a matter of months be reappropriated by gays and invested with new life, soon featuring a very diverse human fauna of men from all possible walks of life, of any race, age, shape or trade. Even in daytime a significant gay presence spilled over into streets, parking lots and parks, often the docks and beaches in coastal cities, creating a larger gay urban tapestry of which the bars and clubs were merely the nodal points.

Businessmen, artists, lawyers, hustlers, farmers, students, drop outs, waiters...it didn't matter much what you did, for a living. Money, class and social success never were primordial concerns in the gay-scene. Something more fundamental was at stake to those driven there:

to express all those human drives bannished from daylight in straight, civilized society. To function freely, high on energy, and perhaps on alcohol and drugs too, to prow through a territory like an alpha male on top of his game, or to seduce one. To act, roleplay, discover, experience and ultimately, to mate, if possible with the man of one's dreams, even if the dream would not seldom end with the breaking of dawn, or let's say noon...

Gay men easily and smoothly evolved through this gay world, in a remarkably free and harmonious way, like fish in their natural element. It is certainly worth observing especially today, that gays got on just fine WITHOUT Daddy Authority's protection against 'bullying' and 'hate'. There was in fact no need for authority at all. Although this was merely one or two generations ago, society has mostly forgotten that there was an ENTIRE GAY WAY OF LIFE.

Today, 30, 40 years later, people only know the political agendas, the screamy rhetoric of gay activists, the incessant whining about 'homophobia' and marriage. Ridiculously, many gays actually argue that there is no such thing as a 'gay agenda', when a gay agenda is ALL there is left. They are too blinded to even realize that a significant part of this agenda involves abolishing the gay-scene.

*

The term 'homophobia' was first published in the early 70s in a porn mag called 'Screw', owned by jewish porn-merchant Al Goldstein. This absurd concept was designed to stick

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a psychiatric label onto anyone who disagreed with the dictates of the Gay Party Line, and became a mainstream, widely-used slur only decades later. Yes, however amazing this might seem today, there was a time when gays didn't even use this word, didn't worry about hate, bullying, suicide and marriage. There was actually a time when they were having fun, exploring, living...

The gay man is today portrayed as a poor, anguished, bullied, pathetic wreck in desperate need of Daddy Authority's protection, and it may be hard to imagine that he once used to be eminently in touch with the realities of the street, the night, and the urban jungle. Gays were streetwise, acutely aware of the environment, like a wild animal is. They found their way through dark alleys and parks, deserted streets and shady neighbourhoods and all the places and situations that would set any straight guy's alarm bells off. Even when arriving as a stranger in major, unfamiliar capitals such as Madrid, Rome or Paris, a gay man would easily find his way to the local infrastructure.

And so 30, 40 years ago, in all capitals and big cities of the West, gay males were provided with full access to a flexible and open human scene comprising a very wide variety of other males of any type of background, social station and nationality.

Such diversity in an alternate social world, where males can meet in a completely free and unproblematic way, doesn't have a straight equivalent:

the straight man isn't too adventurous socially, and countless barriers are built into his social life... He is always surrounded by family and acquaintances, work colleagues, members of a same religious group, sports club or other social structure. The straight man is always abiding by the rules of a collective he is a part of, and always anxious to avoid committing a faux-pas. Strangers and the unknown are best avoided, and his interactions with others are codified and predictable, made of routines, leaving no room for the unexpected and novelty.

In a social world marked by rigidity, norms and countless unwritten behavioural programs, the straight man in straight life finds little opportunity for a full openness with other males, let alone with females, who are essentially conceived of in society as potential rape-victims. He is never searching for the new, but always securing the old, focused on protecting his status, his reputation, his private life, his assets, his Self... Basically, the straight man's priority must always be fitting in and going through the motions... He evolves through the social sphere wearing a mask and keeping his defenses up. We will return to this point later.

These rigid social realities of the straight world were undone in the gay-scene, where usual boundaries between people simply fell away, modifying the energy field between males who no longer first perceived others as potential threats, but rather as opportunities. No separating generation-gap existed in the gay-scene, no barriers of class and social status, culture or nationality... Thus a 21 year old gay student in Amsterdam on any regular weekday could socialize with a NY lawyer, or a tourist from Buenos Aires, a French journalist or a South African rancher.

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Homosexuality became something of a vehicle procuring open access to the world at large, and to a wide variety of mobile, exploratory males, whose energies hadn't been fully exhausted in social routines and programs. This generated a serious potential of creative human interplay 'fertilizing' minds, providing gays with significant amounts of human understanding and life experience. And indeed, gay men were in fact a lot more streetwise and knowledgeable about life, including its harder realities, than the average straight guy of the same age.

The gay man wasn't driven by fear, hardly felt like a poor victim, and evolved through a very different kind of social world, where it was in fact possible to meet very interesting and very different people all the time... Confidently and skillfully, he moved through the alluring realities of the night, while the average straight man was safely tucked in in bed, completely unequipped psychologically for such independence. THIS was the kind of life countless young gay guys would walk into after coming out.

*

There is no denying that sex was on the loose in the gay-scene and today, even mediatic gay activists heavily focus on this sexual aspect: it was all about sex... A modern documentary like 'Gay Sex in the 70s' monolithically highlights the massive sexual promiscuity of gay life in the 70s, a true explosion of sex, which of course was to lead, a decade later, to AIDS.

Such an intake is no accident, and we needn't be surprised that society at large should always emphasize this aspect. But it is certainly striking how even star-activists like Dan Savage appear to lack a more developed vision altogether, of what the gay-scene meant to gays, which must be why he cares so little about its current disappearance. Savage clearly sees no other dimension to homosexuality than sodomy, and has made numerous references to the pervasiveness of sex in the gay world. He ascribes the massive sexualization of the gay-scene to the general sexual nature of males, that in the absence of female temperance and stability must necessarily spiral out of control, generating a giant fuckodrome where everybody fucks each other silly. This dynamic to Dan Savage is a completely natural feature of male sexuality combining with more male sexuality.

Remarkably, this media-puppet also considers that marriage needn't interfere with such a lifestyle at all... Apparently, he hasn't even noticed that the one has in fact largely REPLACED the other: the Equality/Marriage model has taken the place of an actual gay-scene.

If Savage is so eager to engage in promiscuous gay sex, why does he whine about gay marriage so much but never mentions the disappearing gay-scene? If the actual priority is cruising males and f*cking with strangers, what then is the point of marrying in the first place? And why then is the disappearance of the gay-scene of no concern to him, when it precisely allowed to engage in a gay life-style?

As we've seen, gay propagandists and agitators must promote deviance, pornography and a fake gay model nobody wants IN REAL LIFE: even though most gays are FOR

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gay marriage, an overwhelming majority doesn't ACTUALLY marry, even when the option is available.

Savage's social agitation is shallow, corrupt and mindless, and also incoherent. In reality, he corrupts BOTH marriage and gay life, turning BOTH into neither fish nor flesh...

When you hear older generations of gays talk about the old days, it is often striking how excited they sound, obviously reporting very intense experiences. This wasn't just about sodomy...

Especially to a young man, crucial issues of psychological development were at stake. In the gay world, he was in a position to discover and experiment, freely expressing those psychological contents that had been unwelcome in and incompatible with the rigid grind of daily life in mainstream society. In the gay-scene, he was able to be and to act in a flexible human environment that was not claustrophobic or sterile, suffocating or alienating.

No longer confined by all the rigidities and repressive patterns dominating the mainstream, a gay man could now experience celebrative moods and high levels of energy, releasing them in an electrified human environment. At last, other males could be accessed freely, without stress, without aggression, and without being faced with the wall of conformity and distance that exists between all men in the social arena.

People are so used to this 'wall' that they might not even notice it. In the social sphere, there exists a monstrous, invisible barrier between males, that is only somewhat undone when their interactions are regulated by INSTITUTIONS. It is only when males know they belong to a same, safe little club that they can allow themselves to unfreeze somewhat and let their defenses down a bit. But the thing is, they are now playing by SOMEONE ELSE'S rules... They are now part of what sociologist Tonnies called a 'gesellschaft', NOT a 'gemeinschaft', and the implication is that they are in reality NOT accepted for who they really are, but for their allegiance to a group-structure with its specific codes and norms.

The massive appeal of the gay-scene is explained by the fact that no prior allegiance or commitment to any form of ideology or group-structure was required for a male to access and interact with other males. This alternate universe allowed a full freedom in steering human interactions in any chosen direction: anything went, it was all about full interactivity in the moment. Such freedom has psychedelic implications, as limits are no longer sensed in terms of available opportunities and options that can be entertained... This heightens the male energies and moods to the point of euphoria, radically modifying the energy-field that is generated between people, in a way that is truly at the antipodes of the depressing, rigid straight patterns in the social sphere at large. Gays in the West had been provided with a flexible, responsive social world of males, and were therefore in a position to experiment, learn, discover and grow psychologically.

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Indeed, a deep need is experienced by all adolescents and young adults, whether straight or gay, of 'finding themselves'. Usually, the quest fails and is soon abandoned, but not so much in a conscious way, nor at a precise moment in time. Rather, the deeper aspirations and drives of the individual progressively vanish in the haze, as adulthood materializes and increasing numbers of programs start to encroach on life. Daily functioning in a social world of ant-like, busy human resources requires a certain mindframe, an Ego-mindframe, that simply isn't compatible with heightened states of creative exploration and experimentation. By age 20 or so, society's socialized members tend to opt for security over adventure.

This is without a doubt what happens to most straight guys... Many gays on the other hand were significantly animated by the adventurous spirit, that was so absent from straight life; they were experimenting, in an expanding world of experience and opportunity, of free and untrammelled human interaction. Gay bar-life didn't remotely resemble the rowdy, tense, loud vibe found in straight bars on a weekend night:

a straight pub is usually a mind-dulling watering hole packed with small groups of dudes sticking to their own, getting hammered, throwing darts and gobbling down pints. Entering a straight club is accessing a chaotic universe controlled by aggressive, nasty bouncers and security agents; the idea is to first wait in line like cattle for up to 15 minutes, get inspected by hostile doorkeepers, and pay a large entrance fee if you're allowed in. The good news is that one free drink is often included: maybe a beer or 2 cc of alcohol with soda. And then the fun starts, in a frigid, competitive and borderline hostile atmosphere, that is generated between males seeking to screw a bimbo while avoiding to get into a fight with a competitor...You get the picture...

In the gay-scene, the energies were more focused, and people were very aware, very open to an environment allowing to meet UNknown others: that was the entire point of it. Since everybody was in an exploratory mindframe, and other males were seen as opportunities rather than threats, there were in fact few barriers at all between people.

After years spent in a closet, the ability and opportunity of finally exposing himself and his uncrystallized, unshaped individuality to a responsive human world was not only exhilarating to a young gay man; it was a fundamental need, crucial to his mental health. He wasn't just looking for sex, he was looking for a way of being in a flexible human world of his choosing. And so gays at coming out would soon naturally find their way to the Mob-controlled gay-scene...

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Yes, the thing was, early gay establishments were essentially owned by the Mob. It was mentioned previously that the most famous gay bar everyone has heard of, the Stonewall Inn, was owned by a Genovese Mafia-family. And this was no exception.

The gay nightlife's pronounced overlap with the underworlds of crime could naturally make you assume that running into all sorts of trouble was easy. But this was not the case; in this world of the night, gays were no strangers to the realities of prostitution,

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drugs, pornography and to all the illicit pleasures and vices that can be imagined. Yet, almost counter-intuitively, there was little or no aggression, no fear or uncomfortable tension between people, no neurotic inhibition or sense of alienation, no depression, repression, bullying or violence.

People naturally figure that the gay-scene simply reflected on the way gays really are, and that gays had built a world of their own, in line with their own priorities and make-up. It is crucial to realize this was in fact not at all the case:

any gay man at coming out would simply find his way to a gay-scene that was ALREADY THERE, set up by others... These others were underworld figures, the Mafia. Through the Mafia, which of course is merely one of Daddy Authority's tentacles in society, the gay-scene was set up, and controlled. Just like a child soon finds himself in schoolbanks he never designed, a gay man at coming out would access a pre-existing Mob-owned gay world. It was already there, set up in times when homosexual acts were still illegal... We will soon find that there are monstrous implications to this fact...

Indeed, in the western world, something of a gay-scene had existed many decades before homosexuality was even legal. This signifies that gay businesses before the Stonewall Riots were necessarily owned by the Mafia. You can kind of know this logically.

Prior to legalization, there was an entire system in place, of blackmailing gay clients and police pay-offs. What should catch our attention is that even when homosexuality was illegal, homosexual establishments were 'tolerated' by authorities, and it was also 'tolerated' that they were run by the crime world... Just like the Mafia was of course allowed to bootleg during the Prohibition. Do you really think the US government couldn't have gotten rid of the Mafia in those days, if it had wanted to? If you believe the Mafia controlled Congress and the entire police and military apparatus, then you must be a serious 'conspiracy-theorist', only one who has got it all upside down... Of course it's not the Mob controlling Authority, it's Authority controlling the Mob. The Mob is merely doing Authority's dirty work, this should be obvious.

Few people wonder about how it is that for decades, regular people couldn't set up gay establishments, but the Mafia could. The implication is that through the crime-world, Daddy Authority had in fact a full monopoly on the gay-scene, and the luxury of managing it without any type of accountability.

In the 1970s, after Stonewall, countless gay bars and clubs mushroomed in city centers, and in this democratization-process, the Mob may have lost its monopoly on the scene, but this is not to say that its involvement ceased altogether... Because they had laid the very foundations of the gay world, the Mafia after 'gay liberation' had a significant headstart, allowing to set up and control the more significant and iconic gay establishments. Everytime you look at the history of a major gay club, you find it is set up by figures with significant connections.

Maybe it sounds sensational to use a term like 'Mafia', but many gays who have been around the block will probably remember the vibe of certain bar owners, even in the 70s

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and 80s, somewhat dark types, who clearly were ‘connected’. To gays, this was never a problem and hardly relevant. If anything, the proximity of the underworld created a bigger distance from the depressing world of conformity. Underworld figures aren’t anally-retentive, they don’t care if someone lights a cigarette, smokes a joint, or takes a line of coke. Having already seen it all, they don’t judge, and aren’t interested in whatever weirdness and unusual behaviour is displayed, provided the business thrives and trouble is avoided.

There was something alluring and romanesque about this seedy darkness that wasn’t directly threatening, and was only vaguely sensed, kind of like the sea can practically be smelled from inside a sailor’s bar... But think of what it means that the crime world basically set up all the pillars of the gay scene: of course it defined the entire nature of the biotope.

Because the entire gay infrastructure was controlled from the outset, something of a model for a gay mindframe and mode of functioning were imposed. A gay subworld had been engineered, revolving around sex, consumerism, drugs, back-rooms with porn movies... the same bar-flyers with the same propaganda... Certain types of drugs that no straight man had even heard of were specifically channelled into the gay-scene. How many straights who have watched the movie *Cruising* even realized what Al Pacino’s character is doing here?



Figure 0.1: aaaaaa

He is sniffing Poppers... All gays know what Poppers are. They give you a sexual rush but are EXTREMELY toxic. (This issue is explored in more detail in the Appendices about AIDS). The very air in gay clubs in the 70s was SATURATED with the dizzying, psychedelic fumes of Poppers... that were specifically marketed to gay men, often

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featuring cartoon-figures of beefy males with bulging crotches...



Figure 0.2: <https://drugpeace.files.wordpress.com/2010/10/225px-queeradvertising6.jpg?w=700&h=>

So after gay 'liberation', the subsequent developments were in fact fully predictable, because all the defining features of gay life had already been designed, and were firmly in place... To the social engineers, there was never any doubt about what kind of homosexual life would be taking root in culture.

Gays never got together from grassroots-levels, spontaneously and freely giving shape to a gay lifestyle. They didn't progressively create networks from the ground up, or start buying licences and bars, building a gay social world organically; **IT WAS ALREADY THERE**, all its main features had already been engineered into existence...

Gays didn't really notice this, nor did they care... A gay men at coming out would typically be very driven by the excruciating need to finally meet others like him; soon, he would simply be stepping over a certain invisible threshold, immersing himself in an engineered subworld set up by criminals owned by government-agencies. Since no social alternatives existed for meeting other men on gay terms, gays simply accepted an existing structure at face value, not caring too much about who owned it, or how exactly it had come into being; the only thing that counted was that **OTHERS** were there, other gays...

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Figure 0.3: <https://drugpeace.files.wordpress.com/2010/10/225px-queeradvertising4.jpg?w=700&h=>

There is another aspect to this control by the underworld, and we are being confronted with it today: just as easily as the gay-scene was set up, it could be closed down again. For instance, 'gay capital of the world' Amsterdam's most famous gay street, the Reguliersdwarsstraat, closed most of its gay businesses a few years ago.



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Observe incidentally how the photo on the left must have been taken recently, almost certainly after the year 2000. It's Cafe April. Flags and festive rose balloons... And even a flag of the European Union...Who on earth decided to put out the flag of the EU?

More virile, masculine males with homosexual desires soon prefer to shun such places and in the end, only a certain type of homosexual client remains... Back in the 80s and 90s, bars didn't put out such blatant messages, that in reality generate a sissifying, politically- correct atmosphere of gay carnival and pride, that is thrown in people's faces insistently, suggesting that these men having some beers are pansies belonging to a vapid cult... Are these gay clients even aware that these flags symbolize a political effort run by corporatists and politicians under whose aegis they are placing themselves?

By the year 2000, gay life in Amsterdam was no more than a tepid reflection of a more exciting, steamy past. And quite recently, much of it was simply closed down. It suddenly turned out that quite a few of the most popular gay businesses in the Reguliersdwarsstraat were owned by a single guy, called Sjoerd Kooistra, worth well over 100 million euros.

Kooistra was reputedly linked to the underworld, and had apparently gotten into a financial dispute with Heineken breweries, which led to the closing-down of some of the street's most iconic gay bars... Immediately after, in 2010, he suddenly died, we are told of a suicide. And then, more gay bars in the Reguliersdwarsstraat were closed. For a few years, the street lay waste and eventually, the businesses were reopened under new names and new managers. The thing is, these former gay bars now merely became 'gay-themed', attracting a mixed crowd...

So basically, ONE underworld figure died, and suddenly gays in Amsterdam were stripped of the heart of their gay-scene, popular bars they had been coming to since decades... And it wasn't an isolated incident:

at that same time, several iconic bars were also closed in another significant gay street that is (or rather was) a lot seedier than the one mentioned: the Warmoesstraat. Cruise-club Cockring was closed by the municipality because they found hard drugs. Meaning, it apparently suffices for someone, an agent for instance, to plant some grams of coke in a gay club for it to get closed down. Leatherbars The Eagle and Dirty Dicks closed after a fire and the death of the owner...

And so we are left without any doubt whatsoever: it was decided in high places that the time had come to pull the plug on the capital's gay- scene. Similar developments are in the air in the entire West: gay life can go now.

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Of course, the Dutch media are managing this story, inserting a vision in people's minds that even most gays tacitly accept, and that goes something like this: we live in new times, the difference between straights and gays isn't so relevant anymore... In a free

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society where everyone is equal, gay establishments have outlived their function... The public is matter-of-factly informed that gay businesses are disappearing, and that this is really a good thing, a sign of increased tolerance in society. Gays don't need a ghetto anymore... that's the idea.

By way of illustration, check out this August 2014 article in HP De Tijd reporting on these current developments. It is actually called, 'Why It's Good The Gay Bar Disappears': (Google translated and corrected for translation-errors):

"The Amsterdam Reguliersdwarsstraat is reputed to be the beating heart of Amsterdam's gay scene, and is therefore sometimes derisively called Rue Vaseline.

However, a quick analysis of the public on weekdays does conclude that, in addition to men who like men and women who are attracted to women, the street is also teeming with heterosexuals. (...)

Once the Reguliersdwarsstraat was one of a sparse few options for gay men to meet like-minded people. Now it seems to be a large terrace with a very diverse audience. The nickname Rue Vaseline seems outdated, and that's good news.

Gay Bars massively close doors

In recent years, numerous nightspots for LGBT'ers (lesbian, gay, bisexual and transgender) were closed .

At the end of 2012 newspaper Het Parool reported on the seventh gay bar that closed its doors that year. Some of the closed bars made a new start as a for a heterosexual public.

More recent news comes from newspaper Trouw, last weekend: the last gay bar Haarlem closed its doors . Bankrupt. Den Bosch, Arnhem and Tilburg equally saw some establishments disappear.

Gay interest group COC Haarlem responded by stating that the LGBT community there has become invisible again. Director Koen van Dijk: "Young people like to go out and mix, and opt for goint to parties instead of bars.

And internet dating has taken over physical meeting in public spaces. Once you went to the cafe to flirt, but now you can do it at home, from behind your computer. "

And that is right. What bachelor is nowadays not familiar with a dating app such as Tinder on his smartphone? Or Brenda (for lesbians), or Grindr (gay men)?

A meeting place in your pocket. No bar can compete with it.

For the doubting teen and the lonely elderly who can not or dare not come out of the closet, an (gay) organization like the COC remains of value, and I suspect it will continue to provide assistance. But in order to meet? Download the app!

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The 'gay bar' is a term from a bygone era and can be thrown on the same pile as 'women's suffrage'. The separation of diverse sexual orientations is a result of past intolerance, that has vanished in the haze. Nowadays, isn't everybody welcome?

Of course it's more fun to meet people of flesh and blood in the pub than through an app.

But isn't it great when the search for friendship, love or sex no longer depends on the choice of a particular catering establishment? That gay and straight people mingle in the nightlife? (...)"

As you see, it is laid on VERY THICKLY that it's really 'good' and great that modernity has arrived and we don't need gay bars anymore. This article is no exception; it is a view that is consistently being put out there, in pop-culture: it's so much better for gays and straights to mingle in the nightlife now...

Now what do we learn from this? Well, because the gay world was basically set up and owned by the crime-world, Authority can wipe the entire scene out at the drop of a hat, even in a renowned gay capital like Amsterdam... This largely silent destruction would of course be significantly impeded if regular, honest gay men owned their gay businesses, each making his own livelihood out of his own bar. If each gay business is owned by an honest gay man, who for 25 years put his heart and soul into his bar, making it thrive throughout the years, then how does a municipality go about making such bars disappear without encountering pronounced resistance?

It gets a lot easier for Daddy Authority to kill the gay-scene when multimillionaires and mafiosi own all these bars... When another such underworld-figure is 'suicided', so are his businesses, that all along SHAPED A CERTAIN TYPE of gay social life: an engineered gay subworld that never emerged from the efforts and ideas of the gay population ITSELF.

Having the crime-world control the gay-scene implied that a certain mindset of drugs, alcohol and sexual consumerism could be engineered by stringpullers. Basically, all the main features of that scene could be designed and controlled. Certain priorities were promoted and other forms of socializing discouraged. And in the end, the entire fuckodrome was simply abolished altogether. See how it works?

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Despite the controlled setting, the massive energies streaming into the gay world after Stonewall could easily have spiralled out of control. Perhaps the system was even taken somewhat aback, at finding in the 70s just how energetic the gay-scene was becoming.

Such an explosive human scenery was of course at risk of engendering new and unexpected phenomena presenting a threat to the social engineers. There was for this reason only a short phase in history, during which the gay energies were allowed to find expression in relatively free and untrammelled ways. Basically, this 'gay party' lasted from

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Stonewall up to AIDS, merely half a generation. Had this ‘gay freedom’ lasted any longer, who knows what could have happened...

Just imagine how many fascinating insights and social phenomena could have emerged from an actual gay culture, spontaneously growing from the ‘grassroots’ of society, rather than from intelligence-operations and political stringpulling. Think of what can happen, when men in charge of their own minds and ideas freely exchange on their own terms, approaching life and society from an alternative mindset and state of being... That’s how progressively, organically, an ACTUAL gay culture would have emerged, from the real-life interaction and experimentation of real gay men on the street, coming together and learning and developing themselves.

Such a gay culture never existed but in the 70s, gays were at least provided with the BASE CONDITION for it: a gay social infrastructure. Gay men from all walks of life were now freely meeting and interacting which, from the system’s perspective, is simply DANGEROUS. What if after an initial sex-explosion, the gay energies would change focus and progressively start seeking new outlets? An older generation of gay men who had already seen and done it all, beginning to think about the future, about society, about what they really wanted in life?

And so the ‘social experiment’ was short-lived:

only 7 years after Psychiatry’s unlisting of homosexuality from the DSMIV, only 12 years after Stonewall, a jewish doctor called Michael Gottlieb set out searching for sick homosexuals in the gay scene. Soon after, GRID was announced (Gay Related Immune Deficiency) and next the AIDS-bomb nuked the entire gay world, mobilizing the bulk of the gay energies for a battle in which the true adversary was never identified...

This set the stage for a deviation of the gay energies, away from an exciting, exploratory lifestyle, towards the political program everybody is today familiar with. AIDS allowed to engineer the transition from a thriving gay-scene to today’s Equality-model. Over a 20 year process, gay activism of Larry Kramer and consorts for release of AIDS-medication surreptitiously mutated in a fight against homophobia and for Equality. These absurd priorities have snowballed and are today simply obliterating the gay-scene.

The current social project involves the progressive physical closing-down of gay establishments all over the world, a dynamic that accelerated after 2000. And so in 2015, only the social programs remain, put out by think tanks, politicians, propagandists and media- corporations. There is no longer any gay cultural content, no gay social life, no gay mindset, no gay sensitivity, no gay vision... There’s nothing left but the anti-bullying projects in schools, anti-hate legislation, anti-homophobia campaigns... The idea is that gays will now marry just like straights, and play pool with their straight buddies on friday nights at the pub...

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In Part 5, we will take a closer look at how it is that many apparently unrelated institutions have remarkably similar ‘gay’ priorities; big corporations, politicians, the media,

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cultural elites and even gay activists all voice the same goals and ‘philosophies’. Everybody is on the same page... Society is homophobic and hateful, gays must be allowed to marry and adopt, schools must be made safer for gay teens, communities must get involved, and so forth...

For now, since Amsterdam came up, let’s dedicate a minute to the most visible gay activist in the Netherlands: Henk Krol. It is very glaring that this institutional puppet is nothing but a controlled voicebox, who was picked for the job of offering society the ‘gay point of view’ concocted by social engineers.

Krol has been appearing in the media since 35 years or so now, propagandizing any news-story of ‘gay interest’. Every single time a gay-related issue rises in the social sphere, AIDS for instance, or the setting up of controlled gay cruising-spaces by the municipality, gay marriage, homophobia or what have you, Henk Krol addresses the nation, from a mediatic platform offered him by major news outlets.

He is the founder of the most famous Gay Magazine, the Gaykrant, and is also a politician. To follow, a snapshot of Krol discussing a sex-scandal involving influential prominent and politicians abusing very young boys at deviant elite-parties:



Figure 0.4: aaaaaaaaa

Next, Henk Krol in a popular evening news show, 2010, mediatizing another scandal, involving paedo-accusations against a very high official in the Justice department: Joris Demmink:

Unsurprisingly, Krol never stated whether he considers Demmink INDEED had sex with minors or not, and despite numerous rumours and filed complaints, Demmink of course STILL isn’t in prison. Obviously, what society at large retains from such media-appearances, is the homosexual-paedo link only. The actual and very widespread problem is of course never solved, because that isn’t the objective. The sole objective is to generate more ‘homophobia’ by associating gays with paedos.

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Figure 0.5: zzzzzzzz

Interestingly, Krol recently sold the Gaykrant, that he had started in 1979 ‘as a joke’. Next, he set up a political party for old people that was boringly called 50PLUS, and he has been involved in several scandals since... RTL Nieuws reports, September 2014:

‘Henk Krol lied about circulation figures Gaykrant’

MP of 50Plus Henk Krol, when he was editor of the Gay Krant, lied about the circulation figures of the gay magazine. He said the magazine had a circulation of around 60,000, but that turned out to be only 4,000.

This is revealed today by a new shareholder of the Gay Krant, Marc Putman, who feels seriously cheated. (...)

Krol will not comment on the allegations.

Pension contributions

He has been back since a few weeks as parliamentarian of 50Plus. Last year Krol left in a rush as leader of the party, when it appeared that he had not paid pension contributions in the Gaykrant for his staff.

He also wrongly received a 200,000 grant from the Ministry of Education.”

(Google-translated and slightly edited to correct for translation-errors).

A mediocre puppet like Henk Krol was never elected by gays for any type of public role; he was simply picked by the system as a spokesperson for all dutch homosexuals: a glib, unappealing man who for decades was seen explaining to society what gays really want and need: more AIDS-medication, more laws against homophobia, more government-protection, educating society etc etc.

Judging by these recent developments in Krol’s career, it would seem that the system has largely taken him off the ‘gay dossier’; apparently, his plight is now for the elderly...

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Figure 0.6: Henk Krol lied about circulation figures Gaykrant *

And so this is how gay culture is MANAGED: through media-puppets, the Mafia, gay activists, corporations, politicians, international regulating and humanitarian bodies... The system simply speaks for homosexuals, using owned puppets, and in this process, shape is being given to all aspects of the gay equation:

how people perceive them, what gay culture is about, what gays really want, and what kind of social life they really need... EVERYTHING about it is managed and controlled, through ALL of institutional life. Because social engineers control ALL of it.

And so we suddenly find that in fact, THERE IS NO gay culture. Gays even in Amsterdam are waking up in a world where gay bars are burning down, getting closed, and a gay-scene suddenly is a thing of the past. Their most significant publication, the Gaykrant, saw the light of day as 'a joke', meaning it never reflected any positive intent in the first place, and it now turns out to have been a complete sham all along. Gays don't actually marry, but are told incessantly that this is what they really want. They are also told they might as well go mingle with straights now...

The main gay media-voiceboxes are unattractive men in corporate suits with potbellies and sagging tits from too many business lunches paid for with tax-euros. Controlled and owned media-puppets, who use the word 'homophobia' every 20 seconds, and are otherwise suspiciously eager to discuss paedophile scandals...

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Suddenly, only the propaganda remains, the collective project... There is no substance left to homosexuality, no actual, shared homosexual reality, social life or culture. Instead there is only this social obsession now, that is being generated by think tanks, lobbyists and propagandists.

Homosexuals are nothing more to gay activists than a rationale for new and more legislation, that always affects the social sphere in a manner that no gay man had ever envisioned or desired, and that wildly exceeds the scope of what everybody was assuming was merely an issue of sexual orientation.

The current obsession with 'Equality', or 'sameness', testifies to a profoundly undeveloped state of homosexual awareness and practice in Western Society. No alternative modes of gay relationing, thinking, feeling and being have surfaced at all.

As we've seen, gays today consider themselves psychologically healthy because Psychiatry has unlisted homosexuality as a mental illness per se. They consider homosexuality is natural, from Nature, and that Science sometime soon will probably find a gay gene, or cluster of genes (of course we will be told it's a 'polygenetic issue'). Gays' ultimate goal in life is now to be allowed to live just like straights... How empty it all sounds... There is no gay philosophy, no body of insights, no notion whatsoever of psychological growth, of 'virtue', a term derived from the root 'vir', Latin for man... There was a time indeed when virtue was associated with maleness, and male character...

We are constantly told gays are a community, or rather, that they constitute a community together with lesbians, trannies, bi's and all kinds of 'queers'... But where is that community, and what cultural content do these 'queers' share?

Gays today have nothing left to show for their gayness, which is why they only know one thing: that being gay is just as good as being straight. EQUALITY is the obsession. The hysterical gay crusade against oppression, and the absurd quest for the Holy Grail of Equality imply that no resources are being mobilized to build an ACTUAL gay identity and culture. Gays are now fundamentally at a loss of formulating in positive terms what the substance of their identity even is.

While gays are shrieking their lines about hate, homophobia and bullying, and chanting mantras of a Right to Love and Equality, they are not providing society with any type of substance that can be assimilated and accepted by the masses. Oppositionality is all there is. Queer theorists THEMSELVES are actually telling us that 'QUEER' is an 'identity without an essence', and a gay man is today considered 'queer'...

I agree with a theorist like David Halperin making the constat that there is no essence to the gay identity, but not with the way in which he does it. It is most unfortunate that he simply informs us of this disaster in passing, without taking any of the implications. But we needn't be surprised, these people aren't free to think; the entire dishonest field of queer studies is owned and controlled, and its 'knowledge'-production rigidly scripted...

These queer academics are not only unwilling but also incapable of truly clarifying anything about homosexuality because after all, this would require some serious human

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insight and understanding. It is one thing to develop higher levels of abstraction, more elaborate conceptual skills and to process and pump out literature, but quite another to understand the human Psyche... At this stage, it is only through hiding in a bunker of academic jargon that these 'thinkers' can occult to society at large just what a joke their entire field really is. (Incidentally, Halperin has in recent years become the target of compelling accusations of plagiarism by philosopher Didier Eribon, and chooses to remain mute...)

So there is indeed no essence to this queer identity, and it's noticeable... It's why so many vocal gays today use propaganda- phrases, rather than interesting observations reflecting personal experiences and insights, actual thoughts and ideas. Check any gay-themed youtube comment-section and you'll easily see that most gays today are reproducing propaganda-concepts, NOTHING that is really theirs, nothing reflecting an actual individuality. Many straights have noticed this too, and of course loathe the gay propaganda and whining.

Counter-intuitively, back in the 70s gays really weren't quite as despised as they are today, even if a notorious anti-gay campaign erupted in that decade. Someone like 'Save Our Children' Anita Bryant was of course another puppet set up by the social engineers to generate an issue in society over gays. She did garner a lot of support, which indeed does tell us something about how gays were viewed even then, and what sentiments were brewing in society. It's an obvious fact that christians and traditionally-oriented masculine males were never too crazy about gays.

But the loathing wasn't nearly as pronounced as it is now... Gays in the big cities were pretty much perceived as a 'community' and left to their own devices, kind of like Asians living in Chinatown. The general idea was that if you didn't like gays, or other population groups, just don't go to their world. In a way, gays DID receive a form of respect from most straights, however peculiar that might sound... Gays were streetwise, and had this hedonistic mindframe, which is really incompatible with states of fear and victimology. There were large numbers of gays in the streets and the bars, and trouble with straights was in fact very rare. Gays had quite the potty-mouth on them, and they were in fact behaving and feeling like guys in control of a secured territory.

This approach of live and let live has very much changed today, and many people now actively resent gays. The reason for this is obvious: gay propagandists are ATTACKING society, inundating it with mindless shrieking, whining, law-making, propaganda, obscenity, porn, and NOTHING constructive. Be not deceived: 'hate' and 'homophobia' are NOT being combatted; they are being ACTIVELY generated by the hierarchy.

It is striking how today's gay propaganda has replaced an actual thinking-process, of which most gays today are manifestly incapable. Think of how UNMANLY this really is, compared to what you'd admire in a solid, charismatic, mature man with a mind of his own... Think of a shrewd, logical, clear-headed, honest and inspired orator... A sharp, secure male intellect, solidly developed, and put under the direction of a man's

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free will... Today's gay man cannot provide a single thought that is his own, completely lacks a vision, and has a discourse of such low calibre that it can only inspire scorn.

Remember Queer Theory developed out of radical feminism. Is it a coincidence that so many gays today sound like radical lesbians and feminazis from the 70s? What happened to the sexy, prowling, masculine gay man of the 70s?

This is where homosexuality is at today in society...

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Today, vapid gay propaganda replaces the substance of an actual gay life and -culture. Social campaigns forcefully impose a gay vision of such paucity and bigotry that it's really no wonder that it should generate so much 'hate'... Visionless... it's the hallmark of today's gay mindframe. What a pity, considering gays have so many fascinating issues to cover, things that are built into their very lives' equation.

Why not think about gay DIFFERENCES for a change, NOT sameness? Differences that surely should give rise to other modalities of thinking and acting, of expression, of being? Is this topic really so threatening? One wonders why...

Homosexuals are of course NOT the same as straights. They should naturally have developed, if allowed, alternative ideas, cultures, a different perspective on things, other modes of functioning... It is inevitable that homosexuals differ from straights psychologically. They have a different developmental trajectory, a lifepath that doesn't resemble that of straights in significant ways. This must have psychic repercussions and affect various fundamentals of the gay man's psychological organization...

For instance, it seems obvious that conceiving of other males as representing a sexual option, unleashing feelings of warmth and desire, must have almost revolutionary implications in a corporate- and elite-owned cattle-farm of human resources, where the struggle for life and the survival of the fittest normally turns each man into a competitor and a potential enemy of other males. Surely such a massive and fundamental shift in priorities, that is linked to our biological drives at a fundamental level, must have certain interesting and very significant ramifications?

Imagine what would happen in Nature, if a significant number of male lions started getting attracted to other males, seeking out each other's company... No longer interested in securing a domain for reproductive purposes, what 'culture' would such groups develop? Would the substitution of male cooperation for male competition provide them with certain benefits and new possibilities?

Since the homosexual's priority is not to implant his seed in a fertile female, and this entire biological drive is basically being sacrificed, one would naturally be inclined to wonder: what is the true meaning and significance of this shift away from such a primordial law of nature? What is its sense and purpose, and what possibilities does it generate?

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WHERE IS ALL THE LIFE ENERGY GOING? How do the creative forces materialize in male/male relations?

There is a remarkable lack of interest in gay 'culture' for such deeper questions, that any mature man of some depth and scope would naturally be inclined to contemplate. In fact, in a good world that isn't deceptive and owned by social engineers, you would have naturally expected gay activists and thinkers to formulate deeper human insights about homosexuality and its implications, bringing in some spiritual and psychic elements, philosophical considerations of some depth. About masculinity and virtue for instance, about moral strength, love. And what about some male guidance regarding sound management of the lusts of the flesh?

Look at how easily and successfully ideals of malehood were mobilized in Nazi-Germany's Hitler-Jugend and already before that, in the Wandervogel. Or to a lesser extent, in the Boy Scouts... Such organizations were in reality always run by sexual deviants, but exemplify how the System is well-aware of how easy it is to mobilize males with ideals of virility, comradeship, of health and a cult of the male body... Narratives of epic courage and sacrifice, of knowledge, or of a superior race of men...

It is very glaring how gay culture has always been at the antipodes of all those male ideals that can so easily mobilize the masses...

Why did we get such an EXTREMELY negative view of homosexuality from gay pioneers? Why didn't we get anything even remotely inspiring from these people? Some ideals of manhood and character-building, some purpose and insight... Some substance to the realities of homosexual life and its specificities, a deeper approach to its social place, and the options it confers in mainstream society. A perspective in time, involving something of an appraisal of the human condition in general, and how male/male sex and love does or could fit in there...

We got none of that... any type of positive substance was always wilfully neglected. Today's loud and vocal gays prefer to simply declare, or shriek, that homosexuality is natural, normal, that it is basically the same and must be equal. These shrieks are invested with the same intensity that actual gay lives are now stripped of, reflecting especially impotence and a full loss of an actual sense of identity.

Informed, developed people, who know who they are and accept their status, don't strive for equality: they want to be THEMSELVES. In the complete absence of an actual gay culture and a developed sense of gay identity, what else remains, but 'Equality'?

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So the bigger picture is as follows:

the gay nite-life was set up from the outset by Daddy Authority and its crime partners; the gay-scene was a controlled structure that received the raw energies from gay

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men from all walks of life coming together. Its entire logic was constructed around consumerism: sex, alcohol, drugs. This underworld was walled-off from mainstream society in such a way that gay men basically found themselves caught in a swamp of vice that ultimately, had been a rat-trap, a dead end road..

But even so, the energies fuelling the gay world were so powerful that they could easily have spilled over into other dynamics, of the type that generate 'revolutionary', or at least inconvenient social developments, from the perspective of social engineers... Fullblown alternative lifestyles would naturally have emerged from the gay-scene, when the sex-element would progressively have become less destructive and out of control, allowing men to find and organically develop new creative outlets and social networks of another nature.

Such developments were aborted by the creation of the AIDS-epidemic, which mobilized gays for political agendas, and largely eliminating an entire generation equipped with actual knowledge and experience.

It is undeniable today that the gay-scene has been significantly dismantled not only in Amsterdam, but in the West in general: the physical infrastructure of bars and clubs isn't a shadow of what it used to be. While various responsible factors can be pointed out, such as the rise of the internet for instance, the overarching cause is that the priority of assimilation makes a gay-scene OBSOLETE.

An ACTUAL physical gay social space is a thing of the past. The gay-scene is being killed, and is already pretty much dead. The exciting nitelife-jungle of the 70s and 80s is no more, and nothing of value has come in its place, because all the gay energies were hijacked. Energies that could have fuelled all kinds of social scenes and subcultures were channelled into controlled, monolithic political activism, and the priority of EQUALITY.

Since gays are told they want to become equal (= the same) to straights, they accept that they have no need for gay bars and a gay social life anymore, because gay bars are different from straight bars, see? Do you see the dimensions of the modern gay delusion?

Assimilating minorities inevitably assimilate on the terms of the larger collective, and gays have simply been stripped of a REAL gay social world in which their gayness could unfold and human experience be accumulated. This explains the massive reliance of younger gay generations on political narratives, ideas and goals that are of an IDEOLOGICAL nature, and that are stripped of the substance of living. We find today to what extent gayness has INDEED become an identity without an essence and without substance.

Today's young gay man at coming out finds himself immersed in ideologies only, rather than in exciting biotopes in the underbelly of the city, where he could a generation ago develop ACTUAL relations and understanding of life, of himself and others... Fourty years

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ago, a gay young man could basically engage in an adventure invested with adolescent growth patterns, exposing his psychic contents to others in an experiential reality that taught him actual things. It's amazing how streetwise and knowledgeable gays were a generation ago, compared to today.

I am not idealizing the gay-scene as it has been, but pointing out there was a huge potential there in terms of creative energies and options. The gay-scene was an alternative world in which one could EXPERIMENT, discover and as a result, DEVELOP psychologically. Such possibilities today no longer exist, and this has major consequences...

Gay men WITHOUT access to a gay social life are no longer in a position to interact with the fuller scope of other gay men's humanity. Critical psychic contents can now no longer grow and mature through free, experimental interaction with other males in an exciting, alternate environment where anything goes. Today, the gay man no longer has any real gay opportunities for growth; he interacts with other gays or bi males on the basis of a fixed sexual mechanism that has no creative implications and is of an addictive type.

The bulk of his life now consists of conformity, and the only dimension left to his homosexuality is the technical preference for c*ck, rather than vagina. The media are ceaselessly impressing us with the politically-correct notion that a 'technicality' is indeed all it is...

The system was on top of the gay issue from A to Z, and the gay man is today, ONCE AGAIN, becoming an isolated, pathological creature who might sooner than we think be pretty much in the same position as he was during the days of the medical model. The waiting is now for the scientific world to announce a gay 'gene' and who knows, perhaps soon after inform society at large that it appears to be mysteriously linked to an equally freshly 'discovered' 'gene' for paedophilia...

When gays have been stripped of an actual gay identity, community and gay social life, and have come to fully rely on Daddy Authority for protection, they are sitting ducks. It is self-evident that in a hardening world of economic crisis, war, terror, social collapse and massive social tension, gays are in prime position for becoming the targets, the scapegoats for a backlash. They have generated much resentment among the population at large, and vocal gays today put out nothing positive. They whine about hate and homophobia incessantly, bash religion in a way that is disrespectful, they are obscene and unbalanced... They loathe patriotism, virtue, any value, anything meaningful, and even anything resembling an actual man.

It is merely a question of time before the system will open up the valves again of the collective unconscious, and unleash society's TRUE feelings and TRUE perception of gays. Without Authority's energetic backing, gays in a matter of months could find themselves in the same predicament as gays in Russia. Because people's DEEPER, REAL feelings about gays are the exact opposite of the politically-correct stances they

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must take, in compliance with the current climate imposed by Authority. Such political-correctness is only skin deep, and not edified on solid ground at all...

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Because of the contrived unreality of the gay model, and the entire dismal history of gay-activism and the bad name it gave to male/male warmth and love in society, it has in fact become much more difficult for men who MIGHT feel sexual warmth towards other males to act on that. Most straights with homosexual desires find in the evidence of today's gay behaviours a compelling reason to not even go there.

But at the same time, another mechanism comes into play: because of internet porn and the visibility of homosexuality in the media, a growing number of men, usually with secure, stable lives and little left to prove, become interested in the forbidden fruit: the BI MAN, or 'bi curious' as they are often somewhat cheesily referred to.

Often married, receiving little sex anymore from his stale wife, such males become bored and frustrated. Perhaps they even feel a 'mid-life crisis' impending. And so the 'bi curious' starts fantasizing about male/male sex, watches gay porn and maybe one day, starts acting upon it... This bi guy won't be evolving through a gay infrastructure, and isn't looking for much except the sexual experience itself, that is isolated from every other aspect of his life. He doesn't care about rights and all those propaganda-priorities, has no gay type of consciousness... He is basically just thinking about saucy male sex.

Surprisingly, and I have no authoritative stats, this is merely my opinion, a fair proportion of such males likes wearing panties, and much more than 50% is constantly fantasizing about receptive anal intercourse. Visit any bi sex-site, and the tops are clearly a minority.

A practice of male/male sex is currently propagating in society, where these sex acts no longer seal some form of commonality and shared reality, as they once did, when homosexual males were evolving through a fullblown homosexual biotope. Today's gay and bi sex seem very much stripped of the large amounts of 'psychic libido' it came with back in the 70s and 80s. No longer is an exploratory mindframe involved of the all-or-nothing type, and no longer does the excruciating need exist to access another universe, where risk, excitement, discovery, adventure are the name of the game...

The average bi is really a conformist, he is bored and boring, and has merely made a small adjustment in his life; he has stepped over a certain threshold, and secretly indulges his new addiction: cock. To him, there's little else to homosexuality than cocks and holes and the obsession usually is, how would it feel to receive a cock up his arse?

He is not actually opening himself up to meaningful new options, not expecting to change, to discover other things, other humans, other modes of functioning, because all the rest of his psychic and actual, social life are already immutably fixated. He doesn't want to risk upsetting his acquired stability, and therefore his new obsession must be surgically walled-off from all other areas of his life.

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There can be no creative implications to such sexuality... Lust, obsession and sexual indulgence are becoming the dominant features of a new type of homosexual practice stripped of all larger context, where desire no longer rises from the 3D-realities of males living and exchanging in a shared social world. Today, it is the undeveloped, obsessive and fixated fantasy of a male talking to the fixated fantasy of another male, whose individuality is considered largely irrelevant. Sexual mating itself has become a fixated program, that is no longer connected to any meaningful reality.

Sordid sex-sites abound on the internet, places crowded with anonymous cynical people commissioning sex from males with a compatible sexual fantasy-life: mature top seeks young bot... The mating-sessions are organized as ends in themselves, dissociated from a meaningful larger social context and actual relationing. User-names betray how the only dimension left is hard, dissociative sex: slaves and masters, tops and bots, sissies and jocks, and countless satanic references dominate such chatrooms. Engaging in actual convo takes massive efforts of creativity and inventiveness that are seldom appreciated. In the absence of a gay-scene, all that remains are compatible sexual fantasies between agreeing males.

It is fascinating how 15 years ago, gays were actually using the internet for gay socializing in a way that seemed pretty benign and promising... Gay.com had millions of members, with countless LOCAL ROOMS filled with people, chatting on the main screen. It actually felt like travelling: you could enter the Melbourne-room, and the guys were just getting in from the beach and getting ready for dinner... With another click, you were in Ontario, Paris, London, Cape Town, Buenos Aires or wherever you wanted to go. And the rooms were truly filled with guys, who were actually CHATTING. It really seemed the internet was birthing new cultures, options and opportunities that were exciting and constructive... A mere decade later, only porn and sleazy hook up sites remain...

Just as the physical gay-scene was controlled from A to Z, so was the virtual gay world set up by the social engineers... Gay.com was started in 1994, and its founder Mark Elderkin was of course a young jewish guy. His site drew in millions of gays and once they were caught in the net, the vibe and priorities progressively started to change. In the end, only a stupefying, pornographic, predatory hook-up logic prevailed...

This logic is linked into a larger cultural reality, a prevailing mindset that is virulently promoted: sex as the ultimate way of relating. Sexually consuming each other... This is supposed to be very healthy and natural, even though culture is at this stage a true sewer of porn and vice, decadence and meaninglessness. A fullblown modern vision of life is involved, where nothing really matters anymore once the material issues of social life are taken care of. Only sexual gratification remains, to consume, to get another orgasm. There's nothing left but sex...

The mind no longer has any reason to become active and lively, and why should it? Everything is already settled: a blind faith in Science, a loathing of religion, a belief in all the enlightenment values... A full trust in the notion of democracy, belief in free

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press and free enterprise in a shared society that is always on a road of 'change' and progress...

Gaylib has very significantly contributed to spreading this mindset in society, spearheading it: sexually consuming one another. This practice is now adopted by many bi and straight guys, but stripped of all the creative implications it once had; nothing else remains but 'fucking a hole', either a mouth, a vagina, or an anus, it really doesn't matter too much... The bi's and straights have taken over the gay sexual consumerism, apparently figuring, if they can do it, why can't we? But all the passion, adventure, excitement and discovery that once were an integral part of gay cruising have made a quiet exit through the backdoor...

Today's 'gay identity' comes with an entire worldview, where precious little is understood about politics, finance, the economy, science, the media... Everything is taken for granted, authorities know best. The realities of war and collapsing economies are largely ignored and never analyzed, a fast-developing surveillance grid is barely noticed... All that remains is sex, to get away from reality...

For homosexuality to work, and be an integrated part of life, it needs a context, a playground, in which two guys are free agents evolving through an open, exciting world, with lives that kind of work, and where the sex is an ENDRESULT of two worlds colliding. It basically requires a social world where both are at ease like fish in the water, and free to create and explore opportunities. A world where men can naturally run into each other in the course of their activities, and sexual chemistry rises organically, from the thrill of the moment, and from the physical realities of an entire life-style made of beaches and bars and restaurants, and the underworlds of the night. If not an even better and more constructive life-style...

In the 70s and 80s, sex would happen spontaneously, between males who were then and there attracted to each other, naturally engaging in the seduction of another man present in that same environment filled with options and heightened energies. The gay man evolved through a world of accessible physical males, rather than virtual ghosts. Today's modern consumers of male/male sex have no way of connecting to another man's mind, and this is never the objective; they can only connect with a cock or a hole, if they can even find one that isn't virtual...

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Let's get back to the issue of why the gay-scene was so incredibly exciting to the gay man, so filled with promise and fuelled with energies, and now somewhat deepen the perspective. What did a gay man really come to find in the gay-scene, if it wasn't sexual opportunity only?

Basically, he was looking for a way of being and a way of living in an attractive world he had never known. In this world, his homosexuality was not only legit and acceptable, but it offered an actual vehicle allowing to access an alternate social existence. All the

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tension and stress that straight males simply learn to accept as a normal feature of human contact and social intercourse simply didn't exist in the gay underworld.

Men in society are basically in competition with one another; competition is in fact an inherent feature of the system itself. How often do political leaders and corporate drones tell us that 'we need to remain competitive'? Man must be competitive on the job market, businesses must be competitive, and the entire economy must be competitive.

It may not immediately seem obvious why the Economy should come into this, however, people work for the Economy in order to earn money to satisfy their vital needs. Since there simply isn't enough money for everyone because fractional reserve banking always insures that more debt is created than money is available, society's members must engage in a ratrace with each other. The rat-race keeps people busy for the bulk of their lifetime and of course, people wouldn't engage in this race if there was enough for everyone. When you take things to their ultimate conclusions, the bread of the one man signifies starvation to the other. This mere feature alone of the system we evolve in sets the stage for a social reality wherein each man inherently becomes a threat to another man's well-being.

And of course, there are many others institutional features preventing and excluding brotherhood and harmony between men. Men have learned and accepted that there are rules, laws and norms guiding social intercourse, and they will tend to be just about civil towards one another, but not much more. Preferably they avoid strangers, don't just engage in conversation with others unless it is necessary, and don't routinely expect anything positive from another man.

Other males not belonging to closer, personal circles of family and friends may not quite be perceived as a blatant threat, but will tend to create at least some measure of stress, discomfort and rigidity in most men. It's fair to say that in mainstream daily life, males always present a potential threat to one another and rarely an opportunity. And if they do present an opportunity, it is typically because they wield a certain power, a position facilitating acces to institutional priveleges or social benefits. The other male is not assessed along the attractiveness of his true personality, his inner features or deeper individuality, but in terms of his social persona and status.

When engaged in the rat-race, there is little left to really expect or desire from other men that would involve any type of human depth, or satisfaction of higher human needs. Under these conditions, it is very difficult for straight males to act spontaneously and to freely be in the social arena, since the exposure involved presents more risks than benefits. They put on an armour, position themselves offensively or defensively, and heavily rely on money, power, popularity and institutional supports. They are no longer in a position to engage positively and openly with other males in a creative fashion, because the true exposure of themselves that would be required is socially discouraged.

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In the gay-scene, a defining feature of 'normal' male/male relations was in fact fully turned around; other males no longer presented a threat to gay men, but an opportunity instead, which radically modified the entire energy field generated between men in an almost psychedelic sense. The gay man was no longer threatened by and competing with other men, but instead being attracted to them in a world where defenses and aggression were no longer required.

The only way to find similar access in society to male bonds with an a priori positive perception of one another rather than a negative one is in a structure like the military, which is clearly designed for destruction. The military universe is stringently regulated by authorities, killing all forms of personal responsibility. But if you accept the killing part, and that you're not required to think, and that you are to do as you are told, then you'll basically evolve through a male world where you are fully accepted.

The gay-scene allowed a much more free, open access to other males still than is found in the military. The complete absence of hierarchy, codes and programs in the gay world, where rigidities, routines and repression were unwelcome, created a flexible reality where males were TRULY amongst themselves, utilizing their own resources, and anything went.

Maybe it is becoming clearer that the gay-scene was in fact replete with all the energies normal male intercourse in society had been stripped off. The gay-scene in certain ways had become POLARIZED with straight life in the straight world.

Remember how it was argued previously how the homosexual and the heterosexual define one another, how the one is what the other is not... The gay-scene became heavily defined by the gay REACTION to the profound lack of warmth, honesty, humanity, and male physicality in mainstream society. A mechanism occurred that is called, with a term CG Jung enjoyed using, an ENANTIODROMIA, composed of the roots 'opposite' and 'running course'. It is the crucially significant principle, that has countless psychic applications, that the super-abundance of any force inevitably produces its opposite.

The gay sex-explosion in the 70s was a reaction that involved the liberation of countless locked up COLLECTIVE psychic contents into society. Here's the sequence in a nutshell:

After the creation of THE homosexual, male bonding in general became a very tense affair in a society of atomized human resources stripped of true communities. The regular straight male became colder, more hostile, more repressed and more programmed, which in turn generated more homosexuality in society, because increasing numbers of males could no longer fit in that mold.

An 'enantiodromia' occurred; all those collective human male forces, drives, needs, hopes and feelings that could no longer find expression in mainstream society, were channelled into a subworld through a subset of the population: gays in the gay-scene.

The exuberance of the gay-scene was precisely the exuberance straight life had been stripped of. The physicality between gay males was precisely what straights were so

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tense about... There was a polarizing mechanism at play, where the gay-scene became everything the 'straight scene' was not, and vice versa.

So the gay man who started hitting that scene came out into another world, quite dissimilar from the world he'd known, and started to evolve through it. In a general way, accessing a fundamentally new and different reality implies being faced with an entirely new set of circumstances and therefore, with a challenge. This mobilizes energies, and functioning on automatic pilot won't do. You cannot rely on old tricks, attitudes and behaviours of proven utility in the past when the new situation is likely to require new tools and procedures.

The exploration of the unknown mobilizes high levels of alertness and energy. The successful application of inner resources in processing and dealing with the new reality leads to the development of new skills and understanding. This process is the very essence of learning, and the substance of psychological growth itself. This is the position a young gay man found himself in, when accessing the gay-scene. He was in a state similar to the adolescent growth process, during which the personality is still flexible, and significantly organized for discovering the world, constantly changing oneself in the process of finding ways of adapting to it.

The personality, views and behavioural patterns of a straight 20-year-old are pretty crystallized, and largely in place and fixated through his socialized Ego. A young gay man on the other hand was fully organized and ready for DISCOVERING a new life in a new world, exactly like a child is. What this really means is that gay men brought amazing amounts of unchannelled energies to the gay-scene, energies that hadn't been petrified and fixated yet, immobilized through an Ego-structure.

There was a deep expectation of growth and discovery in a young gay men's mind, who started hitting the gay world...

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It seems fair to say that there were two conflicting, powerful subcurrents in the gay-scene, that floated in the very air between people; there was the creative element, of exploration, discovery, expression, and of fusion and sexual communion. And there were also the dark energies, of vice and addiction and depravity.

It has a powerful psychedelic impact, to be in a club with men who are sexually attracted to each other, rather than acting with the usual rigidity found in daily life, where all males are potential enemies. The creative element came from experimentation and full openness to the environment, the expectation of discovery, including of oneself, in a far more interesting and flexible social reality. A world of massive opportunity was generated by different males from all kinds of places, men in heightened states who were actually interested in establishing contact with other males... and what could bond men more closely than sex?

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The gay-scene offered a second puberty, where young gays could figure out who they even were, and at last develop their personalities and life experience in an appealing, flexible environment suitable for experimentation and discovery.

The sex-explosion consisted of the liberation of locked-up psychic contents that had formerly found no expression in mainstream society, and had therefore become sexualized. These energies were in origin fundamental creative energies, that had sexualized in the closeted adolescent's Psyche. This notion will be elaborated subsequently, in Part 7.

These sexualized energies were channelled into the gay subworld, fuelling a lifestyle centered around sex. But in a way, sex wasn't the bottom line. The bottom line was that gays had found a world in which they felt they could function and be themselves, which offered massive psychological relief and developmental options. They were now channelling deeper energies and psychic contents into Reality, everything that had been locked off from the world while they were 'in the closet'.

The gay-scene was heavily axed upon promiscuous sex, drugs, alcohol and hedonism. It was a Mob-owned setting in a nightly world of vice and indulgence, explosive energies and desires, and therefore not exactly a balanced, healthy environment... But even so, homosexuals had now been provided with an actual homosexual social life at last, and were therefore for the first time in a position to meet, discover and learn.

Powerful creative psychic contents had been liberated into this controlled, sordid setting, and the social engineers must have been struck with the urgency of a race against time... Because when men come together freely, with heightened energies and expectations, new phenomena will inevitably unfold from their interactions. It is self-evident that all kinds of homosexual dynamics and subcultures could and would eventually have developed out of this controlled, social experiment of the gay-scene.

And so the party was rapidly aborted, and the gay-scene was nuked with the AIDS-operation only half a generation later. In several appendices, we will explore how precisely this was accomplished.

Nuked with a fake virus-narrative, that led countless gays to voluntarily, mindlessly ingest AZT gaypoison in lethal doses... With AIDS, all the gay energies were diverted, focused on politics and social activism again. AIDS was disorienting, traumatizing, scary, and of course disoriented people can't THINK. That is undoubtedly why so many swallowed AZT so hysterically, this pure ratpoison, a DNA chain synthesis terminator that indiscriminately kills all dividing cells, and that had been deemed too toxic to be used as a cancer cure back in the 1960s...

You really don't need to be a Nobel in Medecine to establish a primary link between the extreme toxicity of the pills HIV+ gays were popping, and the rapid subsequent onset of AIDS, especially since many defining symptoms of AIDS are also listed as side-effects of the meds...

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Pill-popping gays became walking corpses, mass-dying in a matter of months, or maybe a year. Of course, the spectacle was such as to make any straight mother or father 'PHOBIC' of gays for a lifetime.

Gays were now society's modern 'lepers', bearing vice and sickness in their bodies and souls, as if marked by a morally ordained plague that attacked, destroyed and eradicated viceful life-forms... All along these homosexuals were believing they were dying of a killer virus, never understanding that swallowing gaypoison in high doses isn't too good an idea, and generally doesn't keep you healthy.

This is basically how gay 'culture' evolved from the 70s into the 80s: it evolved into a iatrogenic holocaust and social horror, in an ambiance of complete irrationality, terror and of course much media-programming. How it all worked like a charm!

And Larry Kramer, the jewish theater-puppet who looked like something you can only run into on Halloween night, was having a ball! Though Kramer himself was diagnosed as HIV-positive from the mid-80s, and owes his entire fame to his manic activism against AIDS, meaning for quick release of AZT, he never popped the trash himself. He says his doctor didn't think it was really necessary for him. No wonder Larry didn't die when all the others did...

Before anything positive could have developed out of the heavily alcoholized and drugged fuckodrome of the gay-scene, it was nuked. BEFORE all the raw sexual energies and all the excitement could have abated, that had exploded into the gay seventies with incredible intensity and excess after decades of stress and oppressiveness, AIDS was there... and death not so much knocked on the gay-scene's door, but pretty much blasted right through it, in a whirlwind of chaos and social panic. The AIDS-cataclysm bombarded the entire gay world with a sole agenda, priority and obsession: the killer-virus.

And so we never got to see all kinds of constructive human phenomena spiralling out of the gay-scene into society, no new subcultures, cultural practices and possibilities... We got AIDS-activism instead.

There simply had been no time for a homosexual culture to emerge out of the gay-scene, or to take root in society. And from AIDS-activism, the stage was set for today's Equality-agenda. The gay-scene was devitalized because of the bleakness of the threat, and eventually shut down altogether. With AIDS, social activism soared, gay social-engineering projects mushroomed all over the social sphere. The current ideologies were promoted with increasing intensity, until hitting the shrieking pitch of today...

To conclude, some visuals of the gay-scene that is no more... Many younger gays will probably be in shock at seeing things were MUCH BETTER for gays decades ago, when

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their dads were still wet behind the ears. Gays had a city-life that WORKED FOR THEM.

Keep in mind that if you just google keywords like 'gay culture 1970', or 'gay life 1980s', the bulk of materials shows gay activism: people walking in the street with banners and pickets. You have to really search for footage of the GAY LIFE itself; it doesn't come up in the first search results. But if you look a bit, you WILL find blogs and articles and pics allowing something of an impression.

So now, please take a look, at how it was in the 70s and 80s. To start, two pics of gay sunbathers, Chicago, 1980s. Observe how relaxed the men are. Nobody appears to be afraid of getting his head bashed in with a baseball bat, and the two youngsters are probably not discussing suicide. It seems obvious nobody is too preoccupied with any such thing as 'homophobia' and 'hate'.

They're at the beach, and in a few hours, they might be going for some drinks in a nice bar...Looks like a pretty good idea, doesn't it? Observe that this was THIRTY years ago:



Figure 0.7: Courtesy of the artist and Golden Gallery, Inc.

Above and below, gay sunbathers, 1980s, Chicago

Next, Julius bar in New York. We are told gays were harassed there by the owners until 1966, so the photo must have been taken after 1966. Judging by the dress code and hair styles, we are still in the 1960s.

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Figure 0.8: Courtesy of the artist and Golden Gallery, Inc.

These homosexuals look rather at ease, don't they? THIS WAS HALF A CENTURY AGO.

And here's Club Boots in Toronto, early 1990s. Observe how the gays look untraumatized, like pretty regular males. A quarter of a century ago:

Club Stage, Toronto, late 70s:

Line up for Club Joy, Toronto in the 90s. Despite the late hour and the somewhat bleak area, it seems none of these gays is anxiously looking around, waiting for some nazi brownshirts to arrive and assault them...

Inside Club Joy:

Night-clubbing in San Francisco's Trocadero Transfer in the 70s:

Gay clubbing in 70s London:

The Coleherne gay pub in west London. Located at 261 Old Brompton Road, Earls Court, it was a popular landmark Leather bar during the 1970s and 1980s:

Yes, 40 years ago, there was a THRIVING gay world that provided a fullblown social life for gays: anytime, gay men could access an entire universe always filled with other gay men looking to socialize, find love or sex, have fun, or just relax. Nobody was worried about homophobia.

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Figure 0.9: https://i1.wp.com/images.nymag.com/nightlife/features/gaybars130107_timeline_560.jpg

4. The Gay-Scene



Figure 0.10: Boots staff, including Casey McNeill (in denim shirt) and Brent Storey (in white tank top). Photo courtesy of Storey.

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Figure 0.11: STAGES 004

4. *The Gay-Scene*



Figure 0.12: Lineup outside of JOY. Photo courtesy of John Wulff.

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Figure 0.13: JOY dancefloor. Photo courtesy of Scott Cairns.

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Figure 0.14: <https://i1.wp.com/image.redbull.com/rbma/0001/0/900/478/601/12/947/nightclubbing-trocadero-title.jpg>

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Figure 0.15: <https://i0.wp.com/image.redbull.com/rbma/0001/0/900/478/601/1018/196/disco-inferno-title.jpg>

4. The Gay-Scene



Figure 0.16: gg

4. The Gay-Scene

That gay life disappeared...

From a 2010 article from New York's Village Voice called 'RIP Gay Bars', a map showing numerous closed gay bars:



Figure 0.17: rip

An impression of a truly monstrous amount of gay bars closed even in San Francisco:

Daddy Authority is today telling gays they don't need a 'gay ghetto' anymore. The same organizations who 5 minutes ago were whining about gay teen suicide, and promote sex-indoctrination in primary schools, inform us that society is today so tolerant and accepting of diversity that gays don't need to 'hide' anymore, and that thankfully, gay bars are now obsolete...

It doesn't occur to people, that all of these developments are engineered. And as society changes, people's minds change with it...

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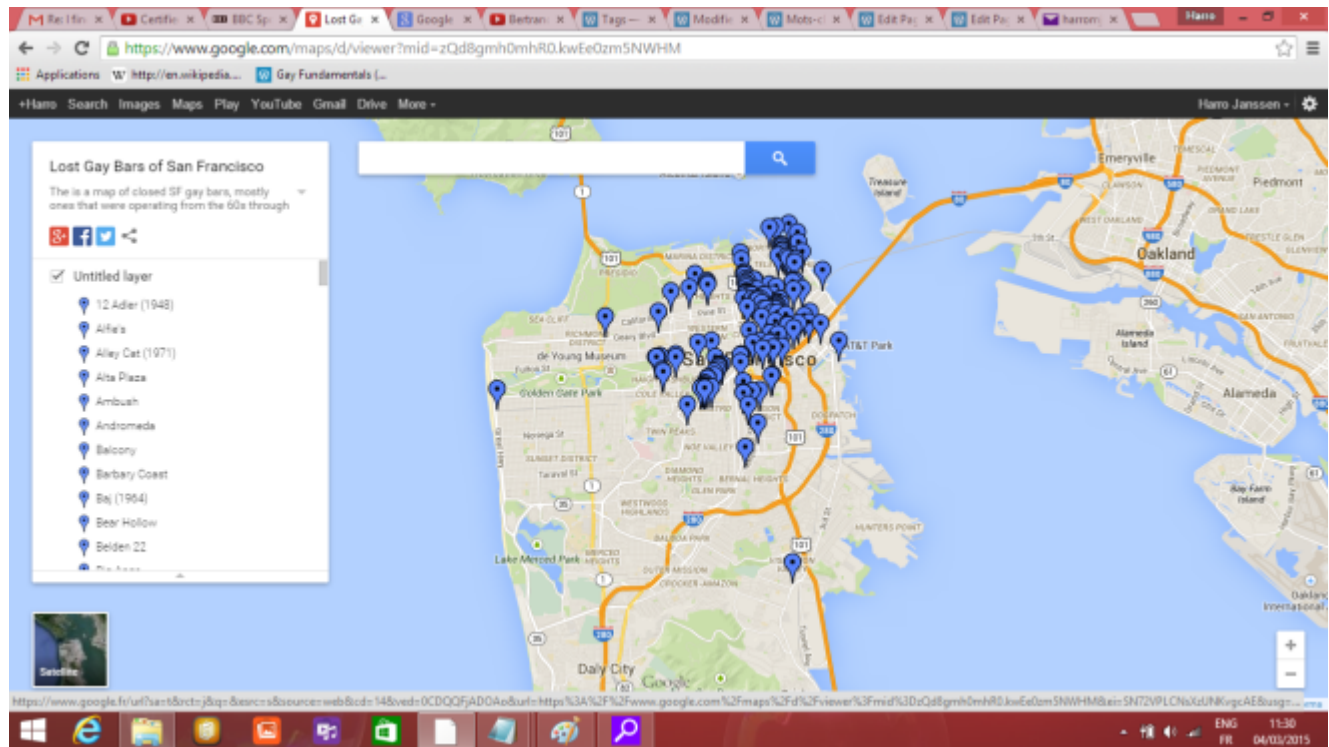


Figure 0.18: zzzzz

5. Gay Social Engineering Today

Let's now try to make this notion of social engineering more real. First, a broad and very general picture is provided of gay social engineering today. Next, the core logic of gaylib is discussed.

The average gay guy parading in a Gay Pride is basically unaware, unconscious of what it is he is really taking part in. He figures it's a festive, fun gay event, a day out, and that at the same time it's all for a good cause. The system presents these gay parades as something like carnival, and that's how gays largely perceive it, little aware of the monstrous corporate machinery that lies just beneath the surface of what seems such an innocent and fun gay party.

Gays are not interested in all the logistics and organizational aspects, never checked out the websites of all the gay organisms involved, because the only thing that matters to them is flaunting their saucy little gay outfits at the crowds, feeling most exhilarated. They don't care about and never noticed all these men in suits and lesbians in grey or black, very UNfestive-looking people, who are exceedingly busy organizing, lobbying, advertising, grantmaking and, in doing so, basically giving SHAPE to culture. While the gays are dancing, smiling, parading in the street and feeling very 'proud' of their sex-lives, others are working overtime. What precisely are these people behind the stage-curtains doing?

The common thread we encounter on all these websites is clearly a SOCIAL PROGRAM. For instance, on the eurogames-site, we read:

"GOALS OF EUROGAMES

Once a year the EGLSF celebrates a huge European gay sport event: EuroGames, the European Gay & Lesbian Championships.

Besides offering a high-quality sport event to the gay and lesbian sports community, EGLSF wishes to promote the following goals, also through the EuroGames:

- *Fight against discrimination in sport on grounds of sexual preference.*
- *Stimulate integration in sport and emancipation of lesbians and gays.*
- *Enable and support the coming out of gay and lesbian sports men and women.*
- *Support the founding of new gay, lesbian, straight and mixed groups."*

5. Gay Social Engineering Today

These and very similar priorities come up over and over again on not dozens, but many hundreds and probably many thousands of similar websites: a social PROGRAM. You will hear many gays on social media sites laugh away the idea that there's any such thing as a 'gay agenda'. This idea is smirked at, it's a conspiratorial delusion of unbalanced bigots and homophobes seething with paranoid hatred... But the truth is that a program, an 'agenda', is in fact PRECISELY what all of these websites are voicing: it is THEIR ENTIRE REASON OF BEING.

It is not my opinion that the average gay guy is trying to deceive anyone when claiming there is no 'gay agenda'. Gays THEMSELVES don't really understand what's going on. It's like a US Marine who goes to Iraq, firmly convinced that he is defending Freedom and Democracy. Is he evil and deceptive? Well, usually not in a conscious way. He simply isn't lucid, doesn't think too much and doesn't understand anything. This is also the situation of an overwhelming majority of gays.

And so a 'gay agenda' is in fact openly reported over and over and over by all these gay organisms. Take another example: the Pflag-website. Pflag is an acronym for Parents, Families and Friends of Lesbians and Gays. From the website:

"Founded in 1972 with the simple act of a mother publicly supporting her gay son, PFLAG is the nation's largest family and ally organization.

Uniting people who are lesbian, gay, bisexual, transgender, and queer (LGBTQ) with families, friends, and allies, PFLAG is committed to advancing equality and full societal affirmation of LGBTQ people through its threefold mission of support, education, and advocacy.

PFLAG has over 350 chapters and 200,000 members and supporters crossing multiple generations of American families in major urban centers, small cities, and rural areas in all 50 states.

This vast grassroots network is cultivated, resourced, and serviced by PFLAG National, located in Washington, D.C., the National Board of Directors and 13 Regional Directors.
"

Incidentally, we find here a typical lie, and a recurring theme in the history of gaylib: the suggestion that we're dealing with a GRASSROOTS network. When you read about gay activism, the term 'grassroots' comes up constantly, and the use of this phrase is deceptive:

the idea is to suggest that such networks emerged naturally, organically, from the base of the social pyramid; concerned citizens uniting and organizing themselves from the ground up, to fight injustice and change society in accord with the will of the people. Elites, trained Marxist agitators and intelligence agencies aren't involved here... It's THE PEOPLE doing it. That's the idea, the virus that lurks in the phrase 'grassroots'.

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Still looking at the PFLAG-website, under the caption ‘Education and Programs’, we read:

”Cultivating Respect: Safe Schools for All: All the tools you need to create safe schools in your community.

PFLAG’s National Scholarships

Straight for Equality: This program aims to invite, educate, and engage allies in the fight for equality! We provide allies with suggestions and strategies for everyday actions that they can take to achieve equality for all. Learn more by visiting the Straight for Equality website.

PFLAG Diversity Network: Reach out to ethnically diverse families of LGBT individuals.

Welcoming Faith Communities: Build relationships between LGBT people, their families and faith communities.”

It’s pretty scary when you actually process what’s being stated here: ‘Building relationships with churches’? ‘Educating allies’? ‘Cultivating respect in schools’? What precisely do these goals really entail?

What is clear is that we are indeed being presented with an AGENDA here, a PROGRAM. In fact, terms like ‘program’ and ‘strategy’ and ‘goals’ are constantly turning up on these very websites. When we are agreed that a well-coordinated, very efficient and extremely well-funded effort is being implemented, that is fully backed by authorities, the media and all cultural elites in the West, it matters little what we call it. Is it really being ‘paranoid’ to believe these social engineering bodies are INDEED engaged in a program?

Under the caption ‘Vision, Mission and Strategic Goals’, we read:

”Our Vision. PFLAG envisions a world where diversity is celebrated and all people are respected, valued, and affirmed inclusive of their sexual orientation, gender identity, and gender expression.

Our Mission. By meeting people where they are and collaborating with others, PFLAG realizes its vision through:

- *Support for families, allies and people who are LGBTQ*
- *Education for ourselves and others about the unique issues and challenges facing people who are LGBTQ*
- *Advocacy in our communities to change attitudes and create policies and laws that achieve full equality for people who are LGBTQ*

5. Gay Social Engineering Today

Our Strategic Goals

One. Build the capacity of our organization at every level so that we may have all the resources, in the form of information, people and funding, necessary to move forward in our work with the greatest possible effect.

Two. Create a world in which our young people may grow up and be educated with freedom from fear of violence, bullying and other forms of discrimination, regardless of their real or perceived gender identity or sexual orientation or that of their families.

Three. Make our vision and our message accessible to the broadest range of ethnic and cultural communities, ending the isolation of families with lesbian, gay, bisexual and transgender family members within those communities.

Four. Work toward full inclusion of lesbian, gay, bisexual and transgender persons within their chosen communities of faith.

Five. Create a society in which all LGBT persons may openly and safely pursue the career path of their choice, and may be valued and encouraged to grow to their full potential in the workplace.

Six. Create a society in which all lesbian, gay, bisexual and transgender persons may enjoy, in every aspect of their lives, full civil and legal equality and may participate fully in all the rights, privileges and obligations of full citizenship in this country.”

Need I say any more? This organization is clearly engaged in a social effort aiming to modify society very significantly, through new policies and laws. These people feel that they have a mission and a vision to impose on humanity, and constantly use phrases like ‘changing society’, ‘creating a world’... And they are very strategic and adept at it too...

*

Let’s take a third and last example of some of the standard content you’ll find on these COUNTLESS gay social engineering websites. The Colorado-based Tim Gill Foundation is a major gay social engineering ‘philanthropy’. Tim Gill himself routinely uses that term btw, ‘social engineering’.

Before looking at his website, allow me some loose associations about Tim Gill’s personality, his personal life, and his gay activism. Painting something of a picture of this man has its use, because the psychologies and features of key players in this universe of gay social engineering are pretty remarkable, and therefore relevant.

Looking at a man like Gill, one can’t help feeling alarmed at the disparity between the scope of his influence and the apparent pettiness of his character... Are these really the men who are so busy changing society, engineering a better world for gays?

5. Gay Social Engineering Today

As you may know, Tim Gill (born 1953) became filthy rich with his Quark Software company, and has since the early 1990s put hundreds of millions of dollars in his Gill Foundation dedicated to LGBT- lobbying. Basically, he has an estimated net worth of about half a billion dollars, and created a gay philanthropy in 1992, that has been extremely active since. Tim Gill is a big player in gay-lobbying.

Not to get too personal or nasty, but it seems fair to make some observations about social prominents who are so invested in reorganizing our world. First, please take a look at this snapshot, and see what you think. Look at this face, the vibe...

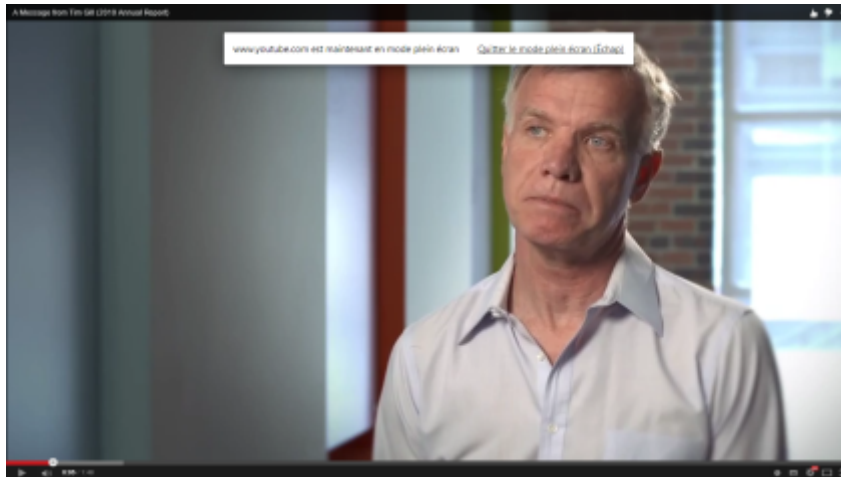


Figure 0.1: sf

This is Tim Gill... Is it possible for a man to look more awkward? If you put this man in a crowded gaybar in the 80s, how many dudes would even look at him? NOT ONE. People would actually LAUGH. His mouth seems fixated through the years into a bitter, pouting smirk, that seems not too far away from starting to tremble, and breaking open in tearful heaves and gasps.

The suspicion rises that what we are seeing here, is a BITTER and unattractive, inhibited multi-millionaire with a massive chip on his shoulder. Now ask yourself: is this REALLY an incredibly shrewd, highly intelligent, deep man with a vision for the world? An inspired man equipped with the massive understanding, social skills and talents required to implement that vision with hard pragmatics? Or could it be that he is what our rulers would call... a 'useful idiot'? That is the issue I would like to focus on.

This snapshot was taken from a video showing Gill explaining how angry and outraged he is, at evil bullies trying to prevent gays from having equality!! His lips contract with anger and bitterness. Indeed, how can people be so cruel and mean?!? Tim just HATES it. He HATES it that people HATE gays, and it makes him so ANGRY!! His favourite

5. *Gay Social Engineering Today*

words are of course ‘homophobia’ and ‘bigots’; whoever doesn’t agree with Gill is a ‘homophobic bigot’.

The question rises, is Gill AT ALL in touch with realities in general, and with gay life in particular, with what gays REALLY want? Or could it be he’s just a rich nerd who is merely used as a front? Is Tim Gill in fact being used by others for purposes that completely elude him, being simply too limited psychologically, too naive and inexperienced, too bigoted, too traumatized and too unfamiliar with REAL LIFE and the REAL WORLD?

Consider that men like Gill, or Dan Savage and so many other visible prominents, simply don’t show much evidence of having creative minds, depth and insight, or the charisma and actual power which can provoke and account for massive social change. Let’s get real: you are NOT seeing a ruthless shark, a social engineering guru in this snapshot. Gill obviously doesn’t have the deviousness and the predatory instincts for it. Predators don’t look like this; nerds do.

But if that is so, then what is going on here? How did his philanthropy become such a big deal?

Unfortunately, it is useless trying to find PERSONAL information on this man in any mainstream source. Even Wikipedia communicates virtually nothing personal about this millionaire-philanthropist, who is so engaged in changing our lives. The wiki-entry is in fact STRIKINGLY summier for a man of his calibre; there are 17 lines of information. Basically, the entry on Tim Gill is the size of a regular CV of a 30-year-old. How strange indeed!

The paucity of personal info on Gill seems fishy and rather unfortunate to be honest; you would think that someone ceaselessly labouring for gay marriage and adoption, in a heroic fight against the forces of darkness, would be most willing to offer gays some inspiration, and to show them at least SOMETHING of himself, and hopefully of his own gay marriage. More so since gays are pretty desperate for examples showing the gay marriage model indeed can work in practice.

Gill has married a guy old enough to be his son: he was 55 when he married 29-year-old Scott Miller, a well-bred wealth-manager. Fascinating how people can be so into money and into social justice at the same time, isn’t it? Whoever said that you can’t have your cake and eat it too?

Everybody’s entitled to privacy, but considering Gill’s dedication to changing OUR lives, it’s a bit of a pity that he keeps his OWN life so shaded off. Indeed, it seems a bit too easy to tell the world gays must be allowed to marry, and then keeping his own gay marriage completely sealed-off from the public... Except for a few pics, there’s hardly any footage whatsoever on the internet showing Gill and Miller together, providing us with at least some type of idea of what chemistry exists between them. There’s not even footage of the marriage... This self-proclaimed voicebox for gay interests never mentions

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his husband, or any aspect at all of his marriage, never showing the promoted formula actually does work.

If Gill is happy and proud of his husband and it's okay to be gay, why does he never talk about that part of his life, meaning his ACTUAL life? Why not show the gays of the world how proud he is of his marriage, and how it CAN work for gays? Does he hide the true nature of his marriage because it is in reality UNPRESENTABLE?

It may be tempting to assume that since Gill's marriage shows he is 'out' and making that engagement, it must evidence a deep and courageous developmental trajectory of a gay man who has found self-acceptance and happiness. But if we are being pragmatic, we could also look at it in another way: it simply wouldn't have looked good, would it, for a gay guy fighting for gay marriage with such a vengeance to NOT marry himself... What if the lawyers, lobbyists and social engineers who always surround Gill simply pressured the loaded nerd into it, putting it to him that his entire social effort lacked credibility if he remained single?

*

So there is practically no info on the internet on Gill's background and childhood, allowing to establish something of a well-rounded picture and psychological profile, some idea of who this man really is and what makes him tick. You'll find the very occasional presentation at some University, and some rare interviews. Such appearances are always rigidly scripted; hard questions are never asked, nor personal ones, because Gill only talks to people in a suitable mindframe, people who have learned that he is rich and important and doing the world such a favour. Gill can only handle 'queerly-correct' audiences who look up to authorities and social prominents.

And then there are some pictures of Gill with his husband at yet another gala, rubbing elbows with 'important' people and posing for the camera, smiling most awkwardly and clearly taught with nerves. The screen captures are a bit small, but look at the originals, and it is striking just how neurotic he looks. Is this really the man with a vision for society's gays?

The caption reads: "*National Jewish Health Hosts Another Memorable Beaux Arts Ball. Grand Marshalls Tim Gill and Scott Miller flank president and CEO Dr. Michael Salem.*"

Next, Gill and his husband at a 2010 benefit Gala for the Museum of Contemporary Art in Denver:

That's the kind of safe and cosy little world Gill evolves through: a world of fake smiles and people licking up to each other because of the size of their wallets...

A last pic, showing Gill in a more private setting. His smile looks even more painful than the nervy grimace he reserves for tense social situations:

5. Gay Social Engineering Today



Figure 0.2: qqqqqqqqqq



Figure 0.3: qqqqqqqqqqq



Figure 0.4: qqqqqqqqqqqqq

5. *Gay Social Engineering Today*

Yes, this is the main gay social engineering guru bringing gays of the world 'Equality' and keeping them safe from 'Hate': a rich computer-nerd who evolves through a parallel-world lightyears away from real people who weren't born with a golden spoon in their mouths...

So what is his actual vision?

Sorry, you won't EVER hear Gill develop any vision or any kind of depth at all. We never get any thoughts about what it means to him to be a man, what male virtues are, what man's nature is, what life is about, what the nature of society is, where the world is going...

Gill never discusses homosexuality, homosexual culture, his own sexuality, or any aspect of life, society or the world. What a pity! What a pity that in fact NOTHING Gill ever voices provides us with any evidence whatsoever of a significant human, psychological trajectory, or with any idea of what kind of man he really is. All Gill ever talks about besides 'hate' and 'homophobia' are targets, numbers, strategies for manipulating the political process, and the most efficient protocols for grant-making...

It seems that like a one-trick-poney, he can only whine about hate and homophobia. Depth is lacking altogether, no perspective on ANYTHING is forthcoming, and it is impossible to see what more there is to this man, than a vision-less bigot cheerleading a program.

Unlike regular gay men of his generation, Gill is clearly emotionally BLOCKED, which seems rather unfortunate considering he wants to change society... Why not work out all those UNdigested psychological contents first, all those repressed and suppressed materials? It suffices to look at this man with some psychological astuteness and discernment to see he is not a happy camper. He admits himself that he is morbidly shy, and his facial expressions constantly testify to pronounced neurotic inhibition. His smile seems plastered on his face, showing teeth that seem to want to bite, the eyes are cold... He gives the impression of a man who is very hung up and angry inside, whose childhood presumably wasn't a happy one. Was he perhaps bullied a lot, and is he now using his money to get back at society?

In a world where money and power are everything, you may wonder how it is that I'm not fawning at someone who can make half a billion dollars, and who is a big name with a big philanthropy. Surely such a man must be highly intelligent and equipped with an amazing personality?

Well, if I'm not too impressed, it's because I've become aware of how these things work; useful idiots are simply being empowered by the system. Yes, even the very rich, even billionaires like Warren Buffet, can be complete owned idiots... ALL the prominents you see in general, straights AND gays alike, serve masters. Puppets on a stage, promoted

5. *Gay Social Engineering Today*

by stringpullers and incensed by the media... They have no ACTUAL power of course; they are owned assets, irrelevant in terms of individuality. They are merely actors in a larger production, and each of them can easily be replaced.

Some of the gay actors, people like Harry Hay, or Morris Kight for instance, may have been more aware of the larger logic. Many others, and Barbara Gittings is a great example, were COMPLETELY naive. She can actually be seen on Youtube, together with Harry Hay in an interview with Vito Russo, explaining how she had no clue of what gaylib was even about until the mid 60s, when she at long last started detecting parallels with the black lib movement. She's clearly not lying, you can tell these things after a while: she was a gullible little goose, used in an effort she didn't even understand.

Tim Gill is one of these many actors on the world stage who clearly just DOESN'T get it. The reason I know this is simple: it suffices to LOOK at him. Gill exudes especially anger and bitterness and nerdiness, and obviously isn't devious, or psychologically astute: he DOESN'T HAVE THE PSYCHOLOGY for social engineering. But let's make this notion more likely creating more context, rather than hanging it all on his vibe and looks alone.

*

It seems very odd indeed that a man of Tim Gill's apparent psychology and demeanour should be spearheading lobbying efforts that actually involve making and destroying the careers of young politicians. In Gill's strange world of targets and numbers, it is more cost-efficient and strategic in terms of long term yields to target aspiring politicians on a State-level before they actually make it to higher places.

Yes, with money, through advertising, campaign-funding and allocating resources strategically, the Gill foundation can actually decide the outcomes of political races on a State-level: the pro-gay young politician is carried to victory, and the 'anti-gay bigot' is defeated...

Gill discusses such strategies and practices quite openly at conferences and universities, facing beaming students who obviously never wonder who elected Tim Gill, and why this tense, morbidly shy computer nerd should be allowed to shape OUR world and decide on the outcome of a political process. Just because the nerd has money, he is in a position to buy a pro-gay climate in the world of politics?? Is this REALLY a good idea?

This stringpulling and political manipulation from the shadows, by a man who gives no evidence at all of having any clue about the real world, nor any type of connection with regular gay men, must strike anyone with some actual standards as creepy and fundamentally dishonest. Money flows funnelled through occult networks destroying certain political candidates at a local level and supporting others...Such procedures may be legal, but one really has to wonder how moral and honest they are.

Think about it: it's MANIPULATIVE. It's in fact extremely BIGOTED. Careers of politicians who don't think the right way are simply DESTROYED, by a man who

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never even faces these people, LIKE A MAN. What's next? Hiring private detectives in hopes of collecting dirt on political candidates who don't love gays? Is this really how society will learn to embrace homosexuality?

You see, what is completely being short-circuited here, is an actual sound foundation to the gay-project: there's nothing positive on offer, so only manipulation remains. Therefore it really shouldn't come as a surprise that 'hate' and 'homophobia' are in reality constantly on the rise, see?

But what preoccupies us here is really something else: the question of how an inhibited, unworldly gay computer nerd could possibly have gotten to be so savvy at this. How does a man like Gill suddenly get to be so efficient pulling strings in that universe of sharks, stringpullers and deceivers? If Tim Gill is a naive, inhibited nerd, then how come he is so influential and so proficiently implementing such strategies?

Well... just maybe because he is always surrounded by people who are NOT nerds? Rodger McFarlane for instance, who as you'll readily observe, has QUITE A DIFFERENT VIBE...



Rodger McFarlane was involved in the entire AIDS-circus from the outset, organizing it all with theater-puppet Larry Kramer. From Wikipedia:

“Rodger Allen McFarlane (February 25, 1955 – May 15, 2009) was an American gay rights activist who served as the first paid executive director of the Gay Men’s Health Crisis and later served in leadership positions with Broadway Cares/Equity Fights AIDS, Bailey House and the Gill Foundation.”

Gay Men’s Health Crisis was the initial organization mass-mediating the AIDS-scare. Next, Act Up was set up by these same people, who now started aggressively agitating for the liberation of highly toxic medication for gays. And so McFarlane was heavily involved in the AIDS-deception from the start... How interesting that McFarlane ALSO

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served as the executive director of the Gill Foundation from 2004 until 2008, and then committed suicide in 2009...

Unfortunately, a fascinating interview by Paula J. Kelly with Rodger McFarlane appears to have been taken down from the internet. I read it some years ago, and Rodger actually states in it how he worked on a nuclear submarine, and that, and these were his exact words:

“we were doing espionage, basically.” and: *“You can read about it in Blind Man’s Bluff”.*

A May 2009 NY Times article actually does confirm that this man was originally indeed a nuclear submarine-operative, and so it’s easy to confirm the link to intelligence-agencies:

”Rodger McFarlane, Who Led AIDS-Related Groups, Dies at 54

After attending the University of South Alabama, Mr. McFarlane joined the Navy in 1974 and served as a nuclear reactor technician on a submarine. He later became a respiratory therapist and moved to New York.”

*

So the question is, is Gill still the unathletic, unpopular nerd he reportedly was in school, and is he simply being used by sharks for purposes he doesn’t really understand?

Gill hasn’t been around the block, hasn’t known gay life in the 70s, hasn’t LIVED the gay life. He has always stayed in his shell and VISIBLY still lives there. Could it be that Tim Gill completely lacks the life-experience and street-smarts to know what’s really going on and how things really work, and that his well-connected ‘advisors’ and executives are really calling all the shots?

The people hanging around Gill, men like Ted Trimpa or Ebrahimi, ex-politicians and lobbyists, seem even more ‘ungay’ than Gill, but they are hardly as naive... It doesn’t take a genius to see that these are the predators responsible for the devious, alarming, manipulative techniques of the Gill foundation, that surely weren’t birthed from Gill’s nerdy, shy, naive personality.

How does a nerd change the world? Well, it gets a lot easier with the help of lawyers such as ex-tobacco company lobbyist Ted Trimpa, who knows all the political ropes and devious tricks in the book, is empowered by the system, and has all the right connections. From Wikipedia:

”Trimpa advises a number of progressive donors, including leading LGBT donors.

In 2006, Trimpa helped form the Gill Action Fund and developed a strategy to invest in state and local political races to identify candidates that were “building their careers on antigay policies.”

Do you really think this man is so preoccupied about poor, bullied homosexuals?

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Here he is at a 2011 International drug Policy Reform Conference, proudly coining his slogan: ‘Weed is the New Gay’, which really sounds dumb and tragically uninspired, but truly creative people are a liability in high circles, so... They have to make do with guys like Trimpa: a creatively-depleted apparatchik, but one with tons of ambition and a very filled address-book...

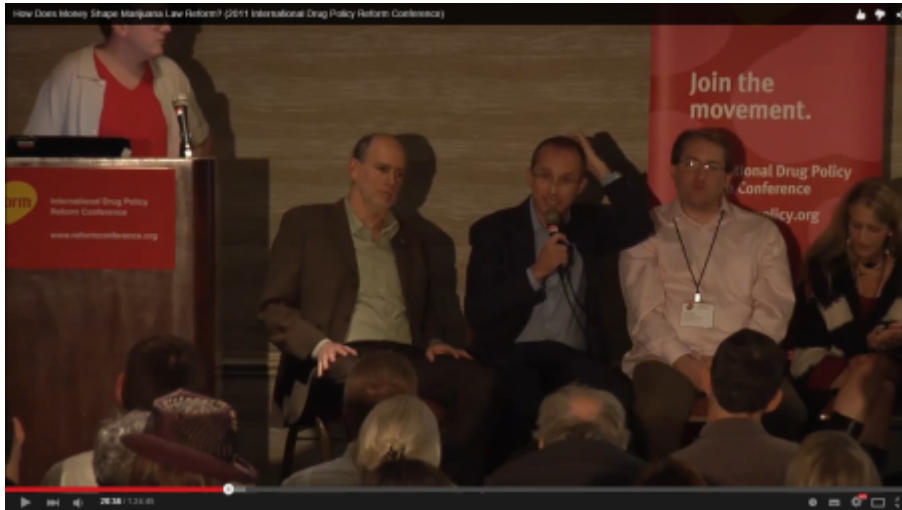


Figure 0.5: aaa

Here's some more info, about what kind of people are shaping your world, and the gay equation, from Wikipedia/Ted Trimpa:

"Ted Trimpa Democratic strategist based in Denver, Colorado. He is the principal and CEO of Trimpa Group LLC, a consulting firm. He has also served as a board member for a number of progressive organizations, including the Democracy Alliance, ProgressNow, Third Way, Citizen Engagement Laboratory, and the Tectonic Theater Project

Trimpa is active in Colorado politics and has been described as "one of the most important players in Colorado politics that you've probably never heard of."

In 2008, he brokered an agreement between business and labor, where labor agreed to withdraw four ballot measures opposed by the Colorado business community and 75 Colorado CEOs agreed to publicly oppose right to work and payroll deduction measures.

He also brought together environmentalists and natural gas companies to pass legislation on health-based emission standards for power plants.

In 2011, Trimpa was recognized as one of the top five Democratic influencers in Colorado, alongside Gov. John Hickenlooper, Tim Gill, Craig Hughes, and Mike Melanson.



Figure 0.6: Trimpa, Ted Headshot.jpg

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In 2010, Trimpa founded Trimpa Group LLC, a political consulting and government relations firm specializing in progressive policy advocacy and political strategy at the state and federal levels. Trimpa Group has offices in Washington DC and Denver, Colorado.

From 2008 to 2010, Trimpa was a shareholder at Hogan Lovells and, prior to that, a partner at Brownstein Hyatt Farber Schreck where he was a member of the government relations group for more than 10 years.

He practiced federal, state, and local legislative law, with a special concentration on public policy, political strategy, and political participation.

Trimpa's political start was as a legislative aide for United States Senator Nancy Kassebaum.

Trimpa also advises donors regarding marijuana legalization at the state level and coined the phrase "weed is the new gay."

He is also involved in efforts to have states adopt a National Popular Vote for President of the United States of America".

Are you seeing the picture?

*

So, let's now get to the content of the Gill Foundation's website. It lists as its priorities:

**Equal Treatment*

**Family Recognition*

**Safe Schools*

**A prosperous Colorado*

As you see, clearly a 'gay agenda'. This is the type of visual content you find on Tim Gill's site:

Now you understand why gays generally don't visit these websites and know so little about this entire universe of gay social engineering: even the visual content is cringing, off-putting. Extremely UNgay in fact. When Nespresso knows sticking George Clooney's face onto its product sells, you really wonder why Tim Gill doesn't understand such things.

This is the 'vision' imposed on the rest of the world by creepy, hung up repressed bigots and well-connected apparatchiks. Noone opposes these PROGRAMS, that are simply materializing in day-to-day life...

*

5. Gay Social Engineering Today

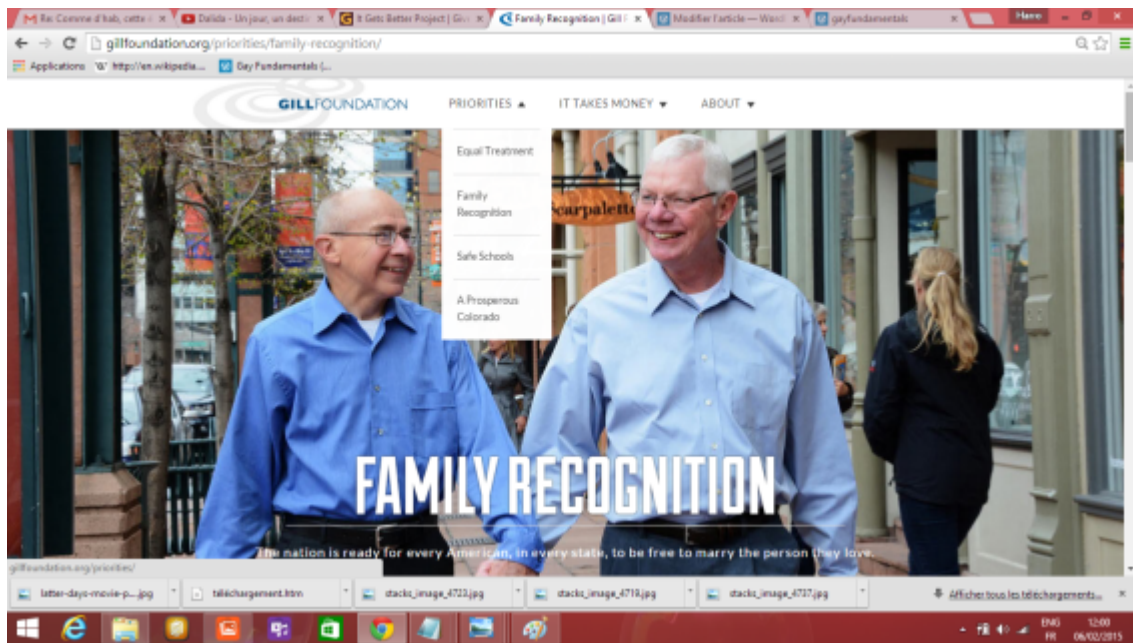


Figure 0.7: f

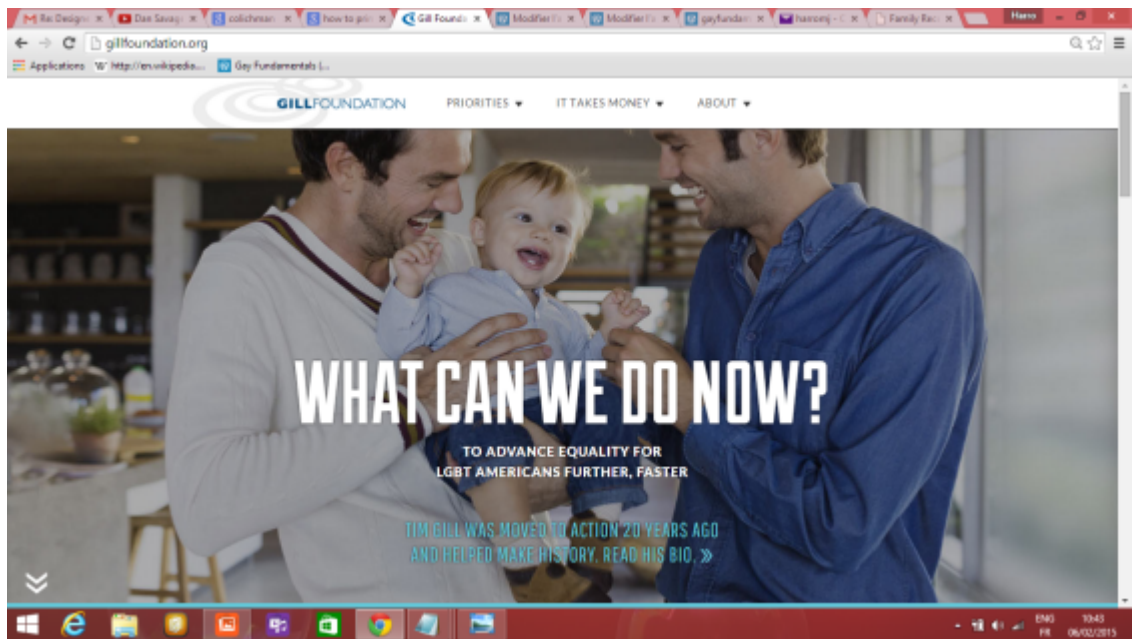


Figure 0.8: Featured image

5. Gay Social Engineering Today

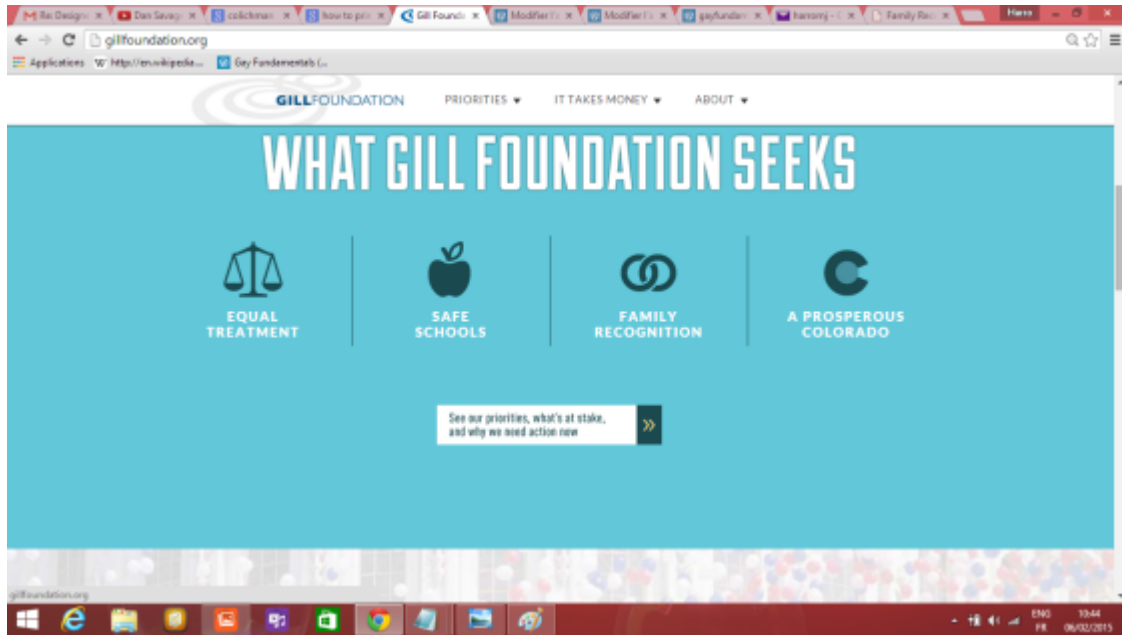


Figure 0.9: Featured image

The most visible, mediatic modern gay activist in the US is without a doubt Dan Savage. Savage doing gay standup for 'The Moth' in Seattle in 2006:



Figure 0.10: aaaaaaaaaaaaaaaaaaaaaaaaaaaaaa

The Moth is (from their website),

“a not-for-profit organization that needs your support to ensure we can continue to produce and share engaging, well-crafted stories from around the world. With your contribution, you join a community of people who believe deeply in the transformative power of storytelling.”

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Savage’s ‘inspirational’ and ‘transformative’ story is called ‘Not That Kind of Gay’, and details how as a gay father, he has come to terms with owning a poodle, that he walks in the park at night wearing lavender trousers. Of course, the audience finds it so hilarious!!

April 2012, Savage on a giant screen dumping obscenity and propaganda on an audience of christian schoolkids, many opting to walk out, the one after the other:



Figure 0.11: aaa

Savage on CNN, discussing gay marriage or rather, shrieking about it:



Figure 0.12: aaa

We have to admit one thing: for once, we see a gay activist who doesn’t look ugly or even freakish. Some gay fans fawn about Dan, and how sexy he looks. Well, let’s not go overboard here... In terms of looks, I would qualify him as ‘average’ at best, certainly not a major stud by a long shot. He looks in fact utterly unremarkable. There’s actually something of a hint of rodent-like features in his face, something almost cartoonish...

So, Dan Savage...the most famous gay activist today... How did his career start? Well, he was in his 20s, and met Tim Keck, from a jewish newspaper-publishing dynasty. Dan was simply offered a gay column in a newly started Seattle newspaper called The

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Stranger. Maybe you're wondering why YOU don't simply get offered a career when you're 20- something, like Dan Savage, Larry Kramer, Paul Colichman and so many others... Well, to be honest, maybe that's because you simply don't have the appropriate background...

Wikipedia states about Dan's famous column:

"Savage stated in a February 2006 interview in The Onion's A.V. Club (which publishes his column) that he began the column with the express purpose of providing mocking advice to heterosexuals, since most straight advice columnists were "clueless" when responding to letters from gay people.

Savage wanted to call the column "Hey Faggot!" in an effort to reclaim a hate word. His editors at the time refused his choice of column name, but for the first several years of the column, he attached "Hey Faggot!" at the beginning of each printed letter as a salutation."

In his February 25, 1999 column, Savage announced that he was retiring the phrase."

So Savage became super-famous with this column called Savage Love, and became more and more mediatic. Soon, he was seen all over television, eventually becoming something of a political analyst now discussing the Middle East and whatnot.

The Savage Love-column was supposed to be super-funny. Dan took questions from readers or, for all we know, simply made them up, and then formulated his 'hilarious' answer. The reader addressed Dan as "Hey Faggot", and the thing went something like this:

Farewell, Faggot

February 25, 1999

by DAN SAVAGE

Hey, Faggot:

I am a woman, 40ish and extremely horny. My question may be rather unusual: I am wondering if you know of any agencies or escort services which provide heterosexual studs for women?

I would like to hook up with a body-builder type, a guy with size and stamina, and I am willing to pay. I have been celibate for the past year, and I want to make up for lost time!

I've paid for sex before, but always with men I found in gay papers. Sometimes this works out—believe it or not, I met my ex-husband that way—but it's usually a waste of time.

How come a sexually frustrated man, gay or straight, with \$100 in his pocket can find relief, and women with as much or more money can't?

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Why must heterosexual women suffer? Surely there must be a solution!

Where can I go? I have looked online and found nothing in this country; all the males-for-females escort agencies seem to be in the U.K. or Australia. Can you help?

-Frustrated in the East Bay

P.S. My email address is BBGroupie@aol.com. If you'd print my email address in your column, prospective studs could get in touch with me directly."

Observe that it's unlikely that any female would write such a letter, which rather seems composed by a cheesy, witless gay man with a very unremarkable, banal sense of humour. And so to follow the reply from Dan Savage:

"Hey, FEB:

Have you heard of supply and demand? In a capitalist system, when demand for a particular good or service exists, someone somewhere will try to make themselves a pile of money by satisfying that demand.

Extremely horny men, gay and straight, will buy sex if they can't find it for free, which creates a demand for men and women willing to supply their bodies to horny men at reasonable hourly rates.

So long as demand and supply are in balance, prices are reasonable and everybody's happy.

Why aren't there as many escorts for horny women?

Because women are less likely to spend their money on escorts, which means there's less demand, and low demand for heterosexual stud escorts = low supply of same.

The solution? Create more demand, which is exactly what you're doing, FEB. Congratulations: You are part of the solution. If enough horny women come forward and demand service, a supply of heterosexual stud escorts will materialize.

In the meantime, there's no need to suffer: The Internet is crawling with websites for agencies and escorts; I don't know what kind of crap search engine you used, but I was able to find plenty of heterosexual stud escorts in the United States and Canada.

Check out these sites: (3 escort-websites are added)

Finally, I can't print your email address for prospective studs to get in touch with you and arrange to exchange sex for money.

That would be criminal—it's called soliciting or procuring or something. But I can print your email address so that readers who disapprove of prostitution may write and give you a piece of their minds."

5. *Gay Social Engineering Today*

Crazy funny, isn't it? If you don't agree, you're a hung up bigot, sexually repressed. That's the idea, and so this column is Savage's claim to fame. How far he has come since then!!

Could anyone possessed by the sole purpose of generating more 'homophobia' in society do a better job at it than a guy like Dan Savage? Who would 'infiltrate' a political campaign (Gary Bauer's) and lick doorknobs in an attempt to transmit a flu virus? And then brag about it in one of his deranged, infantile articles?

Or create a trashy website, opened solely to attack and redefine a politician's name (Santorum), as some pornographic slur? Indeed, for those who aren't aware of this episode involving Rick Santorum, a politician whose stance on homosexuality had disturbed Savage, what happened was this:

Savage had invited his readers to create a sex-related definition for "santorum" to "memorialize the Santorum scandal [...] by attaching his name to a sex act that would make his big, white teeth fall out of his big, empty head."

The winning definition was "the frothy mixture of lube and fecal matter that is sometimes the byproduct of anal sex." Savage next set up a website to spread the term, inviting bloggers and others to link to it, which caused it to rise to the top of a Google search for Santorum's name. This website has been active for years now. What do you think would happen if YOU opened such a website? It would of course get closed down the next day...

Savage has also published tragic warmongering-propaganda articles, such as "Say Yes to War in Irak".

He consistently and enthusiastically dumps pornographic content onto the public from his mediatic pulpit, to the great hilarity of news anchors like Anderson Cooper. In 2009, after a controversy involving the Saddleback Church, Savage's column defined "saddlebacking" as "the phenomenon of Christian teens engaging in unprotected anal sex in order to preserve their virginites".

Much more illustration can be provided of the mediocre and deranged standards and the lowly level of this poor, deluded "faggot", but let's not, you get the idea. The thing to keep in mind here is that Savage is currently the most mediatic gay activist in the United States. Would it have been at all possible to find a trashier, more irritating and obscene, polarizing, bigoted nitwit?

Are you seeing how this is PRECISELY generating the 'hate' and 'homophobia' that are allegedly being combatted?

*

Savage created a massive project called 'It Gets Better', aiming to combat homophobia and bullying in schools. You always have to be attentive, when the State becomes very interested in talking sex to children. To follow, four snapshots from the website:

5. Gay Social Engineering Today

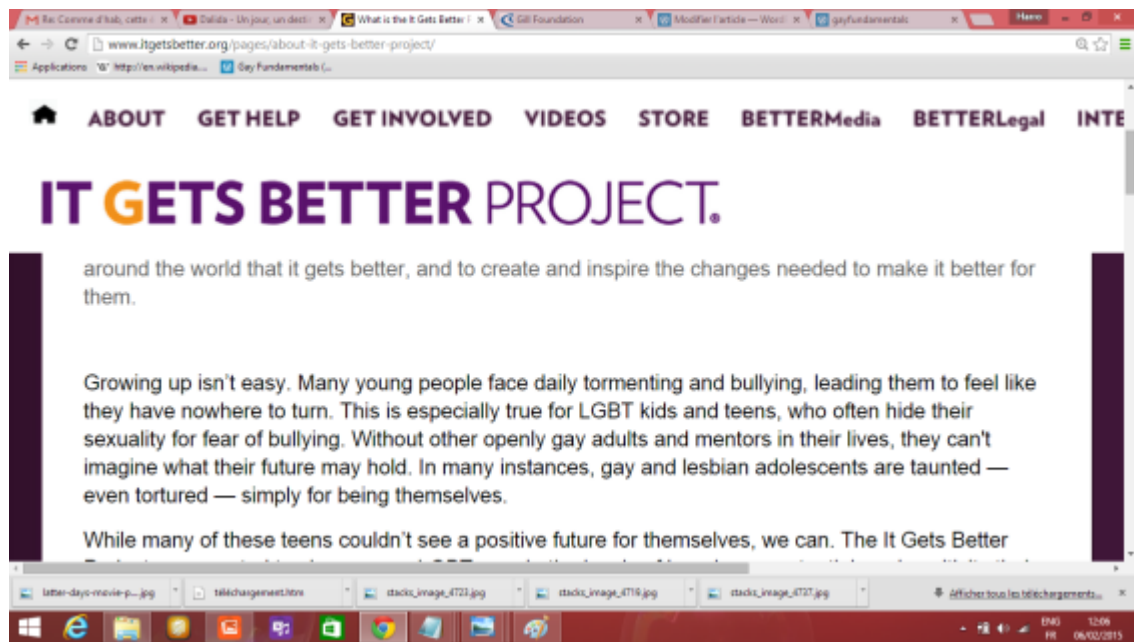


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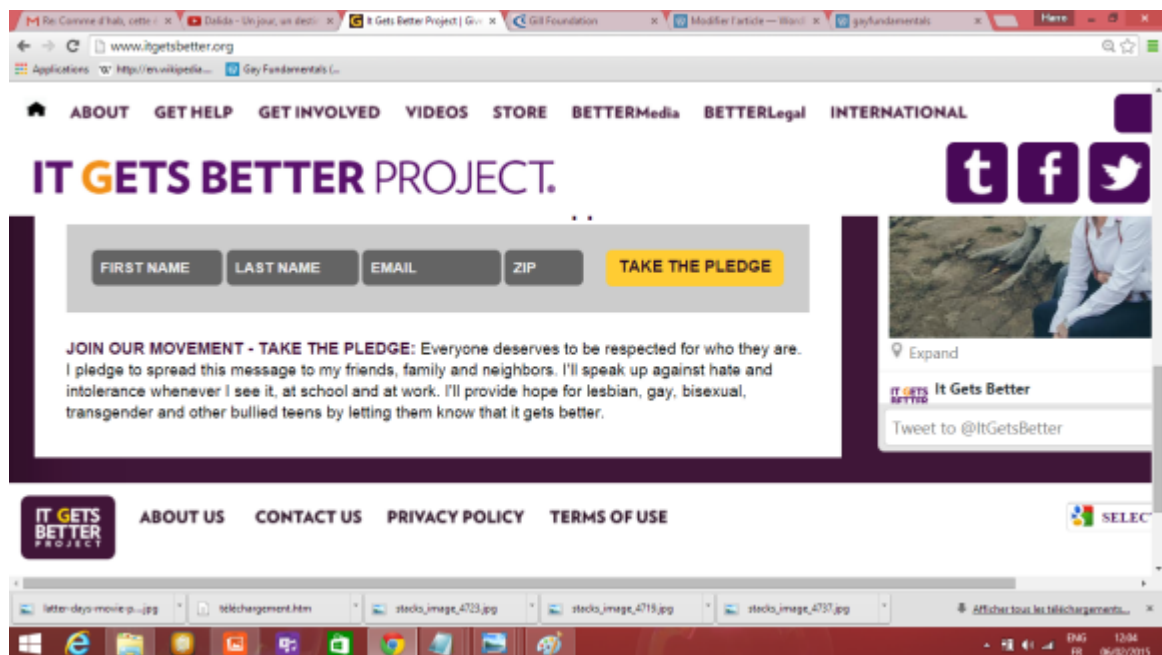


Figure 0.14: Featured image

5. Gay Social Engineering Today

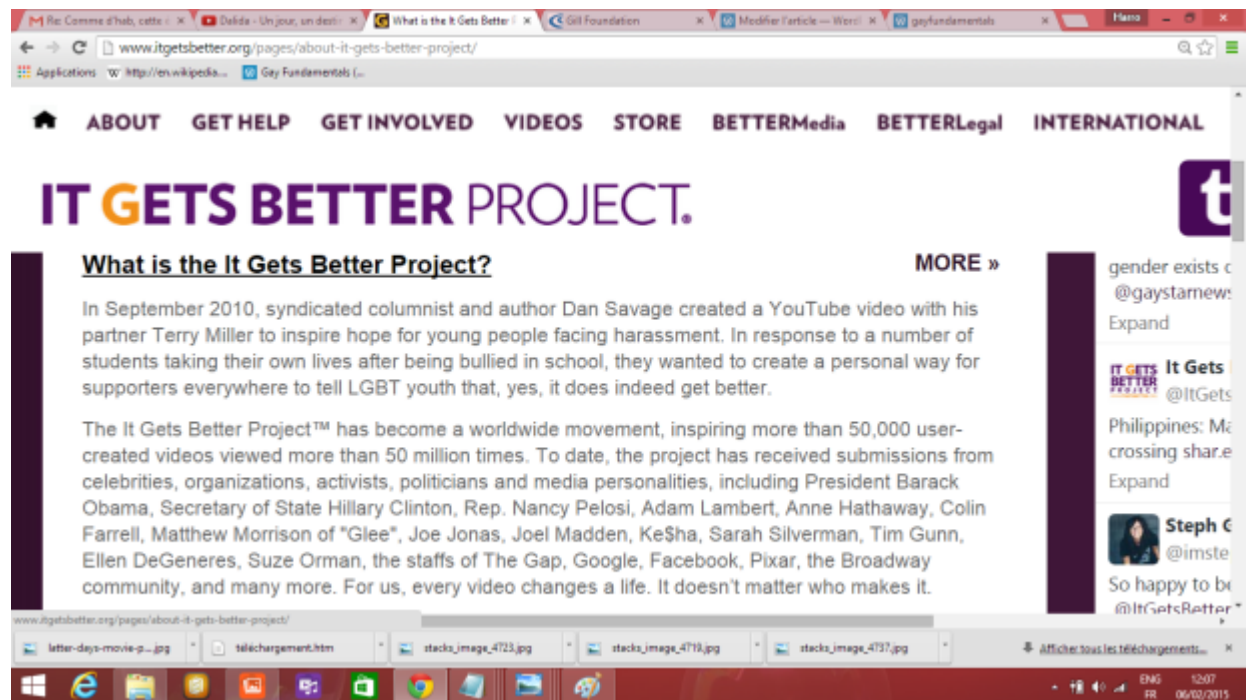


Figure 0.15: Featured image

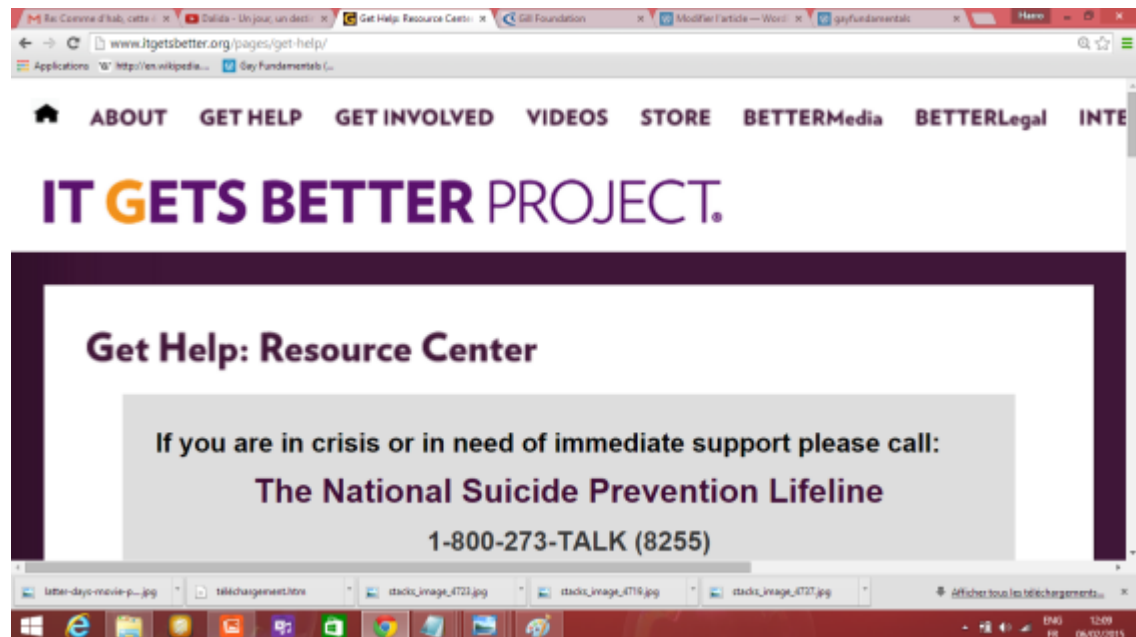


Figure 0.16: bb

5. *Gay Social Engineering Today*

Few people realize what it is this project is ACTUALLY doing... This project in reality generates monstrous amounts of homophobia. Kids in school today learn from an early age that they mustn't bully homosexuals. What they're REALLY learning of course, is that homosexuals are pathetic pansies...

In fact, Savage's 'It Gets Better'-campaign, is very reminiscent of Ulrichs and Kertbeny's early campaigns 150 years ago. Their bombastic, melodramatic appeals for humane treatment of homosexuals were invariably coupled to explicit assurances, or else a hard to miss subtext, that this poor creature was suffering enough as it was, because he was of course PATHETIC.

While Savage doesn't EXPLICITLY state gays are pathetic, what other conclusion can society's members possibly be led to, when they observe the truly awful whining, the tears and the melodrama, the cheesiness of the countless gays appearing in his farcical, cringing project? Would you believe that 90 years ago, famous sex-researcher Hirschfeld, was ALREADY THEN whining about gay suicide?

Hirschfeld incidentally was a sexual deviant, who actually blackmailed homosexuals, and got in trouble with the law for obscenity and inappropriate behaviours and discourse to minors. Entire school classes in the decadent Weimar Republic were visiting his creepy institute, that was soon burnt down by the nazis (Possibly, part of the reason the nazis had been eager to destroy this monstrous Institute for Sex Research were the numerous files in existence, on sexual psychopaths who had subsequently found their way into the nazi apparatus...).

And so almost a century later, we find that the EXACT same tricks are still being used by the social engineers. Why change a winning formula? The IGB-project portrays homosexuals as pathetic pansies, and no kid or man, either straight or gay, will fail to register this at the very least on a subconscious level...

This is easy to understand. The project comprises thousands upon thousands of user-created videos, of gays offering their anti-bullying declarations in vids posted on sites like Youtube, and looking something like THIS:

Here two teens from some LGBT suicide-prevention hotline:

A gay autists, explaining he's autistic, gay, and a victim:

These people are well-intentioned, but that is really not the point. The problem is, over 50,000 of these vids are now found on Youtube, and of course, they shape social perception of homosexuality. How are these vids making gays look? How do they affect straights? What message are such gays REALLY giving out to the world, and to all straights?

5. *Gay Social Engineering Today*



Figure 0.17: mmm

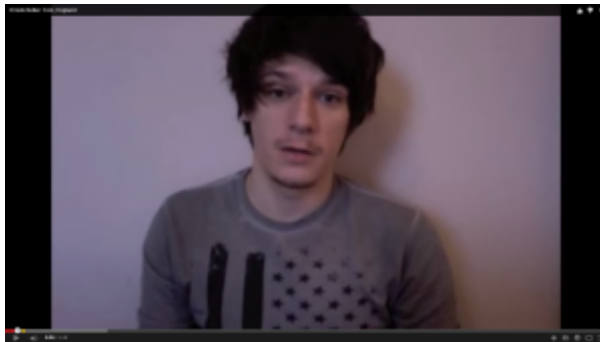


Figure 0.18: qqq



Figure 0.19: Sans titreaa

5. Gay Social Engineering Today



Figure 0.20: rrr

Why should straight sympathize, when it's so obvious that the only thing that works in REAL LIFE is NOT being a pansy?

I submit to you that not only do straights NOT sympathize, they are of course HORRIFIED. Let's get back to REALITY here, and take a good look at straight REALITY, at the type of masculinity and maleness that exists all around us in the social sphere, the kind of masculinity that all males look up to, and that earns RESPECT. Do whining and tears earn respect? Sorry, they don't.

Do you really think social engineers don't know what they're doing, what kind of perceptions they are generating? THIS is how you get respect in the straight world, THIS is the way straight guys look at things:



Figure 0.21: https://i0.wp.com/www.flipyeahparkour.com/wp-content/uploads/2012/10/David_Belle_vault.jpg

EVERYTHING put out by gay social engineering efforts is in reality fundamentally at odds with EVERYTHING straights stand for. The polarity, the opposition, the incom-

5. Gay Social Engineering Today



Figure 0.22: <https://s-media-cache-ak0.pinimg.com/originals/28/04/64/280464d4747ee0e5259d9b301d4a2a>



Figure 0.23: https://encrypted-tbn2.gstatic.com/images?q=tbn:ANd9GcSCX5LdrYDjLDpp1OYYJ9ME8cUhC-SaJct_HarR_i5g

5. Gay Social Engineering Today

patibility between the two is so glaring that it really doesn't take a Nobel laureate to figure out that ACTUAL gay 'equality' is doomed.

When Youtube is awash with popular MMA-videos, street fights, hooligans, prison butches working out, when a very pronounced military and security vibe is all over pop-culture, when we live in times of WAR, do you really think that whining gays will win over people's hearts and minds?

Gay victimology creates gay victims. A gay persecution-complex creates gay persecuted people. Gay whining creates homophobia and loathing. And, incidentally....victimology and persecution....hum....do these notions ring a bell?

And so the It Gets Better-project creates PRECISELY what it claims to combat. And of course, this is not an accident, not a result of naiveté and clumsiness. Dan Savage might not realize it himself, but his handlers certainly do...

*

Many massive corporations, such as Apple, Disney and Pixar have participated in this project, producing videos of teary-eyed employees sharing how hard it was for them to be gay or lesbian, and how things "get better". Here, an Apple-employee:

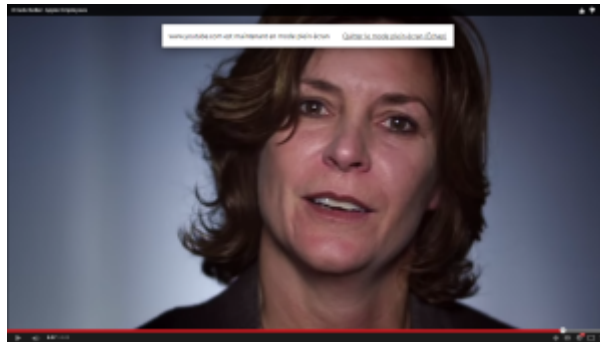


Figure 0.24: apple 1

You'll find many dozens of these employees from big corporations tearfully declaring that things do get better. And believe it or not, even Obama chants the mantra:

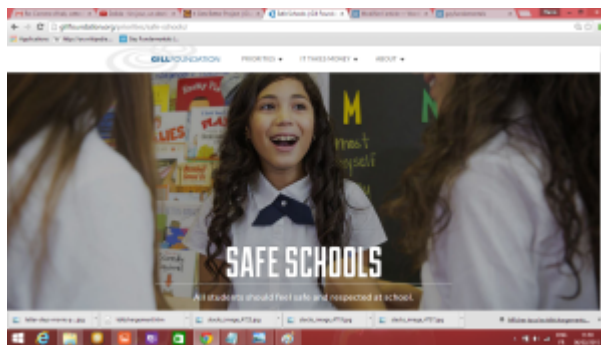
Schools must be safe, Obama finds, and It Gets Better!

THIS is the happy future we want for our young lesbians:

5. Gay Social Engineering Today



Figure 0.25: zzz



*

And so while all this gay social engineering is going on, all kind of events and social structures managed by people who look like THIS:

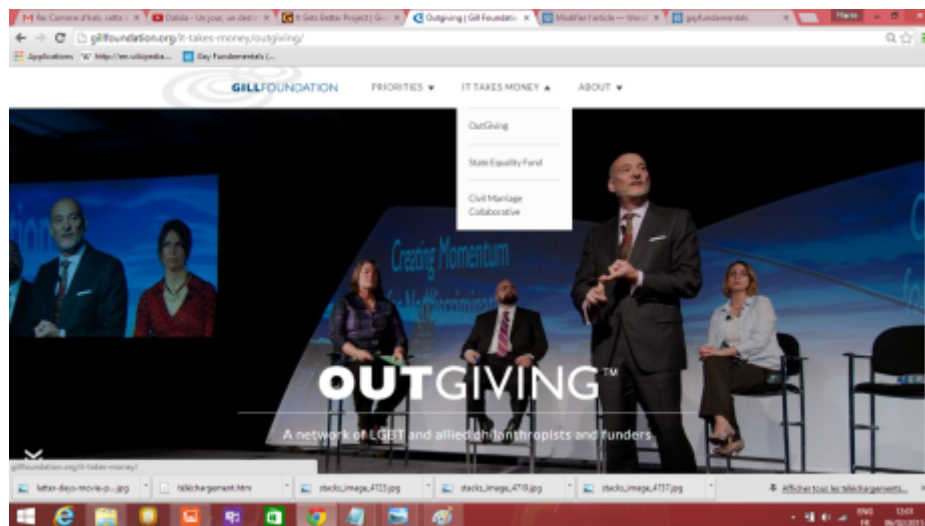


Figure 0.26: j

5. *Gay Social Engineering Today*

...the gays are busy, only once a year mind you, expressing THIS:

While the gays are being horded through the streets, lesbians like THIS are busy making many phone-calls:

Cathy Renna in a Youtube vid ‘on the importance of tackling HIV and aging’.

Just another programmed lesbian whining about ‘hate’ and homophobia’? Well, amazingly, Cathy Renna is actually nationally recognized as a media relations expert and as a leader within the ‘LGBT-community’. Now just look at her ‘fun’ career:

For 14 years she ‘served’ with the Gay and Lesbian Alliance Against Defamation (GLAAD), as a primary spokesperson for GLAAD, as well as its first National News Media Director.

She is currently Managing Partner of Renna Communications, which is a public interest communications firm specializing in LGBT issues.

As a major force behind the success and growth of the Gay and Lesbian Alliance Against Defamation (GLAAD), she contributed to the strategic, crisis communications and community relations components of the organization’s most visible campaigns.

As Training Services Manager, Cathy developed the materials and curriculum for GLAAD’s highly sought after “MediaEssentials” training series.

She also developed “Train the Trainer”-materials for GLAAD, as its staff expanded and media training services became an integral part of the work of its Regional Media department. As Community Relations Director at GLAAD, Cathy conducted hundreds of media trainings and presentations across the country to a diverse array of progressive groups of all sizes.

In terms of crisis and strategic communications, Cathy played a central role with GLAAD in shaping media coverage of both the beating death of Matthew Shepard in 1998, and the sexual abuse scandal within the Catholic Church.

The point of this latter media-psyops was to thwart Church officials’ attempts to link the dynamic of abuse to sexual orientation.

After leaving GLAAD, Cathy has worked to increase the visibility of clients such as 2004 Nobel Peace Prize recipient Wangari Maathai, the Matthew Shepard Foundation, the Point Foundation, Family Pride and the Williams Institute.

During her 17 years working in media relations, Cathy has garnered placements in every major newspaper and television outlet in the country, including The Oprah Winfrey Show, The Today Show, Good Morning America, CNN, the New York Times, USA Today, the Washington Post, Newsweek and a cover story of Time magazine.

5. *Gay Social Engineering Today*



Figure 0.27: Featured image

5. *Gay Social Engineering Today*



Figure 0.28: Featured image

5. Gay Social Engineering Today



Figure 0.29: Featured image



Figure 0.30: aaaaaaaaaaaaaa

5. Gay Social Engineering Today

Cathy continues to be highly sought after by the media as a spokesperson on LGBT issues and has appeared on the O'Reilly Factor, Hannity and Colmes, CNN, MSNBC, Good Morning America and numerous local affiliate shows throughout the country...

Cathy Renna has ceaselessly propagandized the Shepard-murder, and she was obviously put on that dossier by her masters. As you may know, Matthew Shepard was 'crucified', and turned into a modern gay martyr. This laughable crucifixion-narrative was actually designed and put out by 'queer' apparatchiks, who ceaselessly bombarded society with this absurd religious parallel. An excerpt from a 2014 article by Renna:

"Even after 16 years the name and story of Matthew Shepard, whose murder, carved into American history, represented a watershed moment that forever changed the conversation about the LGBT experience, not only still resonate but continue to have an impact.

When Matt died in 1998, I was an advocate working for GLAAD.

My story and my connection to his death are well documented, most recently in a TedxTalk at Claremont College.

The memories and lessons of all I have ever done in relation to matt's death, and of all subsequent work I've done with regard to hate crimes and so many other issues, inform, inspire and motivate me every day. Legacy.

My experience changed me forever and carries with it a deep responsibility to continue to tell the stories of LGBT people.

October is forever bittersweet for me: I celebrate National Coming Out Day with both pride and painful memories of being in Laramie and mourning Matt's death with his friends and fellow students and community advocates, not only bearing witness to moments that were shared around the world though the media but knowing that, in the best way we could, we tried to ensure that the media coverage was as fair and accurate as possible. Legacy."

Astonishingly, it turns out that some basic research on Shepard yields a COMPLETELY different picture than the one of a hapless victim and martyr. 'Astonishing', because the scope of the disinfo is so outrageous that you wonder just how callous someone like Cathy Renna really is, for distorting reality so monstrously. It turns out that Matthew Shepard was a drug-addicted, methamphetamine-dealing, sexually aggressive gay with a documented history of sexually molesting eight-year-old boys. From Weird Republic:

"There is ample evidence that Matthew Shepard and his killer knew one another, had socialized together, had been sexually intimate on several occasions, and that the two of them were dealers for rival drug gangs."

"At age fifteen Matthew was arrested for sexually molesting two eight-year-old boys. Subsequently he attempted suicide and was hospitalized."

5. Gay Social Engineering Today

You will find such info about Shepard confirmed in main media-outlets. His murder wasn't remotely related to homophobia, and his family-background and social life suggest Matthew's death was gang-related. He was part of a sex/drugs network (and possibly, a paedo-network). Here's more confirmation, a 2013-article by Andrew Gumbell for the Guardian:

"Shepard's death inspired the play The Laramie Project – later turned into a television movie – countless songs, a foundation devoted to his memory and a political lobbying effort that pressed for, and eventually obtained, a new federal hate crimes statute named after him.

All this creative energy has been based on an important central premise: that Shepard was targeted solely because of his sexual orientation.

According to conventional wisdom, he met his killers by chance in a bar, told them he was gay and left with them when they appeared to respond to his advances. They started attacking him almost as soon as he climbed into their pickup.

It now appears, however, that the conventional wisdom may be wrong. A new book by investigative journalist Stephen Jimenez has challenged many of the central assumptions about Shepard's murder and argues that anti-gay hatred was not the primary motivation for his killing, if it was a factor at all.

Instead, Jimenez makes a persuasive case – based on interviews with the murderers, their former girlfriends, friends of Shepard's, and police investigators – that Shepard was already acquainted with his killers, Aaron McKinney and Russell Henderson. That acquaintance hardly casts Shepard in the best light.

All three of them, Jimenez argues, were involved in Laramie's crystal meth subculture, as users and dealers. McKinney and Shepard may also have had a casual sexual relationship.

"Shepard's sexual preference ... certainly wasn't the motive in the homicide," Jimenez quotes police investigator Ben Fritzen as saying. "What it came down to really is drugs and money."

A number of other sources close to the story and the protagonists confirmed much the same thing."

Can you believe it? BLATANT LIES. There was nothing homophobic about the murder at all. Now you know why Cathy Renna, this strange lesbian on a crusade to impress society's members with what they can and cannot say, has made such a career in LGBT-lobbying. It must be because she's willing to lie to gays and lesbians, to straights and to the world, and distort ANYTHING.

5. Gay Social Engineering Today

been photographed, and is today presented as the essence of gay culture, when the actual essence was of course the bar-life.

I've spent a few hours trying to find some content that is NOT propagandistic, NOT the flags and the banners and the picketing and the parades, but it really takes time and I ended up settling for the next best thing: some footage from the 1980 movie *Cruising*, with Al Pacino, which kind of DOES capture a realistic scene, although it's a pretty heavy leather-scene:



Figure 0.32: Featured image

Here's a REAL vintage pic of a popular english gay bar, apparently taken in the early 80s:

From the intro to the doc "gay Sex in the 70s":

Oh wow, how amazing! These gay men actually look like men!

They aren't whining, they aren't chanting or screaming, they don't look weird, they're not ugly. Yes, they're shirtless, but they aren't flaunting it at straights as a hysterical statement. This is the gay-scene that is no more; nothing worth mentioning is left of it.

Today, the entirety of gay culture is supposed to be captured by these yearly events:

5. *Gay Social Engineering Today*



Figure 0.33: Featured image



Figure 0.34: Featured image

5. *Gay Social Engineering Today*



Figure 0.35: Featured image



Figure 0.36: Featured image

5. Gay Social Engineering Today



Figure 0.37: aaaa



Does it look interesting? Funny? Exciting? Erotic? Sexy? Adventurous? Inspiring?

THIS is gay culture today: famous Prison Break actor Wentworth Miller holding an emotional speech at Human Rights Campaign. Wentworth suffered so much as a gay man, it was so hard!!

*

If you're gay, say in your mid-thirties or older, and have spent some time living, experiencing, thinking and reading about life, culture, society and especially homosexuality, then you are probably disappointed with the current state of 'gay culture'.

5. Gay Social Engineering Today



Figure 0.38: fg

Perhaps not an acute disappointment, more like something of a dull sense of vague disinterest, which doesn't necessarily make it all the way to consciousness. Basically, you've simply learned that there is no more gay culture for you to consume. You've seen most of the cult gay movies from the late 60s and 70s, such as 'The Boys in the Band', 'the Killing of Sister George', 'La Cage aux Folles', which though invariably transmitting elements of homosexual pathology, were visually stimulating, camp and often good for at least a few laughs, clearly appealing to a gay sensitivity.

Such movies were, at least comparatively speaking, creative little pieces of art, often providing a lush viewing experience. Today, such movies are no more... Since the mid-80s, hardly any gay movie has been made that isn't politically-correct, and positively dripping with moral content and contrived themes. It's all about the Right to Love in a cruel homophobic world. About how dramatic the coming-out process is, what a struggle it is to really be yourself, as a gay man...

Over and over the theme is pushed home that gay men are just the same as anybody else, and how sad it is that the world isn't more tolerant and accepting of diversity. It is all so sad and so mysterious...How can people be so filled with hate, when all gays want is to love? Sniff...

You would think these modern gay-themed movies would strike anyone as dreadful and boring, cringing, but the problem is, there's nothing else on offer. There's no other content available in culture, except heaps of gay porn. Many gays, especially the younger generations, simply GET USED TO IT. They get used to low-grade cultural content, like a junk-food addict got used to MacDonald's.

The modern gay movies are incredibly banal, not even remotely daring or inspired, and one easily senses an entire infrastructure behind them, of anti-hate lobbying efforts, pro-gay rights grant-makers, strategic thinking about messages to be inserted into the viewer's head...

You can tell that even the actors are cast on the basis of politically-correct criteria: the protagonist must look as normal as possible, so that you could confuse him with a

5. Gay Social Engineering Today

straight. He is preferably very young, without any kind of ACTUAL gay trajectory of some scope in life, looking sufficiently bland and neutral, so as to avoid 'stereotyping'. If possible, he falls in love with a young man from another racial group, because of course, a sauce of multi-culturalism is essential, and adds to the amazing obstacles the gay hero has to face in his loving trajectory. At the same time, we are usually also shown at least a few scenes with some queens or trannies, to remind us how hilarious and exciting the gay nightlife is, where you can't even light a cigarette anymore.

There's the very occasional exception, such as *Fresas y Chocolate*, a Cuban movie from 1993, but come to think of it, that is already 22 years ago. This movie at least boasts very good acting, great visuals and taste, a good story and a rich experience in terms of culture.

Today, the protagonists in gay movies are usually straight actors... Imagine the kissing-scenes, and how much coaching the guys need to make it look good. Imagine what it does to the chemistry... Why not be logical, and make a gay love story where you pick actors who are naturally attracted to each other? Or even better, make a gay movie where the love story is NOT central at all, but completely peripheral: a great drama or action movie where the male protagonists JUST HAPPEN TO LIKE MEN, and no problem is even mentioned... Could you even imagine that?

*

The gay movie-industry is literally OWNED. Take a guy like Paul Colichman (born 1962), an American jewish media entrepreneur who founded the gay cable channel Here!

He's responsible for a lot of the vapid gay culture gays are consuming today. A trite, politically-correct movie like *Shelter*, which so many gays love, simply gets made in a few weeks after a few phonecalls from Colichman. Have you even heard of this guy, who offers you your gay culture?

No point telling you what I think of this man, let the evidence speak for itself: the guy who looks like a porn-actor is Matthew Breen, editor in chief of *The Advocate*. Colichman is the gorgeous queen on the left:

From Wikipedia:

"In 2008, John Waters nicknamed Colichman "the gay Citizen Hearst."

He is the CEO of Here Media, Inc.

*and has produced and/or distributed over 200 motion pictures and television series episodes, most notably Academy-award winning film *Gods and Monsters*, starring Ian McKellen, Brendan Fraser and Lynn Redgrave."*

"Here Media produces and distributes niche content focused on LGBT consumers across a multi-platform global network including television, video on demand (VOD), broadband, online, print, and mobile."

5. Gay Social Engineering Today



Figure 0.39: aaa

“Here Media Inc. earns primarily subscription and advertising revenue from its content networks including Here TV, print brands The Advocate, OUT, and HIV Plus, and online properties including Gay.com, Advocate.com, OUT.com, SheWired.com, Gay.net, OUTTraveler.com, and HIVPlusMag.com.”

“Here TV is an American premium television network targeting LGBT audiences. Launched in 2002, Here is available nationwide on all major cable systems, fiber optics systems, and Internet TV providers as either a 24/7 premium subscription channel, a video on demand (VOD) service, and/or a subscription video on demand (SVOD) service.”

And so politically-correct controlled gay puppets offer us vapid gay junk:



Figure 0.40: Featured image

5. Gay Social Engineering Today

What's this about? Well, it's about a poor homosexual protector of jews slain by the evil nazis...

Look at this much fawned-about movie:

From IMDB:

"A promiscuous gay party animal falls for a young Mormon missionary, leading to crisis, cliché, and catastrophe."

Oh yes, religion and homosexuality, so difficult to combine, aren't they?

These super-trite movies are COMMISSIONED, and vehiculate a glaring propaganda-content.

**

Any reasonable man must have started to wonder just how it happened that a mere issue of sexual orientation could have turned into such an incredible big deal. That homosexuality should today provoke so many fundamental rearrangments, justifying a reassessment of the Constitution, of the place of religion in society, of education, of our perception of Islam, of fundamental 'rights', of marriage and adoption etc etc etc.

But what is so confusing about the scope of 'pro-gay' activism, and the profound modifications it is operating in society, is that it is as pervasive as it is diffuse.

One practically senses the presence of a fullblown political program with such a potential for mobilization and such a large radius of effects and applications, that the only type of historical precedent that comes to mind is actually Bolshevism. But Bolshevism was a social program based on an ideology, and implemented by apparatchiks who were sitting in political office.

Historians and pop-culture make little mention of just how these apparatchiks were funded and brought to power by Wall Street bankers and Western elites, wherefore the masses are even today largely unaware of the true, deeper forces responsible for the Bolshevik Revolution and the Soviet regime's very existence.

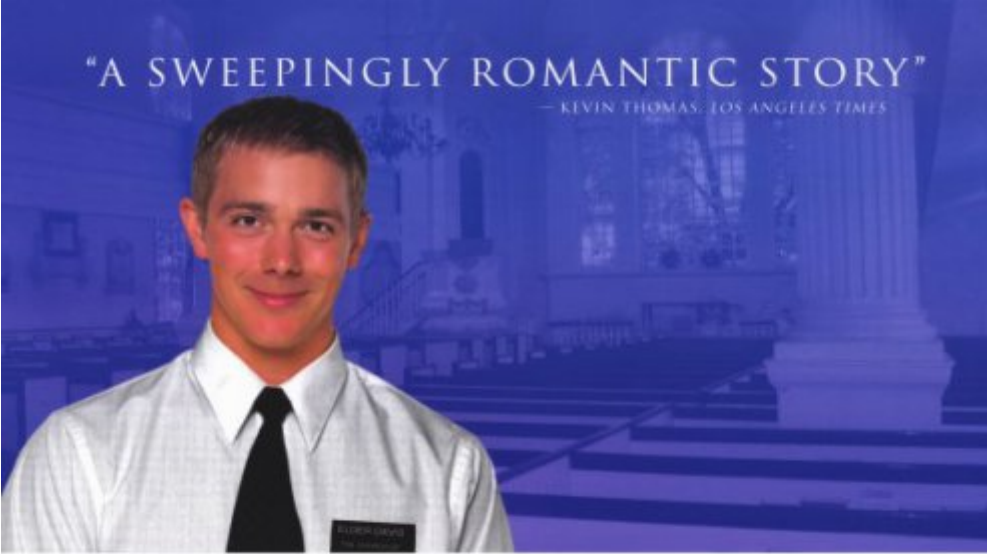
But we don't need to open that can of worms for now; the point to retain is that at a more 'executive' level there was little ambiguity about the locus of power shaping the Soviet Union along the Bolshevik 'ideology': everything was obviously controlled by the Party apparatus, and the ideologies had been formulated: Marxism, Trotskyism, Leninism...

Considering the scope of gay activism and its social impact, the question rises: where is the gay equivalent of the Bolshevik Politburo, and where is the Gay 'Bible'?


Surely there has got to be a centralized gay basis of operations, and a formulated gay social ideology responsible for 'pro-gay' change in society? How else would it be possible

5. Gay Social Engineering Today

"A SWEEPINGLY ROMANTIC STORY"
— KEVIN THOMAS, LOS ANGELES TIMES



AARON PRAYS, CHRISTIAN PLAYS... OPPOSITES ATTRACT.



From the screenwriter of Sweet Home Alabama

LATTER DAYS

TLA RELEASING presents a FUNNY BOY FILMS production "LATTER DAYS" starring STEVE SODEROS, WES BANCAY, JOSEPH GORDON-LEVITT, REBEKAH JOHNSON, AMBER BENSON, KIMMY MATHEN, JIM UNTERES with ERIC PALLARINO with MARY KAY PLACE and JACQUELINE ROSEY as "LAD" casting by DAN SHORER and MICHAEL TESTA production designer CHRIS ANTHONY MILLER music by ERIC ALLIVAN music supervisor MICHAEL LLOYD co-executive producers MICHAEL WOOL and TOM SCRO co-executive producers KERRIT JOHNS and G. STERLING ZIMMERMAN executive producers SCOTT ZIMMERMAN and J. TODD HARRIS co-producer GEORGE REMBESJE edited by JOHN NETTEL director of photography CARL E. BARTIS produced by HIRSHLAND THRELLS and JENNIFER SCHAEFER written and directed by C. JAY COX

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Read the Alyson book.

Figure 0.41: Featured image

5. *Gay Social Engineering Today*

to change and impact society to such an extent if not through a very definite, localized machinery?

Where is the pro-gay ideology, and where is the pro-gay 'Party'?

Where is its Party Program and its bastion of power?

Where is the pro-gay equivalent of Marx's 'Das Kapital'?

Isn't it interesting how no one can answer such perfectly straightforward questions, or even thinks of asking them?

Big corporations, media networks, politicians, mediatic intellectuals and the entire cultural elite all appear to be on the same page: the fight for 'Homosexual Equality' is a top priority.

Well, how did it become one, and how is it changing so many of society's institutions when there is NO apparent ideology, no formulated program, no 'Pro-gay' Party and no identifiable political structure to it? Who or what is running this show and how? Why is it all so intangible and diffuse and why is it suddenly EVERYWHERE?

WHY did 'Homosexual Equality' become such a huge priority and WHAT does this phrase really signify in practical terms?

Of course the phrase sounds nice enough, not unlike 'Liberty', 'Freedom', 'Peace', 'Unity' and other highflying concepts that are sufficiently broad, vague and ill-defined to feature in any dictatorship's propaganda output.

One senses that a gay struggle for 'Equality' simply cannot account for, nor justify so many changes in so many features of the social system; there has got to be more to it, but one can't quite put the finger on the nature of a dynamic that is as diffuse as it is pervasive:

WHO is doing this, and doing WHAT precisely, WHY, HOW?

It is becoming very noticeable in the public sphere that there is something excruciatingly frustrating and irritating to many people about the disparity between the convenient pro-gay phraseology that sounds so innocuous, so self-evidently just and justified, and its translation into social changes of such profound impact that subsuming them under the nomenclature 'Equality', or the 'Right to Love' seems nothing short of a con.

The answer to these obvious questions anybody should ask, but few wonder about, is that we live in a controlled system. Wherever human resources earn their living, whether in a factory, business enterprise, corporation, educational facility, school, hospital, prison, or any other institution, people operate in a pyramidal structure, which involves various levels of responsibility and power: there's the manual labourer, the supervisor, the manager, the boss, and the owners/stockholders.

Society's institutions have a pyramidal organization, and what many fail to see is that at the top of the social pyramid, all the threads come together.

5. Gay Social Engineering Today

In society, the rich and the powerful are on a same page, sharing certain ideologies, WHATEVER the nature of the specific field they operate in. Whether they're influential in politics, banking, jurisprudence, science, business, entertainment or the media... one thing remains the same: they are elites, engaged in shaping our world. This effort isn't nearly as haphazard, random and disconnected as the masses believe.

Society as a whole is being managed, NOT merely by politicians, but by all institutions combined. This is why Michel Foucault, who was a high-level but sold and owned thinker, often referred to the 'diffuseness' of power, telling us how power comes at us from all sides at the same time, like a hydra: power is incarnate in ALL of society's institutions:

"Power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society."

From a fascinating debate between Foucault and Chomsky, which made Chom look quite inferior intellectually, as well as disingenuous:

"It is the custom, at least in our European society, to consider that power is localized in the hands of the government and that it is exercised through a certain number of particular institutions, such as the administration, the police or the army.

One knows that all these institutions are made to transmit and apply a certain number of orders and to punish those who don't obey.

But I believe that political power also exercises itself through the mediation of a certain number of institutions that look as if they have nothing in common with political power and as if they are independent from it, but in fact they are not.

One knows that the university and more generally all teaching systems, which simply appear to disseminate knowledge, are made to maintain a certain social class in power and to exclude the instruments of power of another social class.

Another example is psychiatry, which in appearance is also intended for the good of humanity, is at the knowledge of psychiatrists.

Psychiatry is another way to bring to bear the political power over a social class. Justice is yet again another example."

Bernays, a nephew of Freud, who coined the terms "group mind" and "engineering consent", wrote in his book 'Propaganda'(1928):

'The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society.

Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country.

5. Gay Social Engineering Today

We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized.

Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society.'

This was written almost a century ago...

There is only one way to clarify why the 'gay agenda' has been so successful, and is today of such a monstrous scope: there was never such a thing as a gay organization changing society through supremely clever organizing... Gay lib never involved super-human courage and wits of amazingly inspired heroic gay men... These people were sold whores, deviants owned by intelligence-agencies. The top of the pyramidal power-structure simply set it all in motion, and the gay organizations themselves were merely theater puppets in a much larger production...

...a production involving ALL of society's institutional players: politics, psychiatry, the medical system, the media, the corporate world, and so on. Let's now take a closer look, at how precisely this works...

The Principles of Gaylib

You can conceive of gays as a minority that can be organized and used to justify modifying the social sphere, spearheading change along lines very much exceeding what 99% of gays THEMSELVES ever envisioned.

It may seem to most straights that the gay priorities they hear so much about (marriage, adoption, equality, combatting hate and homophobia) reflect the urgent wishes and desires of gay men in general. But the gays and lesbians who are most vocal and energetic in their defense of such goals are usually very young. They lack life-experience, haven't known the gay-scene, and are seldom well-read at all. They are very reactive and loud, kind of like rebellious teenagers. Their general mindframe appears to be that it is 'empowering' or something, to outshout their adversaries.

Except for the actual agents and paid media-puppets, the most vocal gays are usually the younger ones who have thought about matters the least. They are intellectually undeveloped and actually, the issue isn't strictly of an 'intellectual' nature, we're dealing with something larger here. These vocal gays must strike a lucid observer as also being

5. *Gay Social Engineering Today*

emotionally immature and undeveloped. Watch those gays slur and shriek and whine on social media sites...

Just thinking about these loud, vocal gays, it would be easy to embark on a tirade: they are ignorant and bigoted... They're not curious or adventurous, they're certainly not funny. They have no depth, are often bitter and unhappy. They don't look masculine, and are rarely attractive. They are intellectually dishonest, lie easily, have no conception of virtue, have no clue of the system they live in. They blindly trust authorities, are politically-illiterate... The list of massive flaws just goes on and on...

Because of these shrieking gays polluting the social sphere with the worst kind of propaganda-piffle, and because more thoughtful gays prefer to not join the noisy and boring chorus, an image of gays has taken shape in society. This image was created by mediatic agents like Harry Hay, Frank Kameny and today, Dan Savage, or Peter Tatchell, and is being perpetuated by all the most irrelevant and unfortunate gay entities.

It's really a question of those having the least on offer shrieking the loudest, while always suggesting they are defending a larger cause, of which they are the self-proclaimed voice-boxes. Basically, they transmit the suggestion to society that they are speaking for all males with homosexual desires...

In fact, like the proverbial rats leaving the sinking ship, it is not unusual to actually hear older generations of gay activists tacitly confess in interviews, when reminiscing about the old days, that they're not too happy with the current developments... It now turns out they're not really for gay assimilation after all. (Gay assimilation refers to the full blending into mainstream culture, and a full 'equalization' of gays and straights).

You'll find VERY few former gay activists (or even regular elderly gays) who don't consider things were MUCH better 30 or 40 years ago. Of course, older-generation activists have to be careful about what they say, especially since they THEMSELVES were the ones instrumental in bringing about the modern situation.

Often, they'll state something general to the effect that gays have come a long way, and that things have changed so much. But when pressed for a more personal view, they will admit being not too excited about the current state of gay culture. They obviously don't want to create a crisis or a situation, so their criticism remains subtle and is never full on. But it's quite noticeable anyway what they're really thinking. They're clearly thinking: God, how much more fun it was back then! You guys today have NOTHING left!!

As soon as older-generation activists talk about gay life in the old days, the 70s or even the 60s or the 50s, their faces instantly light up: it was all such fun, so exciting! Harry Hay in later life overtly criticized gay assimilation, of course, only once the damage was already done...

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So most gays today don't know where they came from, where they're going, or who or what they even are. Nor did previous generations of gays know much. Considering this profound state of ignorance, it was inevitable that so many gays would turn into hysterical bigots chanting party-lines.

Because the scope of a gay bigot's consciousness is quite reduced, he doesn't register how surreptitiously, stealthily, gayness is being associated with an entire ideology and set of social priorities which fully converge with Daddy Authority's agendas, and with the dominant political and cultural paradigm ALL OF US are being versed into.

You will find modern 'gay culture' in the West abhors religious fundamentalism and is rabidly positioned against Islam (Dan Savage's "Say Yes to War in Irak"). All vocal gays energetically defend Atheism and are completely uncritical of science and technology. This signifies the medical system controls their health, Darwinism controls their view of life, and experts in general are invested with full authority. Pornography is considered an expression of freedom, paedophilia is hardly considered a problem, consumerism is self-evident and fun, and our entire system is pretty much considered sane. Politicians are trusted, conspiracies don't exist, and law-making is the only way to secure progress...

It is undeniable: gay activism is fully in sync with all the mediatic and political priorities. This provides us with the answer to gaylib's success: how naive can gays be, to think politicians are interested in sexual preference! They are of course interested in USING this issue for furthering their own priorities.

These priorities are clear and have been formulated: a New World Order. Like communism, a NWO requires the elimination of organic and historical communities and traditions, of religious sentiment, patriotism and 'blood and soil'-mentalities. A new order implies the destruction of the old order and to accomplish that goal, all former references must be abolished.

Gaylib has effectively furthered this effort, and it isn't too difficult to see how harmonized the 'gay agenda' really is with all the political priorities. How convenient that Science AND gay activists constantly bash religion! That politicians AND gay activists expose the dangers of Islam. That the porn-industry AND gay activists promote sexual consumerism. That Big Pharma AND gay activists push poison-pills. That jewish media AND gays constantly warn us about fascism and the suffering of minorities. This list goes on and on...

Many gays, especially the more programmed younger generations, fail to appreciate how their plight FULLY CONVERGES with the goals of corporate, political and elite controllers. Gays have got it all upside-down. They naively believe they pressured elites into backing their plight, not realizing that they are in reality of course being used for someone else's purposes.

Gays today are positioned in their US-versus-THEM mindframe, figuring that as long as 'hate' and 'homophobia' are being attacked, things are looking up. As long as Religion is being ridiculed and pro-gay legislation is being passed, 'It Gets Better' for gays. This is

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being VERY short-sighted. This oppositionality to ‘evil others’ is in reality ALL THAT GAYS HAVE LEFT. Nothing else remains.

The substance of gay life has been replaced with the concepts of a new and bizarre ‘gay’ ideology that is as simplistic, shallow and immature as it is effective in mobilizing unhappy people stripped of knowledge, life experience and understanding. Its essence is victimology, and its glorified, intangible aim of attaining ‘Equality’ is defended with a vengeance by many gay men, especially the younger ones, for all the wrong reasons.

Identifying an oppressor, an ‘evil other’, is the only way of shifting responsibility to an outer source for one’s failure to find personal happiness and experience psychological growth. The system has since ages exploited this psychological immaturity and ignorance of deluded egotists. The social engineers generate oppression-narratives and create ‘Us-versus-Them’-categories, whereby the source of all problems of one social group is always imputed to the evil of another.

With Marx, an entire ideological, ‘scientific’ system was edified upon this scape-goating mechanism, purporting to provide a fullblown science about the nature of society and how it evolves, through clashes between opposing groups. Minority-struggles and civil rights- movements such as black lib and gaylib are solidly anchored in Marxist ideology. And as seen earlier, all the early post-WWII gay and black activists were communists, setting up the civil rights-movements.

In order to sell this oppression-story to the ‘minority group’, it doesn’t suffice to just make the constat that one group oppresses another. For the narrative to have a potential for mobilization, it must come with a goal of change, since otherwise the constat would merely be depressing and stripped of constructive implications.

Thus what is required is a PROGRAM, and this program must promise an endgoal, if the oppressed group is to buy into it. This is why the proletariat was promised a ‘Utopia’, why Martin Luther King spoke of the ‘Promised Land’, and gaylib promises ‘Equality’. Observe how VAGUE these promises are, how they are never developed into a fullblown vision of the future state of society. What is being promised is a CONCEPT, completely stripped of SUBSTANCE.

The problem that now rises is that the minority, or those who feel oppressed, are so eager to find a culprit responsible for their suffering, so angry and driven by all sorts of hang ups and pent up emotions, that they are not in a position to engage in rational thought and analyze their circumstances and the situation lucidly.

While the state of oppression they are experiencing may indeed be a result of ACTUAL oppression, their eagerness to identify an oppressor will make them settle for ANY culprit the media provides them with. And so the workers are told the capitalists are responsible for all the ills in the world, women are told men are, blacks are told white people are responsible for their suffering, the Western world is told Islam’s highest goal is to do away with Freedom and Democracy, and gays are told religious bigots and pretty much all straight males are responsible for their misery.

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But WHAT IF the REAL source of oppression is more diffuse than that? What if pretty much ALL of society's members, straights and gays alike, males and females, blacks and whites, EVERYBODY is experiencing some form of oppression?

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And thus it seems the gay dream today is to be 'equal' to straights, and no longer be 'oppressed'... One instantly senses that this notion of 'Equality' must have a very precise meaning, even though it is seldom explicitated what that would be, what precisely such equality entails. What does gay life look like when gays are fully equal to straights? What does this notion of 'equality' really mean? What virus is lurking in this concept?

Indeed, how could a woman be 'equal' to a man, or a black to a white or a gay to a straight? Why would these very nomers, these categories, even exist if these people were indeed equal and the same? Why even call a woman a woman, and not a man, if a man and a woman are equal and the same? Why not simply call a black man 'white', if he is equal and the same to white men?

'Equality' of course refers to EXACT equal treatment of all people under the law. But if this is TRULY the objective, then the fastest way to get there would be to make no legal provisions at all that specifically target 'minorities' or their treatment.

In real life, does this 'equality' for women, blacks or gays bring an end to oppression?

Well, only in a very specific situation: only if the group one is becoming 'equal' with is NOT oppressed itself. Is this the case? Are white males in society NOT oppressed?

What if a straight human resource in a production process is really in a state of oppression too? What if ALL HUMAN RESOURCES are oppressed? What if millions of people are oppressed by Psychiatry and hundreds of millions poisoned by the medical system? What if everybody is owned by bankers? What if the ENTIRE SYSTEM is fundamentally oppressive?

Could it be that it is being a bit too simple-minded to simply identify another group as the source of all ills? And what if it is in fact the WRONG group that is identified as the ultimate cause of all problems?

The masses are unaware of how society is being managed like a cattle-farm, and what kind of principles are being applied. With regards to gay activism, it seems that with each legal victory that is secured, the gay man is stripped of yet another piece of the substance of the gay life he once had, becoming yet angrier and even more embittered, realizing little that as society is changing, his very life and identity are being changed with it, in ways he doesn't understand.

This process has spiralled so far out of control, that it is fair to say that today, any straight guy who seems equipped with a fair dose of masculinity and virility, and who possesses a significant amount of traits historically associated with 'real men', is no longer the subject of a gay man's dreams and fantasies: such men are now fast becoming 'the enemy'.

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Maybe it is time to start wondering just what exactly went wrong, if the defining feature of today's vocal and out gay man is actually his HATRED of 'real men', rather than his inherent attraction to such males. Such an alarming and bizarre conundrum would imply a tragic, fundamental impossibility at the very heart of modern male/male sexual love under the current, promoted paradigm.

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Let's now go deeper with this, establishing a connection between social, collective programming (gaylib for instance) and the individual programmed mind.

It was pointed out in earlier sections that historically, gay activists usually had a surprisingly large set of other social concerns, which were quite unrelated to the issue of homosexuality. They were often involved in a wide variety of causes ranging from anti-nuclear activism and anti-war demonstrations, environmentalism and animal rights, to the plight of single mothers, drug-addiction and alcoholism, oppressed Aborigines and Palestinians and especially any cause involving poor defenseless creatures.

150 years ago, well-connected gay pioneers Kertbeny and Ulrichs were already then coupling their cause to women's rights, human rights and the suffering of other minorities.

Likewise, the Mattachine Society, created soon after World War 2, wasn't merely a homosexual organization... It was also a blatantly communist organization, and its members were well-versed into Marxist principles; founder Harry Hay was very familiar with organizing workers' collectives.

But not only workers' rights were apparently of great concern to Harry Hay; the modern father of gaylib was also very concerned about war and destruction, and a staunch activist for pacifism. Gay activism in the 50s, 60s and 70s often used pacifism and anti-war demonstrations as a ploy to bring visibility to the homosexual cause. For instance, protesting the Korea-war was an early theme used by Mattachine for garnering support for gays...

Apparently, these causes could readily be coupled together, and the question comes to mind: is there ANY social issue that can NOT be coupled to gay activism?

In a general way, making alliances with other 'suffering minorities' and supporting a very large umbrella of other social causes has invariably been a priority of gay activism. A typical gay activist is often involved with other activist networks, which are equally owned by social engineers, and of course also involve intelligence-activity when they're radical or at the forefront of a social movement.

This generates a circuitry of all kinds of radicals linked together, who are all spearheading social change in basically ANY kind of domain; all these radicals agitate and organize and generate media-campaigns. Their interests overlap in that they are all focused on attacking society's institutions and norms, that must change in some way, so why not combine forces in what is really a war against reactionary society?

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Well, the thing is, when the obsession becomes to make alliances with ANYONE willing to attack the status quo, minorities readily lose sight of who they even are, and of what precisely it is they want in the first place. The focus is no longer on connecting with one's own group, but always on affecting the collective and the attitudes in society at large... Is it a good idea to make alliances with paedophiles to swell the numbers of those who are willing to fight hate and homophobia?

The logic of gay activism was always that the end justifies the means. We have seen what means were used, but what was this end? Setting up a true gay community? Helping gay men develop well-rounded identities? Creating a culture in which there is room for gays to naturally develop their networks and lifestyles? No, the end was more law-making...

More law-making... Now here is where we have to pay attention:

people seldom understand that each new law that is brought into existence is like a dictate from a collective Super-Ego. This has programmatic implications... The law in fact acts like a roadblock in the mind, a program that is imposed from the OUTSIDE, reducing the psychological options society's members have. As authorities pump out more and more laws, people's behaviours and even their perceptions and ideas can now no longer develop organically, unfolding naturally from experience. Instead, regulatory, controlling outer forces are internalized in the Super-Ego and the Reality Principle, and society's members become increasingly PROGRAMMED.

The old Israelites were completely controlled by countless laws, many of them petty and bizarre to our modern eyes. Any thinker of some scope knows that a society with too many laws destroys all creativity and responsibility in its members, creating programmed drones stripped of an evolved human potential, or instead devious rats, whose entire psychology is focused on getting AROUND laws without getting caught...

Perhaps a reader is thinking that many people live together in society, and that rules are simply required. In fact, many of these rules seem rather common-sensical, and even beneficial...

Well yes, laws may indeed affect people's actions favourably, for instance to some extent preventing rape, violence and murder in the social sphere. Society's members have learned that you are not to do these things, and will be punished for them. They have internalized this given in their Super-Ego, but the issue that now rises is the following: most people don't refrain from such crimes out of a PERSONAL, ACTUAL sense of morality and respect and love for others and life... They are merely obeying a LAW, and their behaviours in compliance with such laws do not have an actual personal substrate.

THIS is the problem, and of course the social engineers are well aware of it. They know what pumping out laws does to the human Psyche... Today, we don't really need the famous Milgram-experiment anymore, to establish that a large majority of people will mindlessly kill others when ordered to do so by a figure of authority. Look at any war

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today, and observe just how many men will eagerly kill, rape and torture when given half the chance...

Today, it is becoming more apparent that there's an entire mindset involved in military deployment that converges closely with psychopathy... When you see all this Youtube-footage of American troops stationed in Irak and the Middle-East, the group-culture we are shown at military bases is pretty revealing. These guys simply look like mindless, trained killers, who have no clue and don't care about what they're doing to others.

They might shoot up some poor local guys, kill another 'raghead', what's the big deal? And in the evening, they're fucking around again with their buddies, having a great time. They get big pay-checks, and love prancing around at the base, bare-chested whenever they can, eagerly showing off their muscled, tattooed bodies in an environment charged with hormones and sex-appeal. They laugh a lot, and have fun getting off watching porn... These men don't remotely resemble disciplined men of conviction fighting in a war for a right cause...

You see, that's the problem with laws: they generate MORE irresponsibility and even blatant dissociation of the personality. Moral character in individuals is REPLACED with OUTER RULES now controlling behaviours. The Psyche can no longer develop naturally, and becomes programmed.

People simply learn what they are to do, or not do to, and it really means nothing anymore to them. They've learned that you are not to kill in Walmart, where people are shopping with the kiddies, because that would make you an insane serial-killer or maniac, and gets you a life-sentence. But you can in Abu Ghraib... Suddenly, the completely random guy, who is perceived by everybody as well-adjusted and 'normal', is having the time of his life torturing, raping and humiliating others...

It's terrible to rape a young girl, but perhaps it's not that terrible in Aghanistan; after all, the buddies are doing it too, and it seems authorities don't mind about it too much when out on deployment, so what's the problem?

I'm sure most people can sense the reality of this mechanism. How does this really work?

Well, every law that is put out affects the Super-Ego and the Ego. And as seen in Part 0, the Ego is floating on the bulk of an unrealized Psyche: all these laws are reflected in the Unconscious, where they in fact take on the OPPOSITE content.

After all, why make a law to prevent people from murdering each other, if they aren't naturally inclined to do so in the first place? Creating laws such as 'Thou shalt not kill' and 'Thou shalt not steal' generates PRECISELY such urges amongst a population which is conceived of as psychopathic by its lawmakers.

Why?

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Because these laws actually strip society's members of the developmental process that organically generates an ethical life that is naturally benign and accepting of other life-forms. The moral dictate imposed from above ABORTS the entire process of a true, grounded ethical life unfolding.

The Unconscious is seething with undeveloped and degenerated contents, while the controlled Ego goes by rigid laws and protocols. While the actual content of these laws may very well be 'good', in the sense that not killing another human is a positive thing, or at least not a negative one, the problem is that the law is imposed from the outside, and therefore lacks personal foundations. Worse, it breeds the exact opposite tendencies in the Unconscious.

This is why one minute people can be seen singing in church, and the next raping a 15-year-old girl in Iraq. Why not rape her, the guy suddenly figures, it's not like there's gonna be any consequences HERE...

Because of the existence of the law, the Psyche is actually prevented from naturally developing an 'organic', wholesome, integrated constellation, figuring out through life experience and trial-and-error how to combine sexual urges with empathy, morality and the rest of life. The Super-Ego now simply organizes behaviours, which involves REPRESSION and SUPPRESSION of all kinds of psychic contents. As a result, such psychic contents can no longer develop, and DEGENERATE, or 'demonize'. These degenerate contents exert enormous pressures on the Psyche, and as soon as social engineers offer a channel for expression, they are liberated...

This is such a key mechanism, and so few people understand it... But social engineers do. Freud is all about that too. They're telling you openly how this works.

If you understand this very basic dynamic, that is at the same time extremely profound, you understand a lot. The laws actually generate PRECISELY what it is they are supposed to combat! This principle is captured nicely by CG Jung's concept of 'enantiodromia'.

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And so perhaps you'll see now how gay activism's focus on law-making always ends up generating the OPPOSITE of what it claims to. All the programs and directives to combat 'hate' and 'homophobia' program EGOS, and the Ego is in a polar relationship with the Unconscious (enantiodromia).

As a result, the opposite forces constellate in the subconscious: the dictate 'Thou shalt not be a homophobe' generates homophobes. The war against homophobia generates homophobia. The dictate: 'Thou shalt accept diversity' generates hatred of diversity. Because beyond the looking-glass, everything is upside-down...

What really happens is that the Super-Ego receives the message 'Thou shalt not be a homophobe' in a literal way: it learns that authorities discourage homophobia, and that it may even lead to sanctions. And so straight guys grudgingly comply, but on

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a subconscious level, they receive a set of entirely different messages altogether: that homosexuals are protected by authorities against violence and bullying for instance. What on earth for? Because they're so pathetic and weak perhaps? What else is a straight man to think?

And indeed I say 'think', because half of it is pretty much conscious: straight guys discuss with each other that they don't like faggots, and are quite conscious of their feelings about it.

A social attitude towards homosexuality is imposed by authorities, and seeks to regulate the collective perception of homosexuals, but it constantly breeds more tension, because authorities are now speaking for homosexuals, and have basically INTERPOSED themselves between homosexuals and the rest of society.

Thus homosexuals are no longer relating with straights in a straightforward manner, in a way where their homosexual identities and their place in the social fabric get defined organically and logically, through social interaction with straights, and an honest interplay of forces, which is how balance is eventually created between different groups living together.

When Authority starts systematically defending one group against another, it is of course creating a massive disturbance in the delicate balances of power that exist all throughout the social sphere between individuals and groups. At the same time, by creating a place for the homosexual in society, Authority is stripping those homosexuals PRECISELY of the qualities, the experience and the skills required to sustain such a place through the successful application of one's own aptitudes and insights.

Both straights and gays are psychically affected by Authority's interference, and something like a 'reality-gap' gets generated between the energetic gay propaganda, and the actual gays people see in real life: grey mice, scared and defenseless, skimming the walls when they see a group of dudes approach on the sidewalk.

There's NOTHING about a gay man that straights could possibly identify as 'proud' in real life: he is a pathetic sissy, a filthy sl*t, diseased, and addicted to c*ck. This vision is active in any straight man's Psyche, either in very pronounced form, or else as a more or less latent association.

Gay activism generates social programs and laws, which are in reality creating an increasingly UNSustainable place for gays in society; a place that is more and more disconnected from its social base and reality, and that must be secured for gays by authorities. What this really means is that at this stage, only authorities stand between gays and a general population significantly animated by the desire to cut them back to size.

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Let's take some more time to focus on this important issue: how minority-struggles allow social engineers to modify society in desired ways, and what principles are being applied.

Today, homosexually-oriented males are supposed to be part of a 'queer'-community. 'Queer' includes not only lesbians, transsexuals, bi men and gays, but equally paedophiles and ANY deviant you can imagine...

Now that we live in 'queer' times, the prior LGBT umbrella-category has been superseded. Today, it's a gay man's queerness that is considered relevant and defining of his priorities, NOT his attraction to men. His gay lifestyle or identity or culture aren't even mentioned anymore, as if there was simply nothing of actual substance left to homosexuality. The only thing that counts now, is that gays belong to a 'queer'-category comprising all kinds of sexually non-normative people...

The entire focus has become this queer-minority status: queers are out of step with the norm, and are not treated 'equally' by society; such bigotry and hate must be remedied, which is now the sole obsession; surreptitiously, it has become the only dimension that is taken into account, translating into a social program.

The gay activist isn't interested in fraternizing with his gay brothers or in developing a vision of a male community he feels connected to; he doesn't care about other males except perhaps for the pressing need to receive another c*ck up his *rse. But that's just recreation and fun. His actual social focus and impact is elsewhere: solely on the larger collective, that must be affected, changed...

He figures making alliances with lesbians and bi's and trannies and paedophiles will provide him with much more troops for his crusade, the collective project for which he was enlisted, even if 99,99% of these troops is sitting at home watching television: he has never met them, and shares nothing real with them.

Hence gay spokespeople make alliances with other representatives of other queer minorities, because combining forces with other groups creates more leverage to accomplish the sole and highest goal: to change society and make it more inclusive of diversity.

Millions of people are now theoretically lumped together in the queer-category, and it is suggested they constitute a 'community'. In reality, all these people share nothing except a label for a sexual minority- status.

Society is told all these people want 'Equality', which is achieved through law-making. In reality, the regular, voiceless gay man has simply been hijacked; he is still sitting at home watching television, but is now alleged to belong to a theoretical community that has no other substance than a proclaimed shared commitment to change laws.

And so the theoretical gay community, that doesn't exist in real life, is melted together with other theoretical queer communities, that don't exist either. The only thing that exists is an IDEA, a CONCEPT, a CAUSE, a cultural program, that is targeting society from all sides.

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'From all sides' because not only queer activism promotes 'Equality' through law-making; not only vocal queers are obsessed with 'diversity', 'tolerance', 'equality' and 'inclusiveness' in a shared world of enlightened values, where everyone is his own, very special self with his very own amazing personality...

It is also the obsession of radical feminists, of anti-discrimination organizations, of black activists... All these groups are focused on changing a 'hateful' collective to accommodate suffering minorities, whose individualities are being crushed by bigotry and hate. Authority must intervene! The haters must change their evil ways, society must be reorganized!

In this process, not only is Authority fully trusted to give shape to the civilizational project; it is completely taken for granted that positive change always and only can come from above: it's a POLITICAL issue.

Does society shape politics, or do politics shape society? Well, both in a way, but the second sequence is more direct. The implication is that gays are not shaping politics, but politics is shaping gay men and gay lives...

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Many starry-eyed floaters like to quote the creepy-looking, beady-eyed puppet Ghandi's muched fawned about 'Be the change you want to see in the world.' Gay activists are NEVER the change they want to see in the world... They want to change the world before gays were even provided with any understanding whatsoever of who or what they are, what they really want, and how things really work in the world.

Gay activists don't start with GAYS... they start with the WORLD. And so the more regulation, the better... The objective is more regulation by Authority, more LAWS.

Such activism never prioritizes the development of true, 'organic', coherent communities of like-minded people, and isn't concerned with providing gays or blacks with a workable group-culture or actual sense of identity. The obsession is to change society to accommodate minorities, and this goal is pursued BEFORE these minorities have figured out anything about themselves or the world they live in.

Take another look at this excerpt from an interview with Harry Hay that was also shown earlier; it exemplifies how an organization like the Mattachine was immediately focused on changing society, while quite apparently not having the slightest clue about what it even meant to be homosexual:

"Interviewer: When did you first become aware of the need for an organization like The Mattachine Society?"

HH: I first began to feel the need for a brotherhood of people like me, though I wasn't quite sure what that meant, when I was 14 in 1926.

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I'd known for quite some time that I was different from the others but I didn't know how or why or what it all meant. Then I was 14 and suddenly I discovered what it all meant and from there on out I always wanted to get a brotherhood of people like me together."

Hay just stated that at 14, presumably after a homosexual encounter, he suddenly DID discover what it all meant. But immediately after, it is made quite clear that this was in fact NOT the case, neither for him, nor for the homosexuals surrounding him in Mattachine:

"I: So your intent with The Mattachine Society was the formation of a brotherhood?

HH: Yes, and in this brotherhood we were going to find out who we were.

In those years we weren't even in The Encyclopedia Britannica. We didn't know anything about ourselves. When we began The Mattachine Society we were in the process of developing a positive gay identity.

We wanted to see ourselves as good people. The first time we sat down to meet we didn't even know what to ask each other.

I: What turned out to be the question everyone wanted to ask?

HH: Everyone was just curious. You see, The Mattachine Society was really not the first of its kind, but in the groups before everyone would just drop out after five meetings or so. We needed a vehicle by which to get people to come together."

I: What was it?

HH: We started to talk to each other, specifically about the Kinsey Report and we began to realize we had more in common with each other than we had with our families.

It was exciting and all of a sudden no one wanted to miss a meeting. We wanted to know each other's experience and a brotherhood was beginning to develop. At that point we weren't thinking politically, we were thinking about who we were and what we had in common."

It's a complete lie of course, that they weren't thinking politically. Check out Part 1 for more info on this manipulative communist organization that was SOLELY designed for political activism.

So, gays didn't know who they really were, what their identity meant or could mean, or how they wanted to live. They didn't know ANYTHING, except that society needed to change... That's how minority-activism always works: before even having had the chance of developing any such thing as an ACTUAL community, an actual subculture and a

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grounded sense of identity, the minority is completely hijacked: suddenly, there's only the collective project of assimilation through law-making and programs...

It is easy to see how this logic is diametrically opposed to an 'organic' process, of ACTUAL communities naturally taking shape in society and progressively finding their accepted place in the larger social fabric. Such communities in actuality do not exist, or barely: there is no community of gays, or lesbians or trannies. There certainly isn't a bi community, these guys are usually married and don't seek out other males except for sex.

In the absence of a gay-scene, what actual community does a gay man belong to? None, because there is none: it's a theoretical concept.

This is actually why 'Queer', according to a theorist like David Halperin, is 'an oppositionality to a norm' and he even adds: an 'identity without an essence'. Observe that 'queer' to Halperin does NOT involve a belonging to a geographical area, to a certain social world or to some actual mappable community. 'Queer' is whatever is non-normative, and today's gay man is fitted under this nomer, which is in reality a CONCEPT.

You see here the problem: a theoretical community of millions, whose interests are supposedly represented by a few handfuls of media-puppets and cells who tell the world what the 'queer community' wants and needs...

These millions of individuals with diverse sexualities aren't organized in any actual way, and completely lack a specific lifestyle and culture and shared social world; these people do not have ACTUAL communities. They've simply been classified and categorized, labelled, and are now spoken for in the collective sphere by agents.

And so society is ceaselessly told that all these 'queers' want to be fitted in on equal terms. Can you see how fishy this really is?

This ploy is used by the social engineers all the time: they create the concept of an oppressed group of people, they choose some representatives for the category, and then activism takes off; it's been done with oppressed workers, oppressed women in general, blacks, gays, queers...

Of course, if you add up all these 'oppressed' minorities, you basically pretty much end up with the bulk of society's members: 50% of society is comprised of women, so you have about 4 billion oppressed people right there. Add minority racial groups and immigrant workers, homosexuals, bi's trannies and lesbians, add paedos and any deviant...and what do we have? 70% of the population of any nation? 80%? 85%?

Society is told by media-puppets that all these people want legal change to further their group interests, and bring them on a par with the mainstream. If you deny these people their rights, if you refuse their claim to equality, then you're a bigot, a hater, a racist, a fascist...

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Of course, this is NOT the way to create a society of cultural diversity, because the focus is always on equalizing with the collective, and never on the development of a positive and ACTUAL subculture, in which minorities feel they can belong and thrive... In reality, this equalization makes cultural diversity... DISAPPEAR, as all differences are levelled in a global soup.

To make matters worse, this global soup hardly constitutes a balanced, unified, cohesive society, of the type suggested by propaganda-posters, of blacks and whites and asians and queers brotherly posing together with radiant smiles, apparently animated by a spirit of acceptance and cooperation and deep love for humanity...

Reality shows a rather different picture: the entire social sphere has been balkanized, violence and crime-rates are soaring, and people have nowhere left to turn to except to Authority to keep them safe from the shitloads of problems exponentially multiplying in a sewer-society.

Ultimately, social activism of minorities generates an expansion of the scope of Authority's control. The minority is merely used as a pretext for law-making and attacking tradition, institutions and all references.

And so unsurprisingly, we find that gays are today completely unorganized in society, and have no community left at all: there is no gay-scene left, nor any type of actual gay representation in politics, because gays are nothing more than statistics and an excuse for more law-making... It is not a gay man who is represented by gay-activists, but a gay concept. You could as well call it an 'ungay' concept, because there's nothing gay about it. What's 'gay' about suicide, marriage, adoption, equality, pride and hate-crimes?

The gay man is now just a media-construct, an identity without an essence, a 'queer'. The substance of his homosexuality, his life and identity is completely irrelevant. He is being equated with any 'queer', meaning any sexual deviant. Gay interests in the social sphere are made subservient to a 'queer' agenda run by corporate bodies and think tanks, and this agenda always translates into more law-making...

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Through alliances with other minorities, gay activism accomplishes change in society, chain-producing new laws and programs, while at the same time doing away with the actual identities and culture of gays.

Hundreds of millions of individuals, who have nothing in common and don't know each other, have been crammed together into a giant bag of seething weirdness; they are all considered 'queer'... Next, media-puppets tell society what all these queers want, and the corporate world and politics implement that vision. Gay energies are today completely hijacked, and the high ideal is social change, assimilating into the larger collective, being 'equalized'...

5. Gay Social Engineering Today

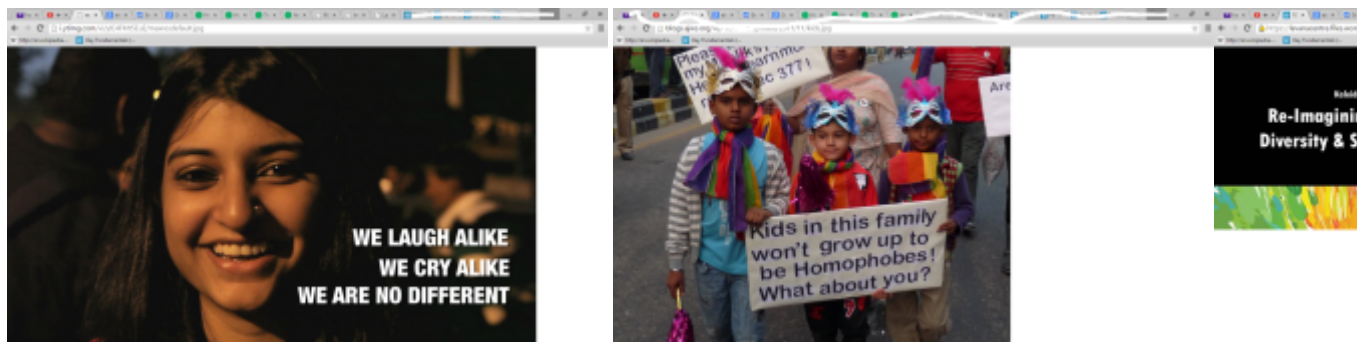
In this process, gay men are stripped of an actual sense of belonging, identity, cultural heritage and human community... The idea today is that we must all be part of one big human family, an enlightened, tolerant global community that must be inclusive of diversity... What queers really want, society is told, is for authorities to change the world, making it a brighter place, creating a global, integrated system where race, sex and sexual orientation are no longer an issue...

Indeed, this call for Equality is obviously framed in a larger globalist logic, of the human race uniting in many ways, as all national boundaries melt away, and all the world's diversity mingles harmoniously in a rich tapestry of cultures and mutual appreciation...

Of course, this grand project of a unified, accepting world of harmonious diversity comes with certain challenges; we all must learn to live with one another. How to secure harmony and peace, and avoid the bloodshed and massacre that is always at risk of rearing its ugly head, since man is inherently a savage animal with only a thin veneer of socialization?

Well, the last remaining and most important fight is the one against 'hate', 'intolerance', 'homophobia', 'racism', 'discrimination', 'exclusion'. If everybody is to be an integrative part of the fragrant global soup, people must simply be educated, learning how to live together like evolved human beings. Showing the right mindset must start as early as possible: bigotry, intolerance and reactionary psychopathy must be defeated in the classroom... if not the nursery... This is how you suddenly get sex-education programs for 6-year-olds...

Culture is completely saturated with propaganda of inclusiveness, diversity and pride. Look at these media-campaigns, at these posters found everywhere in the social sphere, of people smiling happily just for being their own very special and precious self, in a benign world of harmonious mingling of all races and all sexual orientations, all religions:



These propaganda-images are EVERYWHERE. Brotherly smiles of complete strangers for the cameras, cheesy pics of radiant, racially-mixed employees... Society is told that ALL these minorities are driven by the compelling urge to first and foremost belong fully to a global, changing world run by benign representatives of the people.

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Look at all these beaming faces putting out a message of peace and love: these are the same starry-eyed, delusional smiles you see in actual cult-members, when they're fawning about their guru, and just how wonderful their cult is... These people 'think' in feelgood-slogans, and will even use young kids to carry propaganda-slogans...

They are putting out what is in reality a conflicting message: that your individuality is celebrated in a beautiful society where all difference is becoming, and should be irrelevant. But if everyone is equal and the same, then what is there left to people's individuality?

The promoted idea is that your skin colour is irrelevant, your sexual orientation doesn't matter, whatever it is... Your biological sex doesn't count either, noone cares whether you're a male or a female, which is why official forms today ask you what your GENDER is, rather than biological sex... ALL that counts is that all this wonderful diversity makes up our world...

Parades in the streets, delusional-looking 'minorities' flanked by other minority-categories, each proclaiming their very special individualities... Gay activism has always been at the forefront of this effort of linking all minorities with a message that is ultimately the same: that society must CHANGE and accomodate 'difference'.

In reality, all these beaming individuals are stripped of actual identities and communities, and have no other reference left than the dictates of consensuality and Authority.

The seemingly innocuous celebration of identity and pride, which is framed as the loftiest humanitarian cause, and comes with an exalted sense of morality and righteousness, is in reality embedded in an entire worldview that converges with a political program. Culture is coated in such a thick sauce of multi-culturalism, sexual diversity, global unity and political-correctness for good reason: it's because society's members are being stripped of TRUE communities and of all ACTUAL references, as their rulers are building a monstrous system, a global totalitarian control-grid.

In reality, communities are broken up, traditions disappear, and every individual is on his own, faced with monstrous institutions running all aspects of his life... Because the social sphere is in reality being atomized, and broken up into isolated human cells stripped of all personal power and sense of identity, a significant propaganda-effort is required to squash people's ACTUAL feelings of alienation, which are repressed.

Programmed human resources no longer belonging to actual communities are constantly being programmed with an unreal vision of human tolerance and diversity in a world of brotherhood and peace, precisely because there is no positive substance left to their social realities. All that remains is a cultist submission to a corporate and elite-owned global system, the collective project.

Everybody knows what I'm talking about, this politically-correct religion of diversity and inclusiveness and integration and assimilation into a global world... and everybody senses something about it, underneath the surface, that doesn't quite seem right. All these smiling whites and blacks and yellow people, all these lesbians and gays and paedophiles

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and queers and other minorities celebrating their pride in themselves and proclaiming their Equality... How come in the streets things look so different?

So the trick is of course that all this Equality and inclusiveness are to be granted and regulated by Daddy Authority, who keeps pumping out more laws to make the world change for the better... as the Psyches of society's members become more and more dysfunctional and psychopathic.

Basically activists, whether gay, queer, black, radical feminist or what have you, are proudly proclaiming that their communities want to be a fullblown part of the world of tomorrow; the idea is that society is unfair in countless ways, but law-making can and must change the world for the better. This implies that activists fundamentally accept and embrace the entire logic of our social system which, as we've seen, is owned by Evil. The more laws this evil Super-Ego pumps out, the more people's Psyches become defined and shaped by Evil...

There are two options: people can consciously embrace Evil, as most people in high places do... Or they can unwittingly internalize it. Either way, they are fully controlled.

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As alluded to earlier, the basic dynamic at play in the creation and mobilization of 'minorities' for social change is rooted in Marxist principles; it's Cultural Marxism in fact.

How does it work?

Marxists after WW1 were faced with the problem that workers of the world didn't unite to destroy the capitalists, but instead fought their foreign proletarian brothers: the French labourer drafted for war was now fighting the German blue collar worker.

Thus it turned out that when push came to shove, feelings of national belonging and identity overruled the solidarity between workers of the world that was required if Marx's Utopia was ever to materialize.

Jewish thinkers went to work on this problem and soon the Frankfurt School emerged, with Counter Culture-icons like Marcuse and Adorno... Their crucial production was called 'Critical Theory', which basically is not a theory, but rather a program: to attack every possible feature of society, deconstructing it completely, undoing all its cohesive elements. This of course allows to subsequently rearrange society in a new way, to be specific, into a global, unified blob owned by elites.

A world filled with isolated human resources stripped of communities and meaningful identities, but who smile engagingly and constantly assert that they're proud... The way minorities come into this dynamic of taking control of the social sphere and people's minds, is that they can be used to break up traditions, communities, blood-and-soil

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mentalities and, in short, ALL references. If EVERYBODY is different, and all difference must be accepted and included and perceived as equal, then what else remains, except complete relativism? What norms, what truths, what specificities, what goals remain? What is left to bind people?

Tolerance of difference cannot bind, it is not an active, creative state, nor is there any actual positive substance to it.

The exalted promotion of difference comes with a disturbing moral precept: that we must perceive that difference as 'Equal', and really as irrelevant. Thus all differences in fact become 'Equal', all difference is levelled, and the message is: it doesn't matter what you are. It doesn't matter if you're a man, a woman, white or black, or yellow, or queer, or into coprophilia, paedophilia or bestiality: we're all the same.

But if that is so, then what DOES matter? It can obviously not be identity. Nor a community. What remains, except fitting in as an individual into a global collective soup controlled by authorities?

The only thing that matters now, is that everybody is fitted into the larger framework, a framework fully controlled by elites who rule by divide and conquer... Society's members are stripped of actual communities, they are being alienated and rendered powerless, which is why the propaganda is so intense, to compensate for what everyone feels deep down is a social nightmare.

Be proud of who and what you are is the hopeful message: you are different, your own very special self! Apparently such flattery and cajoling suffice to make most people welcome a global gulag... You are to take to the streets in occasional parades and social events organized by monstrous corporate networks, surrounded by other smiling, 'colourful' people...

The glorious message is that you are your own very special self, in a world changing for the better, where hate shall be overcome; you're just the same as anyone else, your difference is irrelevant, you're equal. What binds us all is that everybody is different, and everybody is special, unique, and everybody is fitted in...

Different? Special? Equal? The same? Which is it?

This social brainwashing is powerful and has a hypnotic impact, because it's so contradictory and unreal. Brainwashed people don't have meaningful individualities: they're programmed by outer forces. They're completely owned.

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The entire 'Counter-Culture' was philosophically underpinned by Marxist thought and Critical Theory, and in the sixties and seventies, its influence became huge, with radical feminism, anti-war protest, environmentalism, black power and gay lib. All these causes and all these minority-struggles were used to attack dominant culture and traditions, and to change society along certain ways.

5. *Gay Social Engineering Today*

All social movements were always set up by well-connected individuals and radical cells, who had all kinds of connections to other subversive movements. Gay activists were in touch with black activists and radical feminists and environmentalists and pacifists, and all those sharing a same, overarching cause: to spearhead social change through mediatic agitation. Such efforts always culminated in more law-making.

This is why the same media-homosexuals who seem so obsessed with sexuality and gay rights are also interested in environmental issues, in the anti-nuclear movement, in animal rights, in pacifism, in anti-war groups, in women's rights, in children's rights, in racism, and what have you... Many links exist between such groups...

Think about how odd this really is, for gay activists to have such a wide variety of priorities... Why do gay activists have such a huge commitment to the lesbian cause, and to transsexuals, that they feel the moral thing to do is to call themselves 'queer', so as to include these others?

We have seen how the discourse of gay activists is invariably screamly and shallow, how their public actions and 'zaps' were farcical and raucous. Do these people really have such a broad vision on things, so many heartfelt concerns? When a regular gay man doesn't remotely care about trannies and lesbians, and feels no particular connection at all?

What is the link, between gay liberation and workers' movements, women's lib, feminism, black lib, environmentalism, animal rights, and all the other well-known causes that started becoming a big deal and politically-correct in the second half of the 20th century? The link is Cultural Marxism...

So that in a nutshell is how minority activism works...

Gays didn't challenge heterosexual power. The system created a theatrical confrontation between owned gay agitators and society at large, changing the social sphere in the process, in a way benefitting neither straights nor gays, but only those who pull ALL of society's strings, and who shape culture.

The minority is identified, labelled and spoken-for, as media-puppets now start agitating in the social sphere, arguing the minority is oppressed and society must change. Thus the social engineers can do away with traditions and institutions no longer deemed useful. Communities are broken up, everybody is made aware of being an individual belonging to a larger collective that must accomodate all, and society moves forwards...

The end-goal of this dynamic is a global system of isolated, atomized, brainwashed humans stripped of communities and all references, who are completely owned by institutions.

This process of social engineering involves a lot of intelligence-activity. Mediatic activists are trained and empowered for a function on the social stage. They are the actors, the visible part of an entire network pulling all strings from behind the curtains...

6. The Occult Dimension of Philosophy, from Plato to Queer Theory

Previously, it was pointed out that socialization drives society's members into their Egos; they become Ego-identified, and the bulk of their Psyches remains UNconscious. Queer Theory is of course very much rooted in a philosophical tradition, and Philosophy is in denial (or pretends to be) of the Ego's monstrous observer-observed problem. This is why today, no insight whatsoever into homosexuality exists in the social sphere...

And an egotist remains unconscious even of this lack of understanding itself... Indeed, most people are only barely aware that they have no clue of why gays are gay. Observe how bizarre this really is, when society is swamped in gay propaganda, and entire new academic disciplines have mushroomed around 'queer' issues. Queer Academia pump out loads of queer literature, and STILL we don't know the first thing about homosexuality...

In fact, queer theorists themselves routinely acknowledge that their own work is basically worthless if geneticists do end up announcing a 'gay gene'... ONE press-conference suffices to do away with all of Queer Theory... These 'thinkers' don't even have a sound FOUNDATION. Can you see what a joke that makes of the entire field? How do social scientists manage to write queer papers and books and yet clarify NOTHING about homosexuality? Wouldn't that be like writing cooking-books that never teach us how to make a dish?

Well, to get what's really going on here, we need to go pretty deep... The Ego always thinks in binaries. When you flee away from the essence of a 'thing in itself' in two opposite directions, you have created a binary. Binaries SUGGEST that Reality has been fully captured, identified and clarified. But in truth, they show PRECISELY the opposite... When light is described as a wave AND a particle, then the system is covering both ends of a spectrum, precisely because it couldn't clarify what the essence is, of light. When Quantum Mechanics and Classical Physics need to combine to describe the Universe, we know physicists don't really know what they're talking about... And when 'queer' is nothing except 'an oppositionality to a norm', then we know we won't be gaining any insight into homosexuality from star-academics ceaselessly promoting this category. Wikipedia opens its entry on 'queer' stating,

“Queer is an umbrella term for sexual and gender minorities that are not heterosexual or cisgender.”

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Take note that 'queer' is defined by what it is not. Queer theorist David Halperin actually stated 'queer' is an identity without an essence... Observe that apparently, it is perfectly possible to produce a very large body of literature on anything, on 'queers' and 'gender-identities' for instance, without actually getting to the beef of the matter, to the essence of it... We will now explore how this is possible.

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The paradigm that is transmitted in these writings is without doubt disturbing to many, because society is analyzed as a cattle-farm controlled and shaped by Evil. When Evil is in control of dominant discourses emerging in the social sphere, and of the defining events that occur, then it is in a position to actually give shape to the very environment to which our Psyches adapt from the cradle.

Evil controlling the full scope of our REALITY, that we take for granted... This vision is dizzying and of a monstrous scope, which is why rather than to face it, most people may prefer to laugh the entire notion away. But the thing is, it can be made very REAL, and quite easily for that matter... For instance, we have gone over the history of 150 years of gaylib in some detail, and it was conclusively shown that the gay equation never evolved 'naturally' in the social sphere... The entire project was run from the outset by elites and intelligence-agencies. Abundant illustration was provided, and the same thing can be done for ALL influential social movements... When you look at the figureheads of black lib for instance (Martin Luther King, Rosa Parks, Malcolm X, Huey Newton), you'll easily find the communist-connection and loads of FBI-activity...

We will soon look into the occult underpinnings of the Civilizational (Beastly) Project that is materializing, and stripping us of all references. Briefly, Plato will be discussed, then Kant, Hegel, Marx, De Saussure, bringing us to post-modernism and today's Queer Theory...

It may seem pretentious or inappropriate to sweep over these 'great minds' of history with merely a few words, when entire libraries can be filled with works about them... Though not trying to suggest being particularly well-versed in Philosophy, I do think a very enlightening new light can be shed on ALL of philosophy, when using a prism that prominent thinkers simply can't apply. If they did, their work wouldn't get published... Awareness of social engineering, of the Ego/Unconscious binary, and especially of Evil in high places, yields an entirely new perspective on... the entirety of Western Thought.

All the 'great thinkers' of history were never intent on UNDERSTANDING the world and Reality, much less on spreading insight... Their goal was never to clarify anything, but to AFFECT human consciousness, knowing that Consciousness creates... The discourse of history's 'great minds' was designed to capture our minds in a maze of words that ultimately generates Reality Itself. These people were occultists, luciferians, satanists, or call them what you will... it really doesn't matter, so long as it is understood they were evil, and part of a Grand Project. The project of shaping Civilization... with words.

6. *The Occult Dimension of Philosophy, from Plato to Queer Theory*

A critical issue that we must first grasp is the following: when a Unity is split, a duality, a binary is created. As pointed out in Part 0, the fundamental splits defining human existence are between Good and Evil, Life and Death, and Matter and Consciousness. And so here you have it: the human separation of Good from Evil wasn't merely descriptive or conceptual, but also made these very entities materialize in a new Reality defined by their discursive existence.

In the beginning was the Word, and the Word was made flesh... The emergence of the human conception of Good and Evil signified the birth and development of a new state of consciousness defined by binary opposition. Our minds became determined by polarizing mechanisms that now occurred between the one and the other extreme end of an axis, along which Good and Evil were identified. Evil became increasingly defined by Good, and vice versa. An 'enantiodromia' (CG Jung) occurred, as the one entity produced its opposite in the other. Wikipedia:

“Enantiodromia (Greek: ἐναντιόδρομος, enantios, opposite + δρόμος, dromos, running course) is a principle introduced by psychiatrist Carl Jung that the superabundance of any force inevitably produces its opposite. It is similar to the principle of equilibrium in the natural world, in that any extreme is opposed by the system in order to restore balance. When things get to their extreme, they turn into their opposite.”

Society's members approach the entire question of Good and Evil from a conditioned mindframe, not seeing that they are THEMSELVES PRODUCTS of this split. Because it is from this split state that their conception of Evil emerged, it is no longer apparent to people that whatever is momentarily defined by society as evil is largely arbitrary, and never informs us about the actual nature of it... The priority of establishing WHO is evil, and WHAT is evil, always occults the HOW of it...

Because people are themselves positioned in a SPLIT state of consciousness, as reflected in the Ego-Unconscious binary, their very conception of what Good and Evil even are is distorted, no longer allowing to identify either the one or the other correctly. Civilization manufactures changing conceptions of Good and Evil, and it must be sensed by many that this process is completely out of control, almost as if the one is being substituted for the other... Bombing nations spreads Freedom and Democracy? Porn is Freedom? We all sense something is wrong somewhere, but what precisely could it be? The answer an egotist comes up with, is that 'human nature' must be bad. He doesn't realize that he isn't adapted to Nature, but to an artificial construct, and that whatever an egotist does, it can never reflect on Nature...

Many people today buy into 'moral relativism' because the Ego's Reality Principle is much too petrified and controlled by the forces of inertia to conceive of Evil as a dynamic PROCESS. The Ego sees as 'evil' whatever category culture designates as such, and when all these categories constantly change, then in the end it indeed seems that what

6. *The Occult Dimension of Philosophy, from Plato to Queer Theory*

is labelled 'evil' is relative. The problem here is the same as usual: the Ego has no roots and is just a psychic complex, incapable of grasping Absolute References. Socialized man is always a product of a present environment, with its current features, norms, ideologies and realities. He is unaware, UNconscious of the artificiality of the human construct he evolves through... And social engineers are NOT. Nor do they wonder or care about what is Good or Evil, they have other priorities... They are focused on SHAPING this construct of Civilization, first and foremost with...WORDS, which is why Foucault was so obsessed with DISCOURSES. The Ego can never see the essence of anything or anyone, and it doesn't know what Evil actually is...

So what is Evil?

It is the splitting-process ITSELF, that is Evil's modus operandus: a PROCESS of distorting Reality by attacking Unity, splitting it up along certain axes... Please carefully observe this occult truth: Evil HAS NO ESSENCE, which is why Philosophy is so intent on GETTING AROUND the essence of things. Evil is inherently parasitical and has no viability of itself. It attacks and feeds off Unity by SPLITTING IT UP, which deforms Unity. It is a PROCESS.

The masses can to some extent see the OUTCOMES of this process, but remain unconscious of the process itself, and of the Original Unity that was distorted... When a Psyche is split, the various psychic parts are now stripped of access to a larger, ontological Unity, which creates a distortion. Like a cancer grows anarchically, in a logic that conflicts with other bodily functions and structures, splitt-off psychic contents take on a life of their own. It is this loss of holistic unity that breeds all ills in the world...

The occupation of social engineers is to engineer this splitting-process, and the foundational splits are generated by foundational IDEAS, that MATERIALIZE in Civilization and society's institutions... to which our Psyches adapt from the cradle. Because the object of Philosophy is Reality itself, it is in all the foundational ideas of Western Thought that we find the base-program, of HOW Reality and our Psyches were split up.

Because those who really rule us think in PROCESSES, and the masses in monolithic realities, the entire History of Western Thought is NOT what it appears to be. Its aim has never been to understand or describe anything. The production of 'knowledge' was merely the MEANS. Philosophy isn't about creating knowledge about Reality, it's about SHAPING IT.

The occultists who run the cattle-farm have obscured the Unity at the core of Life and Reality, and occult the essence of all things, including of homosexuality, which is what concerns us here... The systematic denial of Unity generates a fragmented social reality and more than that, fragmented Psyches, because people have to function in that very particular environment, from birth... Fragmenting Reality fragments the Psyches in it, and there is a dynamic interplay between the one and the other. This is the core process

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of Civilization materializing and developing. It's obvious that we're heading for a System of the Beast, that already has significantly materialized...

And our Psyches have adapted to that SHAPED Reality... We live in a world where a majority lives in a system shaped by a minority, and becomes defined by it. Society's members have no other reference than the structure within which their lives unfold, and though they are well-aware society changes, and 'evolves', it seems to them this occurs kind of 'naturally', along causal patterns, insights and ideas calling up more ideas and insights, and events provoking more events... Politicians are assumed to largely be running after the facts, mostly fixing problems and responding to emerging new realities with new laws and policies.

But things aren't quite like that... All the crucial ideas of Civilization, that took root in society's institutions, and soon defined the social sphere, were put out for a REASON. The reason was never to describe Reality, or to understand it better. It was always to AFFECT it. The works of society's prominent thinkers are inscribed in a larger logic, a Civilizational Project. Dominant discourses and ideas SHAPE Civilization and SHAPE our Psyches... Keeping this idea in mind, let's now look at Plato...again.

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REconstructing History

Actually, a last not so small matter must be pointed out first, for one thing because I don't want to be accused of claiming Plato existed. In fact, it is not my opinion that he did... Before you start rolling your eyes, take a minute to consider the following: a PATTERN, that runs through the totality of society's knowledge-production...

Perhaps you have noticed how history is always UNDER CONSTRUCTION, and you'd be amazed at what happens when you cease simply reproducing and parroting what the experts and historians claim, and go just one step further: wondering HOW they came to their conclusions. What's their source material? Where did they find it? Are there any assumptions involved? What are their methods and techniques?

Most people haven't got the faintest idea... Experts are simply telling society's members what is true, and what isn't, and people don't even bother to check any of it: they uncritically take over all the main narratives that are produced, and it is simply taken for granted that the experts know what they're talking about. In fact, it would be 'insane' to question their word... People assume that when they are told Ptolemy said so and so, or Plato, or any other figure of history, then there's really no reason to doubt this. But if you look into the actual history of ANY historical text or artefact, suddenly it turns out that it was invariably REDISCOVERED, RETRANSLATED, or recently dug up. Traces of history disappear for centuries, but then suddenly become available again. That's how it always goes...

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History is simply being CONSTRUCTED, and there's no continuity whatsoever to it. Why don't we simply hear from our grandfathers and fathers what our history is? Why did so many libraries of history burn down? Be attentive to such things, buildings burning down with crucial documents in them: it happens all the time in war, it happened to Hirschfeld's institute, it happened to Building N°7, it happens ALL THE TIME:

history disappearing, and history reappearing...

Whatever 'We Now Know' of our past was reconstructed on the basis of old maps, drawings, artefacts, stone tablets, books, Rosetta Stones and whatnot that keep turning up, 'amazing finds' that are suddenly 'discovered' or 'rediscovered'... When aware of the reality and the extent of social engineering, it becomes more obvious that the social engineers would of course have an investment in FABRICATING crucial finds, in a world where history is always being written and rewritten by the victors. Look into the history of ANY significant historical find, and the pattern is always the same. A routine example, from Wikipedia:

"The "Recovery of Aristotle" (or Rediscovery) refers to the copying or re-translating of most of Aristotle's other books (of ancient Greece), from Greek or Arabic text into Latin, during the Middle Ages, of the Latin West. The Recovery of Aristotle spanned about 100 years, from the middle 12th century into the 13th century, and copied or translated over 42 books (see: Corpus Aristotelicum), including Arabic texts from the Moors, where the previous Latin versions had only 2 books in general circulation: Categories and On Interpretation (De Interpretatione)."

Now think: how do you truly know that this 'recovery' wasn't a CREATION of Aristotelian works? The entry proceeds:

"(...) The rest of Aristotle's books were eventually translated into Latin, but over 600 years later, from about the middle of the 12th century. First, the rest of the logical works were finished, by using the translations of Boethius as the basis. Then came the Physics, followed by Avicenna's Latin version of the Metaphysics (12th century), Averroes' Commentary on Aristotle's Metaphysics (13th century), and the other books were copied. Essentially, all works had been translated by the mid-13th century.

A text like On the Soul, for instance, was unavailable in Latin in Christian Europe before the middle of the twelfth century. The first Latin translation is due to James of Venice (12th century), and has always been considered as the translatio vetus (ancient translation).

The second Latin translation (translatio nova, new translation) was made from the Arabic translation of the text around 1230, and it was accompanied by Averroes's commentary; the translator is generally thought to be Michael Scot. James's translatio vetus was then revised by William of Moerbeke in 1266–7, and became known as the "recensio nova" (new recension), which was the most widely read version.

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On the Soul ended up becoming a component of the core curriculum of philosophical study in most medieval universities, giving birth to a very rich tradition of commentaries, especially circa 1260–1360.

Although the Greek philosopher Plato had been Aristotle's teacher, most of the Greek writings of Plato were not translated into Latin until over 200 years after the Recovery of Aristotle."

Pretty amazing, isn't it? In reality, NOT A SINGLE important historical text came to us through the ages INTACT, and in its ORIGINAL FORM...

How can we even know whether people like Plato or Aristotle even existed? Because it's 'insane' to doubt historians, the eminent experts? Why don't you try it? Doesn't Plato sound suspiciously modern? Isn't it a bit fishy that we are told the cradle of Western Civilization was all about paedophiles, sophists arguing cases like lawyers, and an incredible focus on cattle-management and breeding protocols? How well their priorities coincided with those of our current elites! You're just gonna have to believe the entire Classic Greek era wasn't MADE UP in the 1200s, or even later, by 'neoplatonists' or whatever the scribes were called at the time...

Just look into the history of an old text, or even many old paintings, crucial diaries from historical figures, Babylonian tablets... You'll be amazed at just how many crucial historical documents and artefacts were suddenly 'discovered'. Invariably, these 'discoveries' allow to argue a convenient narrative, or confirm some crucial theory, pushing it through conclusively. Society's members aren't remotely aware of what the scope is of this procedure, of DISCOVERING convenient finds allowing to construct narratives about humanity's lost history.

We can't go over endless lists of examples here, and the idea is to merely familiarize the reader with a general pattern. Why not simply try it, like an investigative journalist trying to get to the bottom of a story: go over the ENTIRE sequence of ANY authoritative narrative. Check who put it out, when, on what basis. Check out mentors, networks, ideologies, funding and especially, the FOUNDATIONS of a discipline... Try to grasp an entire context. If you do, you will find history disintegrating before your very eyes...

We need to think pretty big, but the general principle isn't that hard to grasp: elites constructing narratives, about history, Life, Reality, EVERYTHING... These narratives MATERIALIZE in Civilization, defining society's institutions and the social sphere at large. Our Psyches adapt from the cradle to the resulting environment, which breeds a certain type of consciousness. And Consciousness creates...

Elites SHAPE Reality, and remember that the object of inquiry of philosophers is precisely that: Reality... Let's therefore focus on the big picture, and now look into the history of Western Thought again, keeping this in mind: that there is an INTENTIONALITY behind all the critical philosophical doctrines, that are at the FOUNDATION

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of our social reality, a reality in which lies can no longer be identified, for reasons that will soon become more clear...

Few dare see that Philosophy is Evil's RELIGION, designed to capture our minds...our Reality... our EVERYTHING... in an icecold maze of words.

The Occult Nature of Philosophy

So, Plato is foundational to Western Thought, but quite possibly, his work was simply made up 1000 or less years ago. Let's try to get a feel for its occult content...

Consider that Plato's Theory of Forms wasn't designed to gain more understanding of the world and of Reality, but to affect our consciousness. Remember how the Ego is disconnected from its own roots, and from Reality... Plato in fact wasn't spreading insight and understanding, but a form of consciousness: Ego-consciousness. He introduced a binary between Matter and Consciousness: whatever we looked at was now comprised of the matter that we could see, and of a Higher Essence from which it sprang, and that lay beyond it and remained UNknowable...

Anthropologists have invented concepts like 'participation mystique' to refer to a state of human consciousness that was NOT yet separated from Reality, but FUSED TOGETHER with it:

"PARTICIPATION MYSTIQUE is a term derived from Lévy-Bruhl. It denotes a peculiar kind of psychological connection with objects, and consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity. (Jung, [1921] 1971: paragraph 781).

The further we go back into history, the more we see personality disappearing beneath the wrappings of collectivity. And if we go right back to primitive psychology, we find absolutely no trace of the concept of an individual. Instead of individuality we find only collective relationship or what Lévy-Bruhl calls participation mystique (Jung, [1921] 1971: par. 12)."

Observe how such a fusional state of consciousness was described by anthropologists and thinkers as 'savage', retarded and akin to mental illness... That is how it looks to us... NOW. If Plato is such a foundational thinker in our civilization, it's because he introduced this separation, of Matter from Consciousness, and therefore also of the Ego from Reality... Wikipedia:

"Plato's theory of Forms or theory of Ideas asserts that non-material abstract (but substantial) forms (or ideas), and not the material world of change known to us through sensation, possess the highest and most fundamental kind of reality.

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These meanings remained the same over the centuries until the beginning of philosophy, when they became equivocal, acquiring additional specialized philosophic meanings. The pre-Socratic philosophers, starting with Thales, noted that appearances change quite a bit and began to ask what the thing changing “really” is. The answer was substance, which stands under the changes and is the actually existing thing being seen. The status of appearances now came into question. What is the form really and how is that related to substance?

Thus, the theory of matter and form (today’s hylomorphism) was born. Starting with at least Plato and possibly germinal in some of the presocratics the forms were considered as being “in” something else, which Plato called nature (physis). The latter seemed as “wood”, (hyle) in Greek, corresponding to materia in Latin, from which the English word “matter” is derived, shaped by receiving (or exchanging) forms.

The Forms are expounded upon in Plato’s dialogues and general speech, in that every object or quality in reality has a form: dogs, human beings, mountains, colors, courage, love, and goodness. Form answers the question, “What is that?” Plato was going a step further and asking what Form itself is. He supposed that the object was essentially or “really” the Form and that the phenomena were mere shadows mimicking the Form; that is, momentary portrayals of the Form under different circumstances.

The problem of universals – how can one thing in general be many things in particular – was solved by presuming that Form was a distinct singular thing but caused plural representations of itself in particular objects.

(...)

These Forms are the essences of various objects: they are that without which a thing would not be the kind of thing it is. For example, there are countless tables in the world but the Form of tableness is at the core; it is the essence of all of them. Plato’s Socrates held that the world of Forms is transcendent to our own world (the world of substances) and also is the essential basis of reality. Super-ordinate to matter, Forms are the most pure of all things. Furthermore, he believed that true knowledge/intelligence is the ability to grasp the world of Forms with one’s mind.

(...)

In the Allegory of the Cave expressed in Republic, the things that are ordinarily perceived in the world are characterized as shadows of the real things, which are not perceived directly. That which the observer understands when he views the world mimics the archetypes of the many types and properties (that is, of universals) of things observed.

So, do you see the trick here? Natural man, who wasn’t Ego-identified yet, was fused together with his environment, in a way allowing him to directly experience the world. There was no separation between the observer and the observed.

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Plato now introduced such a distinction, various distinctions in fact, binaries... Between Matter and Consciousness, and between the observer and the observed... What we saw and experienced now merely became 'shadows on a wall', and the essence of any object lay BEYOND it, beyond the 'shadow', in a transcendental realm of 'Forms'. The project of Philosophy/Science now apparently became to grasp that essence, to attain to it, through our human intelligence, through our RATIO...

But the thing is, natural man ALREADY grasped it. To the 'savage', the shadow and the Form were ONE, and he had access to the totality of it...

Plato in fact created a SEPARATION, that in reality brought the essence of things OUT of our reach... While APPARENTLY inquiring into the true nature of all things, Plato was actually spreading a state of consciousness defined by a separation from Reality, an egotistical state, that fully excluded reaching actual insight...

Now isn't that amazing? PRECISELY by wondering about the essence of things, Plato brought them out of our reach... How come? Well, it's because it's a CERTAIN TYPE of consciousness that's doing all the wondering. Plato in fact spread that particular state of consciousness: Ego-consciousness. Observe that he never provided us with insight into that essence of things he apparently sought, but only with the inquiry ITSELF. Thus Plato promoted ignorance as wisdom...

A new mindframe now emerged in society, and it was all about the frigid ratio, the human intellect as our sole guiding star... Clever thoughts and abstract constructs were now to bring humanity closer to Truth and to the essence of all things. But they never did... Because Truth was In The Beginning, and next humanity only drifted away from it, further and further... It's an incredible, egotistical delusion that the human ratio alone can attain to Truth. There's quite a bit more to Consciousness than Reason alone...

Wikipedia:

"Socrates favoured truth as the highest value, proposing that it could be discovered through reason and logic in discussion: ergo, dialectic.

The purpose of the dialectic method of reasoning is resolution of disagreement through rational discussion, and, ultimately, the search for truth. One way to proceed—the Socratic method—is to show that a given hypothesis (with other admissions) leads to a contradiction; thus, forcing the withdrawal of the hypothesis as a candidate for truth (see reductio ad absurdum)."

*"Dialectic or dialectics (Greek: δialektikḗ, *dialektikḗ*), also known as the dialectical method, is a discourse between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned arguments. The term was popularized by Plato's Socratic dialogues but the act itself has been central to European and Indian philosophy since antiquity."*

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It should be pretty obvious that such a method can never attain to any type of Transcendental Reality, to Absolutes. The idea that Reality can be grasped merely through logic and Reason completely does away with the very essence of Consciousness: intentionality, being... The road was now open for society's learned elites to start knitting together their cold, abstract, frigid maze of words about Reality, the world, Existence, everything... It all started with Plato...

The masses didn't realize that these elites were in fact spreading a certain type of consciousness... that was increasingly disconnected from Life, Nature and Reality. This satanic religion materialized in the social sphere, defining society's institutions, defining Civilization itself, and the Psyches of society's members... This is why Plato is today the foundational philosopher in Western Thought.

*

So Plato told us the thing we see is merely the shadow of an essence we can't see. And of course, he never got to that essence... What he really did was SEPARATING anything real from its essence. There is much more to say about Plato, but we're focused on very big lines here, on a golden thread that runs all the way up to our present.

Fast-forward to Kant, who next took our disconnect from Reality to a next level:

"Noumena (objects of inquiry, investigation or analysis of the workings of the world) must be distinguished from Phenomena (noumenon as experienced and interpreted by the human mind). Kant thus argued that humans can never have direct access to reality, but only to the contents of their minds." (Wiki)

Observe how the focus is shifted... We are no longer talking about the thing in itself and the Transcendental Reality it sprang from, which to Plato was its essence... We are now talking about the thing and our own representations of it. Kant's focus is on the human PROBLEM ITSELF of attaining knowledge, NO LONGER on the object of inquiry, and certainly not on some Higher Truth that lies in realms beyond it... We have now fully moved away from ESSENCE.

This is why,

"Immanuel Kant (22 April 1724 – 12 February 1804) was a German philosopher who is considered the central figure of modern philosophy.

Kant argued that fundamental concepts of the human mind structure human experience, that reason is the source of morality, that aesthetics arises from a faculty of disinterested judgment, that space and time are forms of our understanding, and that the world as it is "in-itself" is unknowable.

Kant took himself to have effected a Copernican revolution in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth. His beliefs

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continue to have a major influence on contemporary philosophy, especially the fields of metaphysics, epistemology, ethics, political theory, and aesthetics.

(...)

The Critique of Pure Reason by Immanuel Kant, first published in 1781, second edition 1787, is one of the most influential works in the history of philosophy. Also referred to as Kant's "first critique," it was followed in 1788 by the Critique of Practical Reason and in 1790 by the Critique of Judgment. In the preface to the first edition Kant explains what he means by a critique of pure reason: "I do not mean by this a critique of books and systems, but of the faculty of reason in general, in respect of all knowledge after which it may strive independently of all experience."

(...)

Kant in his critical phase sought to 'reverse' the orientation of pre-critical philosophy by showing how the traditional problems of metaphysics can be overcome by supposing that the agreement between reality and the concepts we use to conceive it arises not because our mental concepts have come to passively mirror reality, but because reality must conform to the human mind's active concepts to be conceivable and at all possible for us to experience."

Kant argued that our experiences are structured by necessary features of our minds. In his view, the mind shapes and structures experience so that, on an abstract level, all human experience shares certain essential structural features. Among other things, Kant believed that the concepts of space and time are integral to all human experience, as are our concepts of cause and effect. One important consequence of this view is that our experience of things is always of the phenomenal world as conveyed by our senses: we do not have direct access to things in themselves, the so-called noumenal world.

(...)

Kant writes: "Hitherto it has been assumed that all our knowledge must conform to objects. But all attempts to extend our knowledge of objects by establishing something in regard to them a priori, by means of concepts, have, on this assumption, ended in failure. We must therefore make trial whether we may not have more success in the tasks of metaphysics, if we suppose that objects must conform to our knowledge."

Observe the satanic inversions... To Kant, the human mind is no longer in a position to fuse with Reality and thus penetrate its essence. The focus is now placed on how our mind structures experience. We are also told that the noumenal world cannot be attained... The question must rise then, what is Philosophy's inquiry, if we can't attain to the essence of things anyway?

As you see, Kant himself acknowledged that Philosophy all the way down to Plato was on a dead-end road, a failure... And we already saw why: because Plato in actuality SEPARATED us from Reality, and our consciousness was no longer fused with the

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‘thing in itself’, as natural man was... But rather than getting us back on track, Kant instead led us even further astray: Reality now became unknowable and irrelevant, and the focus was shifted away from it, towards the problem of our mental representations. The ESSENCE of things was now no longer of interest AT ALL...

”Just as Copernicus revolutionized astronomy by taking the position of the observer into account, Kant’s critical philosophy takes into account the position of the knower of the world in general and reveals its impact on the structure of the known world. Kant’s view is that in explaining the movement of celestial bodies Copernicus rejected the idea that the movement is in the stars and accepted it as a part of the spectator. Knowledge does not depend so much on the object of knowledge as on the capacity of the knower.”

In Kant’s view, a priori intuitions and concepts provide some a priori knowledge, which also provides the framework for a posteriori knowledge. Kant also believed that causality is a conceptual organizing principle imposed upon nature, albeit nature understood as the sum of appearances that can be synthesized according to a priori concepts.

In other words, space and time are a form of perceiving and causality is a form of knowing. Both space and time and conceptual principles and processes pre-structure experience.

Things as they are “in themselves”—the thing in itself or das Ding an sich—are unknowable. For something to become an object of knowledge, it must be experienced, and experience is structured by the mind—both space and time being the forms of intuition, “Anschauung” in German, (for Kant, intuition is the process of sensing or the act of having a sensation) or perception, and the unifying, structuring activity of concepts. These aspects of mind turn things-in-themselves into the world of experience. There is never passive observation or knowledge.

According to Kant, the transcendental ego—the “Transcendental Unity of Apperception”—is similarly unknowable. Kant contrasts the transcendental ego to the empirical ego, the active individual self subject to immediate introspection. One is aware that there is an “I,” a subject or self that accompanies one’s experience and consciousness. Since one experiences it as it manifests itself in time, which Kant proposes is a subjective form of perception, one can know it only indirectly: as object, rather than subject. It is the empirical ego that distinguishes one person from another providing each with a definite character.

(...)

Kant’s influence on Western thought has been profound. Over and above his influence on specific thinkers, Kant changed the framework within which philosophical inquiry has been carried out. He accomplished a paradigm shift: very little philosophy is now carried out in the style of pre-Kantian philosophy.

This shift consists in several closely related innovations that have become axiomatic, in philosophy itself and in the social sciences and humanities generally:

Kant’s “Copernican revolution”, that placed the role of the human subject or knower at the center of inquiry into our knowledge, such that it is impossible to philosophize about

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things as they are independently of us or of how they are for us;
His invention of critical philosophy, that is of the notion of being able to discover and systematically explore possible inherent limits to our ability to know through philosophical reasoning.”

Aha... Systematically exploring LIMITS TO OUR ABILITY TO KNOW... Observe carefully that the objective isn't to transcend limits and overcome them... The objective isn't to attain understanding of the noumenal world, to grasp the essence of things, to understand Reality... The objective is to establish our LIMITS. Is this a positive endeavour?

We just read that the shift Kant operated,

‘consists in several closely related innovations that have become axiomatic, in philosophy itself and in the social sciences and humanities generally.’

What this means is that an entire new way of thinking invaded society's institutions. A new FORM OF CONSCIOUSNESS. And Consciousness creates... I hope the reader is already seeing more clearly that Philosophy isn't just about stuffy hermits pondering about Reality and producing useless abstractions that don't really concern us... It all gets VERY REAL, for ALL OF US..

Not content with having institutionalized ignorance as the foundational human reality, and completely doing away with anything even hinting of the Absolute, Kant now edified an entire moral system upon this void. Observe the shift in priorities: we're not talking anymore about what's real and what's not, and what the essence of things is. Now, we're talking MORALITY, meaning RULES AND GUIDELINES FOR THE MASSES. Philosophers apparently are quite interested in how society SHOULD be, and how we should behave...

Stanford Encyclopedia:

“Immanuel Kant (1724–1804) argued that moral requirements are based on a standard of rationality he dubbed the “Categorical Imperative” (CI). Immorality thus involves a violation of the CI and is thereby irrational. Other philosophers, such as Locke and Hobbes, had also argued that moral requirements are based on standards of rationality. However, these standards were either desire-based instrumental principles of rationality or based on sui generis rational intuitions.

Kant agreed with many of his predecessors that an analysis of practical reason will reveal only the requirement that rational agents must conform to instrumental principles. Yet he argued that conformity to the CI (a non-instrumental principle) and hence to moral requirements themselves, can nevertheless be shown to be essential to rational agency.

This argument was based on his striking doctrine that a rational will must be regarded as autonomous, or free in the sense of being the author of the law that binds it. The fundamental principle of morality — the CI — is none other than the law of an autonomous will. Thus, at the heart of Kant's moral philosophy is a conception of reason whose reach

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in practical affairs goes well beyond that of a Humean ‘slave’ to the passions. Moreover, it is the presence of this self-governing reason in each person that Kant thought offered decisive grounds for viewing each as possessed of equal worth and deserving of equal respect.”

It is truly amazing what a monstrous quagmire of dualities, speculation and complexity Kant produced, which is why noone reads the horrific works of this foundational figure of our culture... Like the pharisees of old, he institutionalized ignorance, and was obsessed with the morality of the masses. Some more details from *The Incomplete Marx* by Felton C. Shortall:

”The leading figure in the emergence of classical German philosophy was Kant. Kant sought to establish a firm moral ground for the isolated bourgeois individual of his time. An island of moral certainty in the midst of the sea of venial self-interest.

As we shall see, in order to hold at bay the contradictions and conflicts of the real world and establish the ground for a universal morality, Kant had to fall back on a fundamental dualism which was constructed out of a series of rigid antinomies within his philosophical system, not only in terms of his ethics, but also in terms of his logic and epistemology.

For speculative rationalism the essence of ‘Man’ had been reason. ‘Man’ distinguished himself from all other living beings by his conscious thought, and it was this ontological point of departure that Kant sought to rescue as his basis for a rational and universal morality. But, more than this, the speculative rationalists had attempted to derive truth through the simple operation of pure thought independently of the material world.

However, against such speculative rationalism, the empiricists of Kant’s time had argued that ‘Man’ was first and foremost a sensory being. ‘Man’ could only gain any certain knowledge through sensory data of the diverse material world. This implied that, since there could be no certain knowledge beyond material reality known to the human senses, there could be no rational basis for a universal morality over and against the immediate sensory perceptions of each human being. Each individual could therefore act only in accordance with the promptings of their own sensory understanding and desires.

Kant rejected such amoral conclusions implicit within empiricism and its attendant materialism. Instead he argued that there existed a set of moral principles — categorical imperatives — that were universal. These moral injunctions, being universal, existed prior to any social or sensory context. They were therefore both purely rational and supra-historical. Yet, unlike the speculative rationalists, Kant did not reject the materiality of ‘Man’. Rather he posited ‘Man’ as a duality; as both a rational and a sensuous being. This ethical duality was constructed in terms of Kant’s antinomy between the ‘Moral Man’ and the ‘Sensuous Man’.

As rational beings, human individuals were capable of going beyond the immediate world of the senses to postulate what ought to be. They were capable of formulating a moral world. At the same time, human individuals were sensory and material beings with

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immediate sensory needs and desires. Hence each human individual had the option of acting in accordance with either their moral or sensory selves.

If everyone acted in accordance with their moral self then this would promote the greatest common good, ought would become is and the moral world would be realized. However, even though the vast majority of individuals would inevitably choose the to follow their sensuous selves, thwarting the actions of those who chose the moral path, there was still for Kant a moral obligation for each individual to obey the categorical imperatives.

These moral injunctions were not to be subordinated to other ends, nor were they to be chosen piecemeal or suspended under particular circumstances. They had to be applied consistently and as a whole, regardless of their effectiveness at any one time. Only in this way would human individuals act as the ‘Moral Man’ and free themselves from the dictates of the senses and realize their own essence as rational beings.

Yet this ethical position of Kant could only be sustained by first establishing the grounds for the certainty of knowledge and reason from which such categorical imperatives could be rooted and accepted as being universal. Indeed, the centrepiece of Kant’s philosophy — The Critique of Pure Reason — is for the most part devoted to this epistemological task, and it was written well before Kant’s principal work on ethics — The Critique of Practical Reason.”

So Reason, the ratio, the intellect as a basis for morality... What if underneath that ratio sits a seething pool of degenerate psychic contents? Since Freud, we know that’s a fact, don’t we? But Queer Theorists don’t... They keep referring to Kant...

Think of what is really entailed: Kant told us we can’t know Reality, and next built a moral system PRECISELY on that state of ignorance, or psychosis. After all, psychosis is clinically defined as a loss of grip on Reality. Through cold, sterile thought, society was to formulate a universal morality to guide the masses... THIS is the foundation of Modern Philosophy...

Pretty amazing, isn’t it? A discerning reader will immediately sense what a sliding slope Kant took us onto with this maze of words, that are disconnected from Reality, from feeling, from actual ethics, wisdom, insight... Imagine that, conflating Rationality with Goodness... There is no relation whatsoever between the one and the other.

Philosophy’s object of inquiry is ALL of Reality, and discourses create. Are you seeing how the psychic state of the masses isn’t an accident? Egotists become DEFINED by these discourses that MATERIALIZE in Civilization...

Of course, Kant was a satanist, and his work was inscribed in the Grand Project. Interestingly, he was one of the earliest exponents of the idea that perpetual peace could be secured through universal democracy and international cooperation. Does that ring a bell? We are told,

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“he believed that this eventually will be the outcome of universal history, although it is not rationally planned.”

Right, NOT rationally planned... It's of course exactly the same discourse that underpinned the League of Nations, the European Union, globalism in general and the New World Order... Are you seeing how these people are not just producing abstractions but ultimately focused on SHAPING society? Occultists, using words...

“In Perpetual Peace: A Philosophical Sketch, Kant listed several conditions that he thought necessary for ending wars and creating a lasting peace. They included a world of constitutional republics. His classical republican theory was extended in the Science of Right, the first part of the Metaphysics of Morals (1797). Kant believed that universal history leads to the ultimate world of republican states at peace, but his theory was not pragmatic.” (Wiki)

Some more interesting facts on Kant, who incidentally was baptized 'Emanuel', but actually changed his name to 'Immanuel' after learning Hebrew... Fascinatingly, before turning to Philosophy, Kant was pushing Copernicanism, producing remarkably modern-sounding hypotheses:

“he made an important astronomical discovery about the nature of Earth's rotation, for which he won the Berlin Academy Prize in 1754.

According to Lord Kelvin:

“Kant pointed out in the middle of last century, what had not previously been discovered by mathematicians or physical astronomers, that the frictional resistance against tidal currents on the earth's surface must cause a diminution of the earth's rotational speed. This immense discovery in Natural Philosophy seems to have attracted little attention—indeed to have passed quite unnoticed—among mathematicians, and astronomers, and naturalists, until about 1840, when the doctrine of energy began to be taken to heart.”
— Lord Kelvin, physicist, 1897

According to Thomas Huxley:

“The sort of geological speculation to which I am now referring (geological aetiology, in short) was created as a science by that famous philosopher, Immanuel Kant, when, in 1775 [1755], he wrote his General Natural History and Theory of the Celestial Bodies; or, an Attempt to Account for the Constitutional and Mechanical Origin of the Universe, upon Newtonian Principles.”

Wikipedia:

“In the General History of Nature and Theory of the Heavens (Allgemeine Naturgeschichte und Theorie des Himmels) (1755), Kant laid out the Nebular hypothesis, in which he deduced that the Solar System formed from a large cloud of gas, a nebula. Thus he tried to explain the order of the solar system, which Isaac Newton had explained as imposed from the beginning by God. Kant also correctly deduced that the Milky Way was a large disk of stars, which he theorized also formed from a (much larger) spinning cloud of

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gas. He further suggested that other nebulae might also be similarly large and distant disks of stars. These postulations opened new horizons for astronomy: for the first time extending astronomy beyond the solar system to galactic and extragalactic realms."

Yes, Kant simply hypothesized that the Solar System formed from a large cloud of gas... Where on earth would anyone get such an idea... if not from the social engineers? How laughable that a man who spent most of his life telling us we can't know anything equally told us the solar system emerged from gas. And not even on the basis of evidence... He simply made it up! The only reason people can't see just how insane and psychotic that is, is that at this point, the entire System is telling them the same thing. Copernicanism has MATERIALIZED in society's institutions, and is today REAL to the masses, because the masses are 'Ego-identified'... But it always starts with IDEAS, shit that simply gets MADE UP.

There is a monstrous amount of things to say about Kant, but we must stay focused on our golden thread. To Plato, the Higher had still existed, even if we couldn't see it. It was the essence of all things... With Kant, the Higher disappeared from human consciousness altogether, it became irrelevant, and only Reason, our human ratio, became our guiding light... and a basis for morality... Reason as a sole basis for morality... Can you see how creepy this really is? The Ego's Ratio now simply DECIDING what is Good and Evil, even as we are told Reality can't be known anymore... It's a schizophrenic position.

To follow, some observations from Schopenhauer about Kant, that more than hint at Kant's psychopathy and schizophrenia (from 'skhizein', to split). Kant is so disconnected from Reality that it is INSANE, and the ensuing metastasis of the Ratio could only generate an incoherent, satanic system of thought filled with contradiction. Remember: Kant actually believed, or pretended to, that abstract thought alone can determine what is Good and Right. This position reflects the same cancerous mindframe the social engineers are possessed of. Because their emotional life is completely destroyed, and their Unconscious is seething with degenerate, demonic garbage, all they have left is the delusion that their Reason is everything...

Of course, our intellect is merely ONE instrument of a much larger set of psychic abilities that TOGETHER make up Consciousness, and Higher Consciousness when they work together as an integrated Unity. We were told by Freud what happens to all these other abilities: they sit rotting in the ID, they demonize in the dungeons of the Unconscious... Kant was in fact POSSESSED by Evil, which is why today this freak is so big, such a foundational figure... Because freaks are always picked by the hierarchy to set the 'right' example for the flock, the cattle...

Wikipedia:

"Schopenhauer noted that Kant was concerned with the analysis of abstract concepts, rather than with perceived objects."...he does not start from the beautiful itself, from

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the direct, beautiful object of perception, but from the judgement [someone's statement] concerning the beautiful..."

"Kant was strongly interested, in all of his critiques, with the relation between mental operations and external objects."His attention is specially aroused by the circumstance that such a judgement is obviously the expression of something occurring in the subject, but is nevertheless as universally valid as if it concerned a quality of the object. It is this that struck him, not the beautiful itself."

"With regard to teleological judgement, Schopenhauer claimed that Kant tried to say only this:"...although organized bodies necessarily seem to us as though they were constructed according to a conception of purpose which preceded them, this still does not justify us in assuming it to be objectively the case."

The golden thread is a shifting away from the ESSENCE. This is what ALL of Philosophy does... It's why noone notices Queer Theory hasn't produced a single insight into homosexuality...

*

Kant is of course notoriously complex reading, and Hegel (1770 – 1831) even more so. Even philosophers themselves are not quite sure what to make of Hegel... Isn't it revealing how these modern pharisees selling society a vision of Reality, Truth, Goodness and morality are so frigidly intellectual that hardly anyone can even understand them? Are these really inspired men? Why weren't they remotely interested in feeding the minds of the masses with their higher insights, like any wise man is?

These occultists needed to keep the masses off-premises, and the only way of keeping society's members from exposing the incoherence of their satanic maze of words, was taking it all into realms of monstrous abstraction. Since egotists are completely ignorant and undiscerning, they simply assume it's normal that society's great minds should express themselves in ways that exceed the faculties of comprehension of a common mortal... Judith Butler uses this same technique, displaying utter and very fishy contempt at the very people she is the self-proclaimed voicebox of...

Hegel today is associated with dialectics, which involves a confrontation between opposites, for instance between islam and the Free West, or between bullied gays and homophobic, fascist haters... From Wikipedia:

*"The concept of dialectics was given new life by Georg Wilhelm Friedrich Hegel (following Fichte), whose dialectically dynamic model of nature and of history made it, as it were, a fundamental aspect of the nature of reality (instead of regarding the contradictions into which dialectics leads as a sign of the sterility of the dialectical method, as Immanuel Kant tended to do in his Critique of Pure Reason). In the mid-19th century, the concept of "dialectic" was appropriated by Karl Marx (see, for example, *Das Kapital*, published in 1867) and Friedrich Engels and retooled in what they claimed to be a non-idealist*

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manner. It would also become a crucial part of later representations of Marxism as a philosophy of dialectical materialism.”

”Hegelian dialectic, usually presented in a threefold manner, was stated by Heinrich Moritz Chalybäus as comprising three dialectical stages of development: a thesis, giving rise to its reaction, an antithesis, which contradicts or negates the thesis, and the tension between the two being resolved by means of a synthesis.

Although this model is often named after Hegel, he himself never used that specific formulation. Hegel ascribed that terminology to Kant. Carrying on Kant’s work, Fichte greatly elaborated on the synthesis model, and popularized it. On the other hand, Hegel did use a three-valued logical model that is very similar to the antithesis model, but Hegel’s most usual terms were: Abstract-Negative-Concrete. Hegel used this writing model as a backbone to accompany his points in many of his works.

The formula, thesis-antithesis-synthesis, does not explain why the thesis requires an antithesis. However, the formula, abstract-negative-concrete, suggests a flaw, or perhaps an incomplete-ness, in any initial thesis—it is too abstract and lacks the negative of trial, error and experience. For Hegel, the concrete, the synthesis, the absolute, must always pass through the phase of the negative, in the journey to completion, that is, mediation. This is the essence of what is popularly called Hegelian Dialectics.”

Remember that Plato separated the thing in itself from its essence. We could see the thing, but not the Higher World of Forms from which it was birthed... Then Kant institutionalized socialized man’s flaws as a foundational reality, and the object was no longer to retrieve essence, that now fully disappeared from the equation. We had to make do with our Ratio, building a new morality from the ground up. And then Hegel brought the satanic project to a next level...

Hegel introduced the notion of the PROCESS ITSELF as the core focus. Absolutes and seeking the Higher were no longer relevant, nor was his idea to conceptualize ‘categorical imperatives’ that human society should go by. Rather, he was interested in something else altogether: in the PROCESS of the evolution of society. The idea was that our human ratio learned and grew from history itself... Through the confrontation of opposites, by plunging from one state into its opposite, the universal mind was progressively realizing itself.

Hegel shifted the focus away from the SUBSTANCE of all things, from Reality and the Present itself, towards a PROCESS, of BECOMING. We BECAME... through clashes with opposites. History was all about BECOMING, which allowed to deny and ignore the entire dimension of BEING. Nothing mattered, no Higher Truths could be retrieved, there were no secrets left to find... all that mattered was that Humanity, Consciousness, Civilization, Life, everything was realizing itself... The means: conflict. Through conflict, Consciousness grew, and Civilization perfected itself. And a ‘World-Historical Individual’ had to assist this process...

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Look at these statements from Hegel, and just how satanic they are:

“Truth is found neither in the thesis nor the antithesis, but in an emergent synthesis which reconciles the two.”

This is in fact a REVERSAL. In reality, the thesis and antithesis sprang from a PRIOR UNITY that was split up. Truth can be found in the Original Unity, NOT in the way the pieces are put together again into a synthesis by social engineers...

“Evil resides in the very gaze which perceives Evil all around itself.”

Wrong again... It is true that unconscious egotists readily project their own degenerate psychic contents onto others. But the hundreds of millions who were butchered all throughout history perished because of a VERY REAL evil... To suggest that people are merely IMAGINING this evil is precisely what we keep hearing today: conspiracy-theorists are crazy...

If Evil resides in the gaze only, then how did it get there? Where did it come from? ‘Human Nature’ is of course a satanist’s answer... But this doesn’t quite do, especially since Freud told us the Ego INTERNALIZES the logic and features of its environment...

“A World-Historical individual is devoted to the One Aim, regardless of all else. It is even possible that such men may treat other great, even sacred interests inconsiderately; conduct which is indeed obnoxious to moral reprehension. But so mighty a form must trample down many an innocent flower or crush to pieces many an object in its path.”

Right, whatever it takes, everything is justified for the One Aim, even butchering innocents... May we ask what that One Aim is? A satanic, Beastly System perhaps? The Worldly Paradise of the ‘elect’?

“The only Thought which Philosophy brings with it to the contemplation of History, is the simple conception of Reason; that Reason is the Sovereign of the World; that the history of the world, therefore, presents us with a rational process.”

Aha... Reason is the Sovereign of the World? The kind of ‘Reason’ of those whose works can’t even be processed by the masses perhaps? The entire process is RATIONAL? How funny that we’ve heard for the past century that we are all so IRRATIONAL, brutal beasts with a thin veneer of Civilization... Auschwitz could easily happen again anytime, unless Daddy Authority prevents it...

“Thinking is, indeed, essentially the negation of that which is before us.”

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If that is so, we prefer Hegel not thinking about us too much, or about Civilization or anything else for that matter...

“Art does not simply reveal God: it is one of the ways in which God reveals, and thus actualizes, himself.”

Observe how well Foucault has learned this from Hegel... Like so many other 20th century deviants, he actually believed only Art can reconnect us with Reality... We are supposed to find God in the little ICONS we make, in our imperfect imitations of Life... These delusional pharisees of the Ratio, who are completely incapable of making anything at all clear to the masses, insist that we can only find the Higher in Art:

“...the Beautiful is the expression of the absolute Spirit, which is truth itself. This region of Divine truth as artistically presented to perception and feeling, forms the center of the whole world of Art. It is a self-contained, free, divine formation which has completely appropriated the elements of external form as material, and which employs them only as the means of manifesting itself.”

Can you see the delusional vanity of it?

Hegel:

“We must have a new mythology, but it must place itself at the service of ideas, it must become a mythology of reason. Mythology must become philosophical, so that the people may become rational, and philosophy must become mythological, so that philosophers may become sensible. If we do not give ideas a form that is aesthetic, i.e., mythological, they will hold no interest for people.”

Right, a new religion based on the Ratio only. What a wonderful idea! And those who don't agree may simply be butchered... After all, it's no big deal treating other "great, even sacred interests inconsiderately; conduct which is indeed obnoxious to moral reprehension. But so mighty a form must trample down many an innocent flower or crush to pieces many an object in its path."

“Every consciousness pursues the death of the other.”

Can you see how completely satanic it all is?

So Kant sought a new basis in frigid rationality as a cornerstone for a moral Civilization. Hegel took this psychotic (disconnect from Reality) notion further and actually did away with morality altogether, arguing that Civilization was already realizing ITSELF. Through clashes between opposites, through experiencing every state and its opposite, Reason evolved, and Consciousness unfolded. This PROCESS is the only thing of concern to a rational man. *A World-Historical individual is devoted to the One Aim...* What aim do you think that is? It is of course the materialization of the Beastly System, the New World Order...

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And next, Marx arrived on the scene... Many people have heard that he INVERTED Hegelian Dialectics, but it may not be completely apparent what the trick is here... from Wikipedia:

“In contradiction to Hegelian idealism, Karl Marx presented Dialectical materialism (Marxist dialectics):

My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life-process of the human brain, i.e. the process of thinking, which, under the name of ‘the Idea’, he even transforms into an independent subject, is the demiurgos of the real world, and the real world is only the external, phenomenal form of ‘the Idea’. With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought.”

“My dialectic method is not only different from the Hegelian, but is its direct opposite. With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell.

Dialectics constitutes the most important form of thinking for present-day natural science, for it alone offers the analogue for, and thereby the method of explaining, the evolutionary processes occurring in nature, inter-connections in general, and transitions from one field of investigation to another.”

In other words, Hegel’s dialectics were still inscribed in a larger dynamic, of Consciousness realizing itself. This dynamic was of course ALREADY an inversion of reality, because at the source of all things is a HIGHER state of Consciousness characterized by Unity, NOT binarity and oppositionality. The splitting-process is really driving us AWAY, further and further, from that Original Unity. But Hegel argued just the contrary: that all these splits, and the chaos and mayhem they caused, were bringing us all CLOSER to a Higher State...

And now what did Marx do? This satanic descendant from a long line of rabbis did away with the very idea that dialectics served an ultimate Higher Aim. Clashes between theses and antitheses were no longer subordinated to some Higher Ideal, of Consciousness realizing Itself. The clashes were simply perceived as ALL THERE WAS, the ‘essence’ of Life Itself... It is for good reason that Marx considered Darwin had provided him with a natural basis for his system: Struggle for Life and Survival of the Fittest... What else was there? Nothing...

Consciousness wasn’t realizing itself, wasn’t evolving to some Higher State through some Grand Process of opposites clashing, because Consciousness was merely a collateral effect of material circumstances and power-relations. Civilization was NO LONGER considered A RESULT of our state of Consciousness, but a CAUSE of it. In other words, matter PRECEEDS Consciousness. Marx:

“It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.”

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While Plato could still see Consciousness resided beyond matter in a realm of 'Forms', to Marx, Consciousness RESULTS from matter, from material relations... There is no basis whatsoever for such a viewpoint, that is merely a satanic, metaphysical choice... The idea now became that materialistic conditions determined everything, and groups with opposing interests fought over power, and rightly so... it was in the Natural Order of things... How far humanity had now drifted away from the Unity and essence of all things...

Observe the segment that was underlined: *Dialectics constitutes the most important form of thinking for present-day natural science*

Yes, Marxism has a VERY WIDE radius of applications... This power- struggle is the basic theme of all 20th century movements: women's lib, gaylib, blacklib, everything... It's all about FIGHTING THE EVIL OPPRESSOR. Nothing else is relevant... This is why Queer Theory is solidly rooted in Marx: because nothing else is relevant to these ideologues, CERTAINLY NOT insight into homosexuality... Fighting the homophobic hater is the obsession!

Marx predicted that capitalism would end defeated, but of course being an insider, he already knew that it would be...

Engels:

"Nature is the proof of dialectics, and it must be said for modern science that it has furnished this proof with very rich materials increasingly daily, and thus has shown that, in the last resort, Nature works dialectically and not metaphysically; that she does not move in the eternal oneness of a perpetually recurring circle, but goes through a real historical evolution."

"The materialist conception of history starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view, the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in men's better insights into eternal truth and justice, but in changes in the modes of production and exchange."

And Engels at the Graveside of Karl Marx (1883):

"Just as Darwin discovered the law of development or organic nature, so Marx discovered the law of development of human history: the simple fact, hitherto concealed by an overgrowth of ideology, that mankind must first of all eat, drink, have shelter and clothing,

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before it can pursue politics, science, art, religion, etc.; that therefore the production of the immediate material means, and consequently the degree of economic development attained by a given people or during a given epoch, form the foundation upon which the state institutions, the legal conceptions, art, and even the ideas on religion, of the people concerned have been evolved, and in the light of which they must, therefore, be explained, instead of vice versa, as had hitherto been the case."

"It is precisely the alteration of nature by men, not solely nature as such, which is the most essential and immediate basis of human thought."

-Engels, *Dialectics of Nature* (1883)

"It is, therefore, from the history of nature and human society that the laws of dialectics are abstracted. For they are nothing but the most general laws of these two aspects of historical development, as well as of thought itself. And indeed they can be reduced in the main to three:

The law of the transformation of quantity into quality and vice versa;

The law of the interpenetration of opposites;

The law of the negation of the negation."

-Engels, *Dialectics of Nature* (1883)

Engels:

"I use 'historical materialism' to designate the view of the course of history, which seeks the ultimate causes and the great moving power of all important historic events in the economic development of society, in the changes in the modes of production and exchange, with the consequent division of society into distinct classes and the struggles of these classes."

After Marx, Truth no longer meant anything, nor did Consciousness, Good and Evil or anything else. Only one reality remained:

"The history of all hitherto existing society is the history of class struggles."

— Karl Marx, *The Communist Manifesto*

Please take good note that Marx is foundational to all of 20th century Philosophy. All cultural elites in the West, all famous intellectuals, the Sexual Revolution, Queer Theory, the entirety of gaylib... It's ALL rooted in Marx...

Consciousness is irrelevant, so is Truth, the Good, the Right... These things mean NOTHING anymore. Egotists today evolve through a Reality that was STRIPPED of these entities, by occultists using WORDS. The Ego is completely taken over by a binary logic, US-versus-Them... Nothing else remains, except allegiance to the in-group, and

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opposition to the evil other... And of course, Daddy Authority always controls both parties... Foucault's monolithic obsession with Power refers to this ideology, that completely defined 20th century Philosophy... Marx:

"In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness."

And of course next, all that remains is to whine about 'Power' and 'evil others'... Welcome to the 20th century... What did Foucault do, except rehashing Marx, and pointing out that dominant discourses emerged from the superstructure?

Foucault:

"Power and knowledge directly imply one another; there is no power relation without a correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations" (D&P 27).

*

Though his name isn't nearly as famous as the satanists we have brought up so far, Ferdinand de Saussure (1857–1913) was another critical figure in disconnecting us from Reality.

Wikipedia:

"(...) the "father" of modern linguistics, proposed a dualistic notion of signs, relating the signifier as the form of the word or phrase uttered, to the signified as the mental concept. According to Saussure, the sign is completely arbitrary—i.e., there is no necessary connection between the sign and its meaning. This sets him apart from previous philosophers, such as Plato or the scholastics, who thought that there must be some connection between a signifier and the object it signifies.

In his Course in General Linguistics, Saussure credits the American linguist William Dwight Whitney (1827–1894) with insisting on the arbitrary nature of the sign. Saussure's insistence on the arbitrariness of the sign also has influenced later philosophers and theorists such as Jacques Derrida, Roland Barthes, and Jean Baudrillard. Ferdinand de Saussure coined the term sémiologie while teaching his landmark "Course on General Linguistics" at the University of Geneva from 1906 to 1911.

Saussure posited that no word is inherently meaningful. Rather a word is only a "signifier", i.e., the representation of something, and it must be combined in the brain with the "signified", or the thing itself, in order to form a meaning-imbued "sign". Saussure believed that dismantling signs was a real science, for in doing so we come to an empirical

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understanding of how humans synthesize physical stimuli into words and other abstract concepts.”

Ahhh...Linguistics...WORDS... Interestingly, linguistics is one of Anthropology's original four fields, set up by Jewish Franz Boas... It should come as no surprise that linguistics are of supreme interest to the social engineers, and the field has completely defined Philosophy in the 20th century... Words combine into discourses, and especially a reader of Foucault should easily grasp the notion that the social sphere is impacted by dominant discourses. It would be hard to miss, considering his obsessive focus on all the monstrosities of history, and his emphasis on the associated discourses.

The incredible preoccupation of cultural elites with Semiotics and Linguistics is of course far from fortuitous. Their abstract discourses have impacted society in very real ways, creating very real effects... When the objective of philosophers becomes to put out discourses about... discourses, then we can be pretty sure we won't learn much from them about... Reality, that as we've seen, is being significantly defined and shaped by... discourses.

Foucault was also a linguist, and there is a long philosophical tradition, dating back all the way to Plato (Cratylus' dialogue), of wondering whether language is an arbitrary system of signs, or whether words are intrinsically related to the things they signify. In the 20th century, this tradition became very pronounced, as Philosophy was completely invaded and taken over by Linguistics and Semiotics.

The linguistic theories of Ferdinand de Saussure kicked off a pretty amazing revolution. Meaning-making, and the relation between the 'signified' and the 'signifier' became an increasingly dominant intellectual prism now replacing all the inquiries into Life, Reality, Humanity and Civilization, that had historically preoccupied philosophers...

It is important to grasp the implications of this crucial development. Now, the RELATION between words and what they referred to became the priority, no longer the thing in itself. The focus was completely shifted away from the actual nature and essence of any analyzed phenomenon, which was no longer considered relevant. The main thing of interest now, was its representation, with words... No longer was clarifying any feature of Reality the objective and instead, the priority became to describe how words and discourses represent it.

This gave rise to a current called Structuralism, which materialized in many fields including Anthropology, Sociology, Psychology, literary criticism, Economics, Architecture and others... It is difficult for us 'regular people' (non-occultists) to wrap our minds around how such a truly amazingly large radius of applications could be birthed from a mere linguistic approach. It becomes more apparent how this could be, when we look at the heart of de Saussure's linguistics, as captured in his words:

'A language is a system in which all the elements fit together, and in which the value of any one element depends on the simultaneous coexistence of all the others.'

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Can you see how this is a DOCTRINE, that can be applied to everything and anything? This doctrine materialized in structuralists' focus on relations, rather than ESSENCE, which in turn opened the door for inserting myriad ideological priorities. When we're not talking about the thing in itself anymore, but instead discussing its relations with its environment, an entire field of new inquiries opens up. For instance, the environment may very well be considered 'oppressive' and disturbing, and the focus may now become to expose 'social injustice'... Suddenly, values come streaming into what we were assuming was a scientific or academic analysis.

More importantly, it's an ideological choice in itself to stop focusing on the essence of things, because the implication is that things HAVE NO essence, or that it is unknowable and therefore irrelevant. Under such conditions, the effort of clarifying madness, sexuality, homosexuality, power or anything else becomes futile... Can you see how far this line of thinking can be taken? It can and does ultimately abolish the distinction between truth and fiction, Good and Evil...

Philosopher Simon Blackburn summarized Structuralism as,

“the belief that phenomena of human life are not intelligible except through their interrelations. These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture”.

The general logic of Structuralism is to embed any phenomenon in a larger structure of meanings and practices, and next describing all kinds of existing or suspected relations. The claimed and very flimsy rationale and goal of such proceedings was to detect underlying principles. Levi-Strauss:

“Ethnographic analysis tries to arrive at invariants beyond the empirical diversity of human societies.”

But of course, this never happened. If you ask a structuralist what a banana is, he might give you an incredibly abstract dissertation on the relationship between the a, the b and the n. Perhaps he might tell you the word has a certain kinship with 'anas' (pineapple), and next discuss human feeding habits in tropical areas, arguing that they show binary patterns. But in the end, we'll be none the wiser about what a banana actually is. The entire objective of the discipline is to CIRCUMVENT addressing the SUBSTANCE, the ESSENCE of whatever it describes. And the problem is, it can pretty much describe... ANYTHING...

Structuralism became THE dominant current in Anthropology. Society's biggest star-anthropologist was of course jewish structuralist Claude Levi-Strauss, who analyzed how 'savages' produce and reproduce meaning within a culture. Amazingly, he applied not only abstract linguistics to this task, but even profuse amounts of mathematics.

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This extremely UNnatural man, who hated travelling and whose bony frame and bureaucratic disposition were lightyears away from anything we'd associate with Nature, was to provide society with insights about the 'savage mind'. Yes, a man who obviously wasn't remotely equipped to actually empathize with more primitive peoples and understand them, or communicate with them, was PRECISELY the mega-star telling us all what these people were really all about...

Observe these telling words from Wikipedia:

"A major theory associated with Structuralism was binary opposition. This theory proposed that there are certain theoretical and conceptual opposites, often arranged in a hierarchy, which human logic has given to text. Such binary pairs could include Enlightenment/Romantic, male/female, speech/writing, rational/emotional, signifier/signified, symbolic/imaginary.

There you are again: BINARIES... Binaries allow to CIRCUMVENT ESSENCE... The essence of madness for instance, of sexuality, of homosexuality, of 'savages', of the Universe, of ANYTHING...

*

And from Structuralism emerged Post-Structuralism:

"Structuralism was an intellectual movement in France in the 1950s and 1960s that studied the underlying structures in cultural products (such as texts) and used analytical concepts from linguistics, psychology, anthropology, and other fields to interpret those structures. It emphasized the logical and scientific nature of its results.

Post-structuralism offers a way of studying how knowledge is produced and critiques structuralist premises. It argues that because history and culture condition the study of underlying structures, both are subject to biases and misinterpretations. A post-structuralist approach argues that to understand an object (e.g., a text), it is necessary to study both the object itself and the systems of knowledge that produced the object.

Historical vs. descriptive view

Post-structuralists generally assert that post-structuralism is historical, and they classify structuralism as descriptive. This terminology relates to Ferdinand de Saussure's distinction between the views of historical (diachronic) and descriptive (synchronic) reading. From this basic distinction, post-structuralist studies often emphasize history to analyze descriptive concepts.

By studying how cultural concepts have changed over time, post-structuralists seek to understand how those same concepts are understood by readers in the present. For example, Michel Foucault's Madness and Civilization is both a history and an inspection of cultural attitudes about madness. The theme of history in modern Continental thought can be linked to such influences as Georg Wilhelm Friedrich Hegel, Friedrich Nietzsche's On the Genealogy of Morals and Martin Heidegger's Being and time.

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History

Post-structuralism emerged in France during the 1960s as a movement critiquing structuralism. According to J.G. Merquior a love-hate relationship with structuralism developed amongst many leading French thinkers in the 1960s.

The period was marked by political anxiety, as students and workers alike rebelled against the state in May 1968, nearly causing the downfall of the French government. At the same time, however, the support of the French Communist Party (FCP) for the oppressive policies of the USSR contributed to popular disillusionment with orthodox Marxism. Post-structuralism offered a means of justifying these criticisms, by exposing the underlying assumptions of many Western norms.

Two key figures in the early post-structuralist movement were Jacques Derrida and Roland Barthes. In a 1966 lecture “Structure, Sign, and Play in the Discourse of the Human Sciences”, Jacques Derrida presented a thesis on an apparent rupture in intellectual life. Derrida interpreted this event as a “decentering” of the former intellectual cosmos. Instead of progress or divergence from an identified centre, Derrida described this “event” as a kind of “play.”

Although Barthes was originally a structuralist, during the 1960s he increasingly favored post-structuralist views. In 1967, Barthes published “The Death of the Author” in which he announced a metaphorical event: the “death” of the author as an authentic source of meaning for a given text. Barthes argued that any literary text has multiple meanings, and that the author was not the prime source of the work’s semantic content. The “Death of the Author,” Barthes maintained, was the “Birth of the Reader,” as the source of the proliferation of meanings of the text.

Post-structuralist philosophers like Derrida and Foucault did not form a self-conscious group, but each responded to the traditions of phenomenology and structuralism. Phenomenology, often associated with two German philosophers Edmund Husserl and Martin Heidegger, rejected previous systems of knowledge and attempted to examine life “just as it appears” (as phenomena). Both movements rejected the idea that knowledge could be centred on the human knower, and sought what they considered a more secure foundation for knowledge.

In phenomenology this foundation would be experience itself; in structuralism, knowledge is founded on the “structures” that make experience possible: concepts, and language or signs. Post-structuralism, in turn, argues that founding knowledge either on pure experience (phenomenology) or systematic structures (structuralism) is impossible. This impossibility was meant not a failure or loss, but a cause for “celebration and liberation.”

So, these traumatized abuse-victims now started coquettishly parading in the social sphere with their UNknowledge, telling us nothing meant anything, and becoming major super-stars because of it... Can you see how decadence, vice, satanic inversion, nihilism

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don't just happen by accident? Observe that the entire tradition is overwhelmingly jewish... It's culture-destruction.

Hugely promoted jewish thinkers were now bombarding society with sheer meaninglessness and schizophrenia, shrouded in very high levels of abstraction. Facts were now alleged to have only a linguistic existence, and so jewish Lacan could scandalously claim: "*La femme n'existe pas...*"

Derrida's famous axial proposition was that "*There is nothing outside the text*"...

He also actually stated, about the very notion he propagandized: "*Deconstruction has never had any sense or interest, in my view at least, except as a radicalization, which is to say also in the tradition of a certain Marxism, in a certain spirit of Marxism.*"

Right, kind of like jewish Feynman eventually informed us that 'his' entire work was about pushing a problem under the rug (See *Flat Earth/4: Surely You're a Joke, Mr Feynman!*). It's stunning how these people don't even appear to be embarrassed about it, and actually seem proud of their self-proclaimed useless work. Deconstruction never had any sense or interest?? Then why did Derrida make a career out of it??

Can you see how culture is being destroyed by PROMOTED, talentless, standard-less satanic nihilists fucking with our minds?

From the excellent '*The Enlightenment Gone Mad (II) The Dismal Discourse of Post-modernism's Grand Narratives*' by Rainer Friedrich:

"The negative hermeneutics is innocuous as long as it is confined to study and classroom, and concerns literary and philosophical texts: these are robust enough to recover, once the shock of being subjected to a deconstructive mauling has worn off. But as a totalizing (and"potentially totalitarian") Grand Narrative, deconstruction has set its sights on the whole of the metaphysical foundations of Western thought and all its discourses.

In domains such as ethics, politics, and the law, deconstructive subversion is anything but innocuous: there its acid proves downright toxic. When applied to political, ethical, and juridical discourses, it creates a normative void. Then deconstruction's latent nihilism comes to the fore. In fact, deconstruction in legal studies goes proudly by the names of "legal nihilism" and "legal irrationalism," celebrating the "disappearance of the Rights of Man with Man's own disappearance," while trashing the law and its rule without offering anything in its place."

Isn't it amazing what satanists can do with a thing like Saussurien linguistics? Rainer Friedrich:

"A third one derives from deconstruction's idiosyncratic reading of Saussurian linguistics, according to which the material elements of language (phonemes, signifiers) and of its

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conceptual meanings (the signifieds) are constituted through opposition to, and difference from, other phonetic and semantic elements. The deconstructionist reading has the linguistic sign (= signifier + signified) attain its identity from differential relations as the condition of its possibility: hence its bizarre and mind-boggling tenet of the priority of difference over identity.

Now, the linguistic sign, arising as it does out of such a differential matrix, is said to connote all the differences from which it sprang as the basis of its identity. This makes the determination of meaning problematic: so much so that meaning is declared indeterminate, or rather its determination deferred indefinitely. Thus it is not just difference that is operative in the production of linguistic signs and their meanings, but difference cum deferral.

*Both terms are fused in Derrida's neologism *différance*, exploiting the double meaning of French *différer* ('to differ'/'to defer'). *Différance*, then, denotes both the production of meaning from difference and the simultaneous deferral of its determination. Hence the Grand Narrative's postulate of the fundamental indeterminacy and undecidability of meaning in all linguistic entities: every linguistic entity, by virtue of its being embedded in a polysemic network of differential/ 'differantial' relations, has an overabundance—a surplus, an overload—of signification whose various elements are at odds with one another, thus preventing univocal meaning from being determined and decided. As a result, the determination of meaning is postponed to the Greek Calends. ”*

*

So by the late 1960s, Structuralism lost steam, as a new wave of almost exclusively Jewish French intellectuals started attacking it, while really simultaneously using it as a foundation.

Wikipedia:

“Writers whose work is often characterised as post-structuralist include Jacques Derrida, Michel Foucault, Gilles Deleuze, Judith Butler, Jacques Lacan, Jean Baudrillard, and Julia Kristeva, although many theorists who have been called “post-structuralist” have rejected the label.

(...)

In the post-structuralist approach to textual analysis, the reader replaces the author as the primary subject of inquiry. This displacement is often referred to as the “destabilizing” or “decentering” of the author, though it has its greatest effect on the text itself. Without a central fixation on the author, post-structuralists examine other sources for meaning (e.g., readers, cultural norms, other literature, etc.). These alternative sources are never authoritative, and promise no consistency.”

Post-structuralism ushered in the era of 'post-modernism'. Derrida, Althusser, Barthes, Foucault and others now basically started arguing variations on these words:

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'(...) to seize by inventory all the contexts of language and all possible positions of interlocutors is a senseless task. Every verbal signification lies at the confluence of countless semantic rivers. Experience, like language, no longer seems made of isolated elements lodged somehow in a Euclidean space... [Words] signify from the "world" and from the position of one who is looking.'

— *Levinas*

The effect of this new approach was to now fully abolish the notion, that had still existed in Structuralism even if it hadn't been credible, that underlying meaning or significance could be retrieved by analyzing context and structure. Post-structuralists now contended this was impossible: since countless biases exist in the ways we establish meaning, everything is really inherently 'subjective', 'relative', culturally-determined, unknowable, and ultimately meaningless. We live in a world of social fictions...

Nothing really meant anything anymore, except for one thing: Power. Power arbitrarily imposes meaning on the rest of us, by controlling dominant discourses. The project of Post-Structuralist became to 'expose' that Power, or rather, the arbitrariness of social fictions... Everything we've come to believe about our world: everything we take for granted is nothing but a powerful fiction...

Like Critical Theory, this allowed to deconstruct and attack every single feature of society and abolish all references. Morality, Christianity, the family, sexuality, madness, traditions, 'gender-roles'... Whatever you look at, it's merely the result of a fiction, of discourses spread by Power. Nothing means anything, and we must deconstruct these discourses critically...

Of course, these people were HIGHLY selective in their criticism... They never told us the moonlanding is a fiction, that genes are a fiction, that free enterprise is, democracy, elections, a HIV-virus, dinosaurs or the heliocentric model itself... They surgically targeted very specific areas, and wouldn't want to ACTUALLY expose the Power that had turned them into the modern pharisees of a new religion.

Post-structuralism massively impacted culture, spreading a much broader modern view of Life that is now solidly anchored in the social sphere. Today, we get bombarded from all sides with what has been called 'Postmodernism'. Wikipedia:

'Postmodernism is a late-20th-century movement in the arts, architecture, and criticism that was a departure from modernism. Postmodernism includes skeptical interpretations of culture, literature, art, philosophy, history, economics, architecture, fiction, and literary criticism. It is often associated with deconstruction and post-structuralism because its usage as a term gained significant popularity at the same time as twentieth-century post-structural thought.'

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The masses are stripped of everything, of tradition, meaning, communities, references, and even of their minds. In fact, all there is left is sex and porn...

So the sequence is as follows:

first, Structuralism allowed the social engineers to produce dominant discourses on pretty much ANYTHING, for instance on the history of Natural Man, without actually providing us with any insight whatsoever into the 'savage mind'. This is why today there is a large body of anthropological literature, and yet we know nothing of these people, meaning of human history itself and our roots.

And next, Post-Structuralists took this process of taking control of all aspects of Reality, through the production of discourse, to a next level: we were now basically told that nothing means anything. While it SEEMED these people were exposing dominant discourses, they were in reality creating a new one...

This is why after reading Foucault, you've learned nothing about madness, sexuality, homosexuality, power, or the creative impact of discourse. The *Archaeology of Knowledge*, *Discipline and Punish*, and *The History of Sexuality* are all about the role of Power, in the evolution of discourse in society. Foucault never provides us with insight into the criminal mind, into madness, or sexuality. All that remains is Power and discourses. All else is a fiction...

But in the mean time, a new dominant discourse is being propagated by these very works: that nothing means anything, that Good and Evil don't exist, that Truth is irrelevant... And it all comes with a heavy suggestion that only Sadean transgression, queerness and deviance can provide us with true, real individualities...

*

It is because of its lack of real foundations that the work of Queer Academia's star-philosopher and founding father must always strike a reader as coming somewhat out of the blue. Let's look into this a bit more closely...

Even biographer David Macey states about one of Foucault's main claims to fame:

*"Although it won Foucault his doctorate, *Histoire de la folie* was a rather curious thesis. There was no abstract, and nothing resembling a real introduction or conclusion. Foucault completely ignored the academic convention of reviewing the existing literature on his subject, and very rarely referred to any secondary sources."*

Reading Foucault, it simply seems we're missing something, as if we suddenly stepped into a cultist gathering where everyone is on the same page, but we don't really get what's going on. Because we weren't informed first of what the cult is all about, and how it works... This is how Foucault's massively promoted work hits us. Suddenly we receive an entire history of madness in society, and of sexuality, and it never becomes

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quite clear why we are presented with all this information, or why and how it is all being so neatly contextualized for us...

To the reader, it feels as if he comes to the task lacking a certain preparation, a foundation and an adequate prism. What is Foucault REALLY saying? Why is he such a mega-star? What have we learned about madness or sexuality? About society? What's this entire big deal about 'discourses'? What's the POINT of his work, what's he trying to say or do? We just can't wrap our minds around it...

It is in fact impossible to get Foucault if you don't understand society is run by Evil, and that prominent philosophers are of course on its payroll. It is NOT their objective to offer us true insight, which is why like Judith Butler, Foucault doesn't actually provide us with a foundation to his work. We're being dragged right into an argument without knowing where we're coming from, where we're going, or what it is we're talking about. We have no foundation to build on, and are not being informed that a special prism is required to correctly process what we're told, and why... For instance, in Part One of 'The History of Sexuality',

'the discussion opens with what Foucault calls the "...repressive hypothesis", the widespread belief among late 20th-century westerners that sexuality, and the open discussion of sex, was socially repressed during the late 17th, 18th, 19th and early 20th centuries, a by-product of the rise of capitalism and bourgeois society. Arguing that this was never actually the case, he asks the question as to why modern westerners believe such a hypothesis, noting that in portraying past sexuality as repressed, it provides a basis for the idea that in rejecting past moral systems, future sexuality can be free and uninhibited, a "...garden of earthly delights".' (Wikipedia)

Think of how Judith Butler bombards us right off the bat with notions of gender, sexual identities, queer and performativeness, without even bothering about the entire Nature-versus-Nurture issue... We are immediately hijacked into what appears to be an entire philosophy of sexual identities manifesting in an oppressive social sphere, when we're not very sure of what a 'sexual identity' even is... Where is the starting point, what's the foundation to Butler's philosophy? It obviously isn't Nature. And social forces are oppressive... What then is our reference?

Reading Butler becomes painful when you see just how awfully the intellectual metastasis contrasts with a COMPLETE emotional, spiritual and ethical necrosis, that fully prevents attaining any type of actual insight. If a 'gender-identity' is unrelated to Nature, to biology, then how is it that males of ANY natural species behave QUITE differently from the females? Even sexually, one might add: the female in heat invariably offers her yearning vulva, and the male invariably penetrates it...

Imagine philosophizing about sex and gender and completely ignoring these crude, basic realities, as if they didn't exist! Unbelievable, but that's precisely what Butler does...

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Talking about sex without even mentioning Nature shows just how laughably repressed this academic star really is.

I really prefer hearing from someone who has lived enough to at least know the difference between good, healthy sex, and decadence and perversion. What is natural, and what is unnatural? Imagine a philosopher who doesn't know the difference! What is vice, and what is virtue? Philosophers who are not familiar with these basic realities of life are shallow and inexperienced in human terms, and at the antipodes of anything we'd associate with wisdom...

Because there are no actual foundations to Butler's work, no roots in Reality or Nature, it must always raise more questions than it provides answers. She simply no longer cares about what is natural or unnatural, good or bad, healthy or unhealthy, true or false. It doesn't matter... It's the story that counts, although at the same time, not really... It's easy to see how impossible it is to think about gays, queers and 'gender identities', proceeding from such a profound conceptual and foundational void, from such a dissociative disposition to fetishizing non-sense... Is Butler really conceiving of herself as some prophetess or something, delivering Received Words to society at large?

And just like Judith Butler, Foucault doesn't provide us with any type of foundation. We are presented with a structure that floats in mid-air, never offering us anything real, no actual understanding and insight. He immediately starts talking about the 'repressive hypothesis', and argues that people today are getting it all wrong: society's members weren't REALLY all that repressed sexually... It's just a modern story that's promoted because it is useful, serving as a justification to attack society's institutions and modify social practices, and thus obtain more sexual freedoms. According to Foucault, the proliferation of sexual discourses in the 17th, 18th and 19th centuries, and the scientific inquiry into sex, show repression wasn't factual, even if we heard a lot about it...

Observe that there is in fact a certain schizophrenia in this sequence, doublethink... If the goal of arguing sexual repression is to obtain more sexual freedoms, that were formally curtailed by... what else... society's institutions, then it must follow logically that society's members were formerly INDEED repressed.

Foucault has learned well from his masters that Cultural Marxism always invokes 'sexual repression' to obtain social change, which is certainly a fact. He was well-aware that all significant social movements of the 20th century were significantly axed on that ideological basis, especially after the birth of the Frankfurt School in the 1930s. And so Foucault is basically telling us we're naive, we're not realizing 'sexual repression' is mainly a cultural narrative that was useful to spread in society...

But in his eagerness to show off his received knowledge, perhaps too distracted wallowing in horrors and gloating at us, he actually overlooks that there is a logical fallacy at the very foundation of his argument, namely this one:

even if sexual repression can be and has been argued opportunistically, by people intent on changing society's institutions, their very objectives show that sexual repression

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must ALSO have been FACT. After all, even Foucault says it's in order to obtain more sexual freedoms that society's institutions are being challenged... Why attack society's institutions if full sexual freedom already existed? The confrontation ITSELF shows that sexual repression must INDEED exist.

So we are on a wrong track right from the outset... The very opening-premise is flawed, and that's what happens when a foundation is lacking. We are taken aboard by Foucault into a floating structure where the reality or unreality of sexual repression can be argued at will for a simple reason: society's members do not really know what sexual repression actually looks like. Is it like fascism? About not liking porn? People who don't have sex?

In order to REALLY know what we're talking about, we first need to be agreed on what UNrepressed sexuality even looks like, and what NATURAL human sexuality actually is... It is precisely because Foucault doesn't provide such a base reference that the 'confusion' arose in the first place, and people see much more sexual repression in our past than there really was, according to him. People are getting it all wrong, he argues, sexual repression is just a socially-promoted illusion...

Aha... but how do we ACTUALLY establish whether sexual repression is fact or fiction? It doesn't suffice to argue that sexual repression is just an illusion on the basis that it was used as a strategical cultural narrative pushed in certain circles. Because there's also the possibility that a narrative is pushed AND is fact. The one doesn't exclude the other...

Foucault's other argument is equally tendentious: that sexual discourses in past centuries were quite explicit and bold, which shows that sexual repression is largely a myth... But what if it's the other way around? That an explosion in sexual discourses CONFIRMS sexual repression, rather than invalidating it? When people are constantly TALKING about sex, they don't have all that much time left for PRACTICING it, do they? Foucault's argument can just as easily be turned against him...

Isn't it obvious that we need some kind of actual reference here? We need to first establish what sexual repression actually is and there is only one way to know this: knowing what UNrepressed sexuality even looks like. We need some reference in Nature: what is NATURAL sexuality and what is REPRESSED sexuality? We could also use some insights derived from Freud's structural model, because it makes it so obvious that the sexuality of a socialized egotist is indeed UNnatural and heavily distorted. While not actually providing us with a Natural reference, Freud's work at least makes it clear we don't have one, which is a starting point that of course should inspire the desire to find it.

But Foucault abhors Nature and prefers not to go there. And Freud is best avoided too, his model is really very inconvenient... Coupling Freud to Marx readily generates explosive insights, and that isn't exactly the objective. What remains is a pathetic cop-out: we're not actually talking about sex, but about sexual DISCOURSES. ACTUAL sexual repression isn't really at issue, NARRATIVES about sexual repression are. The

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object of his work isn't homosexual history, but the history of homosexual narratives... How silly we forgot!

It seems to a reader that Foucault's main message is that society's institutions are oppressive and also, that they mold the cultural practices that emerge, and the dominant mindframes and views people hold... That is certainly a promising starting point but unfortunately, it is also his endpoint. We learn nothing more, not about who is calling the shots and how, what human nature is or how humans really are meant to be, meant to function, and what kind of society we need. Moreover, we do not truly learn and grasp how it is that words apparently can create, and how dominant discourses can shape Reality...

In the end, the main thing we DID learn from Foucault, is that we are ruled by psychopaths, but the message never quite sunk in, and could never quite make sense, precisely because it was so disconcerting that Foucault didn't slightly seem to mind... With a relaxed smile on his face, he bombarded us with the most grisly social realities, while always making sure to keep us from understanding how things could ever be otherwise. He NORMALIZED psychopathy in high places, fetishizing and institutionalizing it. His discourse was specifically designed to put the truth right out in the open, in a hypnotic manner that completely dismantled its explosive implications, that were swept under the rug...

Remember that nowhere is the truth hidden better than right out in the open, which is the theme of occultist' E.A. Poe's Purloined Letter-story. Foucault told us we were under the boot of Evil, and he was gloating...

It is true that all throughout the 20th century, sexual repression has been used as a narrative by propagandists, most of whom were jewish. What these propagandists of 'sexual repression' really did of course, is something Foucault felt he didn't need to get into... They liberated the collective 'ID', knowing perfectly well this would generate chaos (*Ordo ab Chao*) and breed an outcry for more social control. When people no longer control their appetites, and egomaniacs lusting for more money and sex start 'Doing As They Will' (*Aleister Crowley*), a call for an expansion of Authority's influence predictably ensues...

Foucault neither showed us the reality or unreality of sexual repression, nor what the point of these repression-narratives was, and what they tell us about the extent to which society is controlled... His juggling-act, like the one of Judith Butler, leaves us completely empty-handed: no foundation, no conclusions, no nothing... Just the constat that authoritative discourses have an impact on the social sphere. That's it...

*

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It seems more than a little odd that the entire backbone and obsession of Foucault's work should be to describe Civilization merely in terms of controlling dominant discourses, and to leave the reader so empty-handed and perplexed. For one thing, what we would really like to learn is WHO emitted these discourses, and WHY...

It is of course obvious that they were produced by powerful people, but we never quite understand what mindframes and what fine-tuned machinery underpinned them... If a well-oiled super-structure comprised of medical, legal, penal, political, psychiatric, philosophical, psychological and scientific discourses controlled society, virulently oppressing humanity, we would like to gain more insight, into how such an eclectic variety of fields was so harmoniously fitted together in an overarching logic. The constat that all these discourses are rooted in 'Power' seems a bit summier to be honest, and hardly informative. What we would also like to understand, is what society would actually have looked like WITHOUT the yoke of such discourses.

In order to truly grasp how 'Power-discourses' modified society, we really first need a ballpark-reference, that is either rooted in Nature, or perhaps in ethics, or in a deeper understanding of the human Psyche and the nature of the system we evolve through... This would allow us to begin conceptualizing what society COULD be, or SHOULD be. It is only when we have some kind of awareness of what a Natural, 'good', healthy or benign human society would even look like, that we can truly grasp how power-discourses crushed that scenario.

Precisely because of people like Levi-Strauss, or Foucault, and a long list of dark minds who came before them, it has become difficult to see where society is coming from, and where it's going, and how Power has steered this process. All we get from Foucault is the constat that Power controls us through discourse, and not even the nature of that Power is addressed. We learn NOTHING about it at all, which in reality contributes to shrouding it in an almost religious mystique. It seems Foucault conceives of Power as a Higher Force in itself, a monolithic Godhead, a giant all-pervasive force, that we could never grasp in words... And so he doesn't even try...

Strangely enough, Power is omnipresent in every page of Foucault's work, but never becomes the actual target of a 'deconstructive' investigation. And despite the horror-show of power-abuses he presents us with, Foucault never puts Power on trial, just like it wouldn't occur to a religious bigot to put God on trial, or Satan for that matter. A mere mortal is much too small, and God and Satan are much too big...

Foucault is content assuring us that Power is everywhere, coming at us from all sides, like a hydra. It almost seems you're listening to an ancient pharisee, scaring the masses with the wrath and vengefulness of YHWH himself...

Of course, Foucault was secretly infatuated with this Power to mutilate, maim, kill, which shouldn't come as a surprise from a man obsessed with the macabre, and loving nothing better than getting whipped. Or perhaps he was the one doing the whipping... Yes,

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admittedly, I haven't been able to figure it out, and there are no clues on the internet at all, about which side of the fence he was on... Usually, a minimum of discernment should inform us of whether someone who has a known interest in S/M likes to be on the receiving end, or to dish it out. But in Foucault's case, it's hard to tell... He obviously had a massive sadistic streak, and the anal retentiveness of a sadist. But he also had this queenishness and, more significantly, we are constantly told his sex-life was all about getting into altered states... Well, it's the sub who gets really trippy in S/M relations, and the top gets pretty focused...

It's hard to tell what Foucault's main sexual fantasy/role was, and it seems to me he was so convoluted, repressed and unhealthy that it's very possible that he enjoyed seeing others getting tortured while he himself would be inflicted a mock-scenario of it, thus catering to his sadistic and masochistic needs at the same time, while ensuring he would never have to take ultimate responsibility for anything... But this is just conjecture...

So Foucault doesn't define Power, and turns it into a religious concept for very good reason: he has a warped perception of what it is. He simply takes it for granted that Power equates with torture and murder, apparently not even realizing this is a very specific application of it: a DESTRUCTIVE one. It didn't occur to the sadomasochistic leather-queen that there is of course another possible application of Power: to CREATE! How much easier it is to destroy than to create, and how revealing that Foucault didn't know the difference!

Power of itself is neither good nor evil, it's all about what you DO with it, how it is applied. Just like strength can be used to strangle someone or to build a house, power can be applied constructively or destructively. In its essence, it is of course the ability to provoke desired change in the environment, and is neither good nor evil of itself. Every time Foucault says 'Power', he is really talking about something else: he is talking about power COUPLED to Evil, and bending every which way to avoid pointing out that he has conflated them.

The Power he is talking about was at the service of a very particular mindset existing then and now in high circles: PSYCHOPATHY and EVIL. This conflation was necessary to occult the philosophical triteness of his work, that is merely a fancy application of Cultural Marxism coupled to a literary proficiency at exalting the macabre. Imagine Plato speaking of Power while COMPLETELY ignoring the dimensions of ethics, of Good and Evil, of virtue and vice, and the rise and collapse of Civilizations... It would be unthinkable.

Foucault's conflation of power with psychotic hatred of social engineers, and his complete disregard for the existence of CREATIVE power, must necessarily generate processing-errors in the minds of his readers, who largely imagine their hero is exposing power-abuses, when he's doing exactly the contrary. Because Foucault was a mentored deviant puppet, he preferred not to share with us that Power can ALSO be used CONSTRUCTIVELY. This omission infuses his entire work with IDEOLOGY, an ideology

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he couldn't even make up himself, but took over from his masters like an intellectually and creatively sterile puppet, whose ideas were spoonfed to him.

It is for this reason that Foucault's work is perplexing and misinterpreted by most readers: because he implicitly equates Power with psychopathy, as a strictly natural state of affairs, that is in the order of all things. His readers are confronted with all the monstrosities committed by Power, and all the time the suggestion is that they are a completely natural expression of it... This is in reality an ideological stance, and a demonic one, and Foucault is constantly alert to occult it.

This is why he always needed to surgically isolate the topic of conversation. Journalists couldn't ask personal questions, because they weren't relevant. He refused to enter Nature/Nurture debates about homosexuality, and his discourse was always rigidly scripted, never spontaneously flowing over into adjacent areas. The reason is simple: he couldn't combine his discourse with too much reality...

But on the other hand, his work and his private life fit like a hand in a glove and in the end, the reality of Foucault's work is of course shown in his life: a creepy vaudeville... I can agree with Nietzsche when he stated:

"I for one prefer reading Diogenes Laërtius. The only critique of a philosophy that is possible and that proves something, namely trying to see whether one can live in accordance with it, has never been taught at universities."

*

Like all prominents of his calibre, Foucault was without doubt picked for a role on the social stage from an early age. A quick perusal of his bio easily shows how his career was engineered from A to Z. From the outset, doors kept opening up for him, as if magically, before he had even produced any significant work (exactly as in Feynman's case). This is always a tell-tale signe that we're dealing with a specially-prepared individual.

His presumably abusive, satanic childhood-background left the profoundly unhappy young man with heaps of psychic garbage, massive suicide-tendencies and an obsession with the macabre. Until age 30 or so, he looked like an unhappy, unremarkable, offputting and uncharismatic, repressed nobody. Of course, he was already engaging in male/male sex, but it seems likely that much guilt, shame and darkness was still involved.

But something started to change... Accessing diplomatic and cultural circles, having no material worries whatsoever and a bright professional future, life finally started seeming less bleak... A critical insight and experience must have started dawning on Foucault in these years, when he was in his 20s and 30s. Being anally retentive, secretive and introverted, and not exactly the carefree spontaneous type, it would take years for this realization to mature... The insecure young man started understanding that his perversions, guilty little secrets and inner darkness weren't all that much of a big deal in society's higher regions, to which he had been granted access. In fact, they were rather appreciated by anyone who really counted...

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More crucially, Foucault started realizing that the knowledge and ideologies he was being mentored into were actually completely compatible with his deteriorated inner life... There was in fact no schism between his professional life and his private life, between his work and his 'love'... They naturally flowed over into each other, and it now seemed he had found the key to what is the highest form of Art to a satanist. Even Freud had said that *"there is a path that leads back from phantasy to reality – the path, that is, of art."*

Published in April 1966, *Les Mots et les Choses* established Foucault as a major intellectual in France. Interestingly, in the same month of that same year, Anton Lavey ritualistically shaved his head, allegedly "in the tradition of ancient executioners", and declared the founding of the Church of Satan. In September 1966, Foucault left for Tunis, where he had accepted a well-paid University post. He stayed 2 years, living in a paradisiacal environment, and equally started shaving his head. It seems this is the moment he finally gathered sufficient courage to live as he really wanted: like a satyr and aesthete. It's as if he had finally come to terms with a life-philosophy, fully made his own, or so he imagined...

Biographer David Macey reports:

"It was in Tunisia that Foucault began the morning ritual of shaving his head. He joked to Pinguet that this meant he no longer had to worry about losing what little hair he had left. When he was introduced to Foucault for the first time, Jean Daniel, who was the founding editor of Le Nouvel Observateur, sensed that he was caught up in a inner debate with himself and was torn between the powerful temptations of voluptuousness and an equally powerful wish to channel those temptations into a methodical ascesis and even a conceptual exercise.

It is true that this is a retrospective account written shortly after Foucault's death, but it does capture Foucault's state of mind during his years in Tunis. Pleasures were easily available. Cannabis, known locally as kif, was not difficult to find and it was of good quality. Young sexual partners were on hand. Foucault could swim in the sea almost every day, sunbathe and go for long walks along the beaches.

Yet no one reports the excesses of earlier periods. The heavy drinking was a thing of the past, and for the rest of his life Foucault rarely drank at all. Pleasure was no longer a matter of either frivolity or potential self-destruction. It was becoming part of a disciplined aesthetics of existence."

It's almost as if *Les Mots et les Choses* had consecrated Foucault, truly initiating him... as a fullblown satanist... and he was no longer doubting. He had found and fully embraced his path. All the threads in his life had now come together...

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Figure 0.2: zzzzzzzzzzzzzzzz



Figure 0.3: zzzzzzzzzzz

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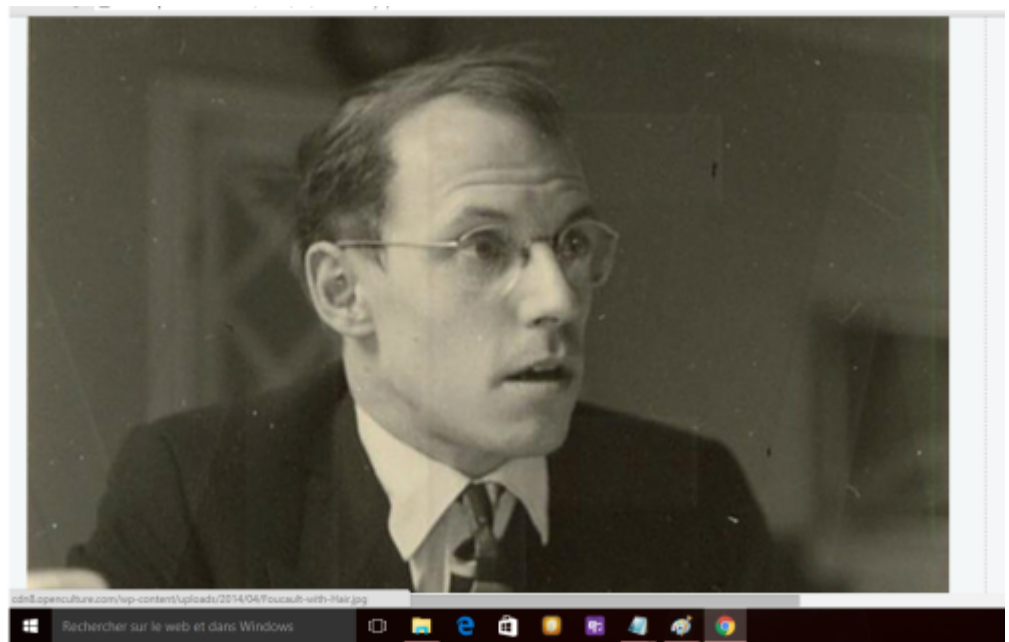


Figure 0.4: SF1

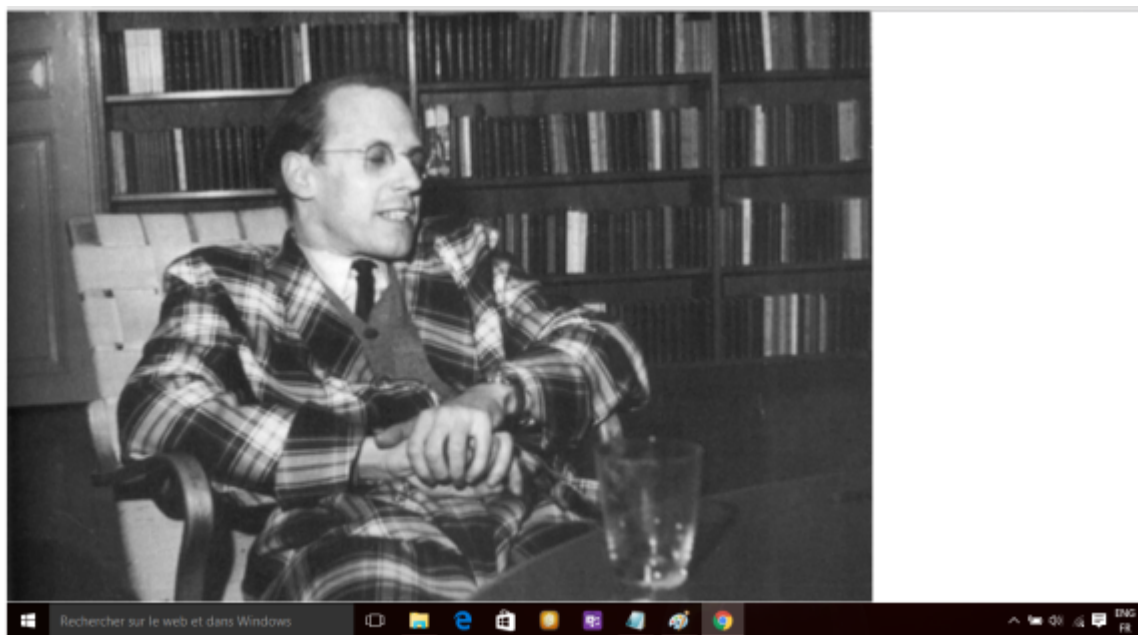


Figure 0.5: SF2

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Figure 0.6: SF4

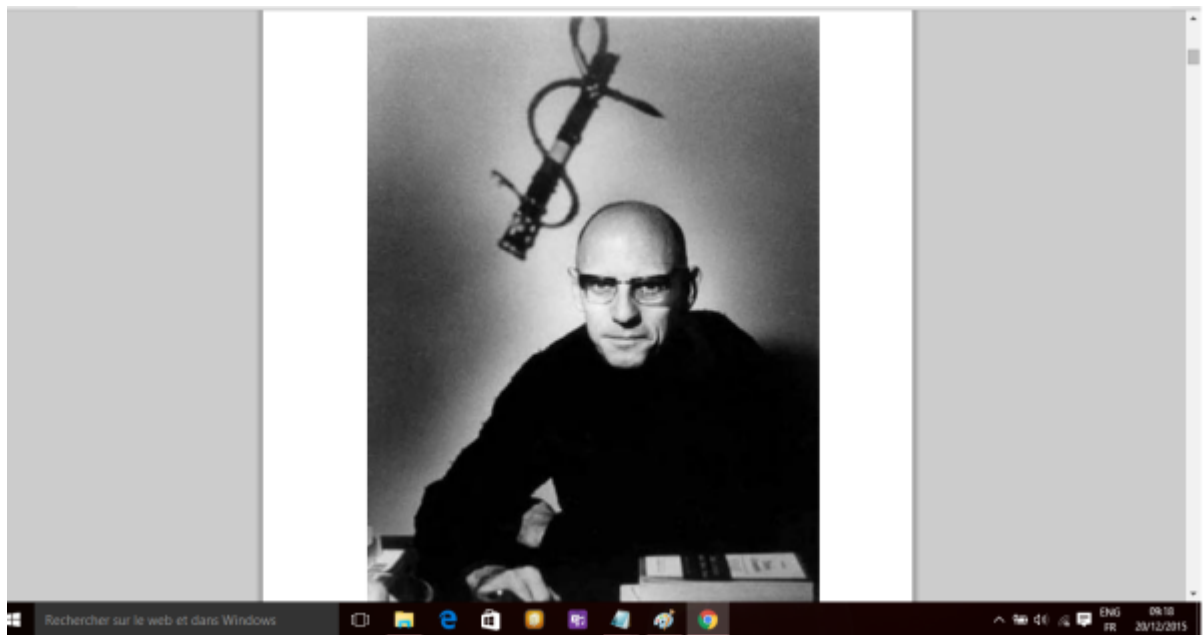


Figure 0.7: SF3

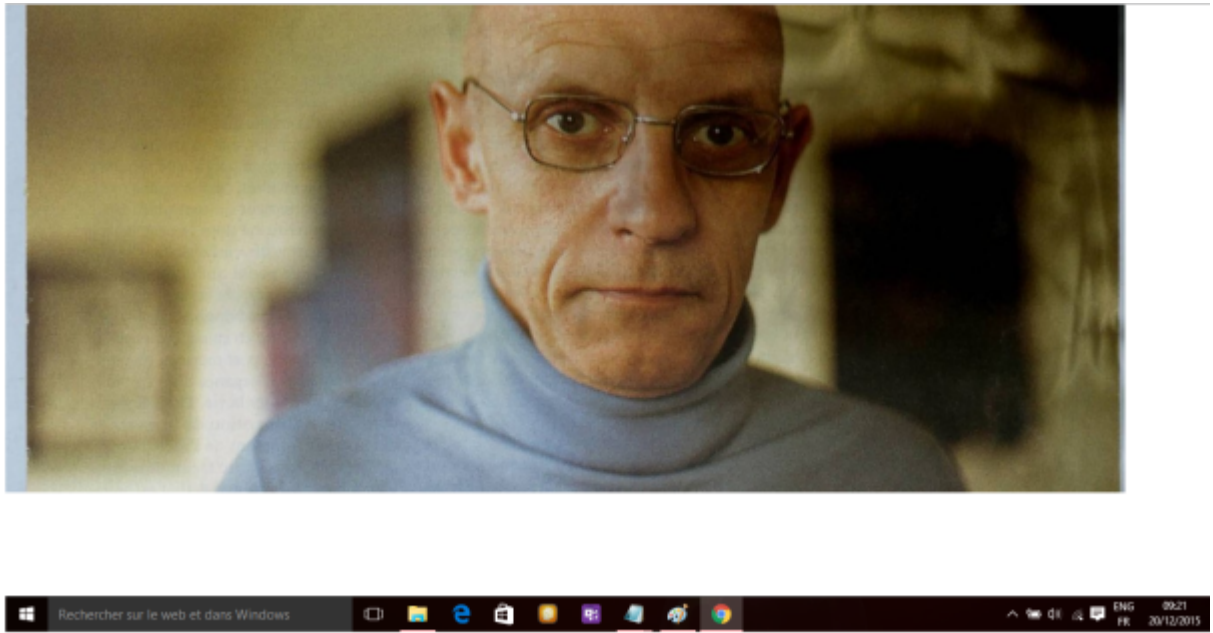


Figure 0.8: SF6

It seems astonishing that so many people are actually expecting to find knowledge and wisdom and depth in the work of a man like Foucault. Because of his aberrant emotional, moral and sexual life, and his inexistent ethical, spiritual and creative life, it was inevitable that he should have succumbed to the banal fiction that he was an ultimate aesthete, whose life and work combined into a unique art-work.

We have seen how far Foucault's philosophy brought him in his life: he died of AIDS, and carried to his grave a soul marked by wips, leather, vice, and senselessness. Any other Civilization would have spit such a man out, but of course in our world, he became a Saint...

Perverts who are offered a little knowledge readily imagine that their self-indulgence and viceful, depraved little pleasures are highly refined, tasteful and meaningful personal expressions of that same powerful (but empty) philosophy that characterizes their work. They are completely deluded of course, but find in the very fact of their stardom confirmation that they are way ahead of the masses, and on a superior track. Such stars have in fact been seduced and deceived by Evil, and simply forget that their contributions have no inherent value, which is why they needed to be PUSHED by Power.

Indeed, the work of ALL these star-philosophers needed to be pushed onto society. Why? Well, because nobody really wanted it. It went against Nature, against sanity, against health, against Goodness, against anything that is worth anything. But it got Power's

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stamp of approval, so everyone was soon drooling with fawning submissiveness and awe...

Foucault got to parade for 2 decades with someone else's philosophy, and that someone else happens to be in control of the cattle-farm... Coquettishly, he suggested being a truly individualized, creative mind, transgressing the coercive and empty morals that oppress the rest of us, courageously stepping beyond our entire civilizational 'episteme', beyond Good and Evil themselves... This same delusion was of course heavily promoted by the social engineers, who burnished a massive mystique around him. It's why biographer James Miller views Foucault's creepy sadomasochism as

a "great Nietzschean quest that is, an effort to think through— and live out— the consequences of Nietzsche's profound, still imperfectly understood critique of modernity."

But not everyone was fooled by such laughable and inverted hyperbole. Indeed, Roger Kimball notes:

"Mr. Miller writes, Foucault

"joined again in the orgies of torture, trembling with"the most exquisite agonies," voluntarily effacing himself, exploding the limits of consciousness, letting real, corporeal pain insensibly melt into pleasure through the alchemy of eroticism. ... Through intoxication, reverie, the Dionysian abandon of the artist, the most punishing of ascetic practices, and an uninhibited exploration of sadomasochistic eroticism, it seemed possible to breach, however briefly, the boundaries separating the conscious and unconscious, reason and unreason, pleasure and pain—and, at the ultimate limit, life and death—thus starkly revealing how distinctions central to the play of true and false are pliable, uncertain, contingent.

You meet men [in the clubs] who are to you as you are to them: nothing but a body with which combinations and productions of pleasure are possible. You cease to be imprisoned in your own face, in your own past, in your own identity."

Even Mr. Miller recognizes—though he doesn't come right out and say it—that at the center of Foucault's sexual obsessions was not the longing for philosophical insight but the longing for oblivion. "Complete total pleasure," Foucault correctly observed, is "related to death."

In his preface, he announces that his book is not so much a biography as an account "of one man's lifelong struggle to honor Nietzsche's gnomic injunction, 'to become what one is.'

Mr. Miller is right to emphasize the importance of "experience," especially extreme or "limit" experience, in Foucault's life and work; he is wrong to think that this was a virtue. Foucault was addicted to extremity. He epitomized to perfection a certain type of decadent Romantic, a type that Nietzsche warned against when he spoke of "those who suffer from the impoverishment of life and seek rest, stillness, calm seas, redemption

6. *The Occult Dimension of Philosophy, from Plato to Queer Theory*

from themselves through art and knowledge, or intoxication, convulsions, anaesthesia, and madness.” Foucault’s insatiable craving for new, ever more thrilling “experiences” was a sign of weakness, not daring.”

Ahhh... thank goodness, at least someone gets it... maybe because Kimball was educated at a jesuit institution and is a Yale guy... Remember that social engineers usually opt to put the truth right in the open... but in a certain way, and on their own terms. A man like Kimball is picked to declare the ultimate truth about Foucault, because someone needs to, and it's more convenient to use an owned puppet for the job.

It seems very unlikely that Kimball arrived at these perfectly correct insights HIMSELF, because if he had, he would have reached a few other insights too, and NOT be an establishment-puppet. But let's not worry about that now... What counts is that when looking into Foucault's actual life and career, you will easily find just what a sham this entire notion is, of a 'Nietzschean quest'.

The simple truth is that an entire power-apparatus backed Foucault and promoted his work, PRECISELY because he was a lost pervert who had nothing of value to offer. Foucault became a suitable vessel for the philosophies social engineers needed to dish out to society... He didn't come up with a philosophy, or with anything daring. He was versed into it by mentors, and guided every step of the way.

And Evil tends to spit its puppets out when they have served their use... The social engineers obviously didn't give a flying fuck that Foucault died believing he had a virus that in reality, didn't exist. On a side-note, it is interesting to observe that as in all early AIDS-cases, Foucault's health-problems were located in the respiratory apparatus. Considering his sex-life, it seems almost inevitable that he was a heavy Poppers-user. Also, it is relevant to observe that though the virus doesn't exist, Foucault didn't know this and interestingly, didn't care about infecting others...

Are you starting to see how it is, that we still don't know why a gay man is gay?

7. Why Gays are Gay...

In this 7th and last part of *The Engineering of the Gay Man*, the key to the gay identity will be delivered. Before we get to that, a more detailed picture is first provided, of how it is that no insight into homosexuality exists in the social sphere, and how the sciences have simply failed elucidating this issue.

Next, the type of gay man we are talking about must be pinpointed, because homosexuality comes in various shapes, and NOT just any man with homosexual desires is concerned... The focus is on a certain type of homosexual, that I like to refer to as the 'true homosexual'... After these preliminaries, about halfway through this section, the general mechanism will be clarified, of how this man became gay...

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"Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species."

Michel Foucault's famous words are well-known to any thinker or academic interested in the history of sexuality. And almost amazingly, there's nothing ambiguous about them: we are pretty much told that cultural forces made modern homosexuals emerge... Formerly considered a mere ACT, however sinful and wicked, homosexuality now became defining of IDENTITY. For ages in Europe, as far as people had known, only homosexual ACTS existed, NOT identities. This state of affairs changed about a 150 years ago, when the modern homosexual emerged in society as a 'new species' (See Part 1).

Though largely considered a foundational figure of Queer Theory, Foucault's words about the birth of the modern homosexual are often quoted but at the same time, it's as if noone takes them at face value... It seems everyone is confusing a factual constat with an abstract philosophy or some literary fiction, refusing to see that Foucault was simply capturing an actual historical development. Academia never took his constat seriously, and its massive implications were never worked out... Apparently, noone in the field can simply put two and two together, and understand what follows logically from the premise: that society breeds homosexual identities.

In any inquisitive mind, the historical sequence pointed out by Foucault should of course immediately raise a fascinating question: what is the relation between homosexuality and Civilization? How did Civilization breed homosexuals? If evolution and Nature didn't create gays, then how did Culture?

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What a wonderfully simple, clear, self-evident and fertile line of inquiry! More so since anyone of sound mind knows that male mammals in Nature don't sodomize each other... But gay propaganda today is so virulent and pervasive that many people are confused, and actually fail to identify such a simple truth. Hysterical gay bigots will actually assert that male bottlenose dolphins rubbing noses, or male bonobos inspecting each other's genitals, are conclusive instances of homosexuality occurring in Nature. It's NATURAL to be gay, the programming goes...

But no, it's not... In Nature, males don't fuck males. Must this really be argued? Take good note of what is asserted here: it is NOT asserted that gays go to hell, or that homosexuality is evil; I am merely pointing out a self-evident fact of Nature: that homosexuality isn't NATURAL.

It's easy to see just how logical it would be, to take Foucault's constat as a natural starting point for an investigation into the very nature of homosexuality. Once we know that cultural forces created homosexual identities, we have a critical insight right there, that should call up more insights in an exponential progression... What are these forces precisely, and how do they impact society's members, sexually and otherwise? How did social forces turn a minority of men gay, and not the majority? How does homosexuality fit in the complex matrix that is generated by the constant interplay of Nature, Civilization and the Human Psyche?

You would think social scientists would love to sink their teeth into such an inquiry, but think again: we get NOTHING of that from Gay Academia... Gay and 'queer' thinkers were incapable of simply taking on the issue of homosexuality like men, and clarifying its relation to Civilization and Culture. They copped out and fled into the pretentious, contradictory and aberrant ideological bunker of Queer Theory.

But actually, Foucault himself copped out too... His constat wasn't a launching-pad for such obvious inquiries, but instead an endpoint, as shown by his consistent and bizarre refusal to answer the Nature-versus-Nurture question explicitly. When an interviewer inquired whether he thought homosexuality was an "innate predisposition" or the result of "social conditioning," Foucault replied,

"On this question I have absolutely nothing to say. No comment."

When the interviewer insisted, he added that he would not use his position of authority to "traffic in opinions." "This is not my problem" and "not really the object of my work."

Foucault whenever it counts suddenly backs out, disingenuously reminding us that he doesn't so much discuss the history of Reality, but rather historical NARRATIVES. The reality of madness, sexuality, or anything else, is discussed in terms of the associated DISCOURSES that emerged in society, meaning, what others said about it... Because Foucault doesn't 'traffic in opinions', he never agrees or disagrees with these discourses. Like a librarian, he is content pointing out their existence and hence, clarifying madness, sexuality or anything else isn't remotely the object of his focus. To Foucault, it's all

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about NARRATIVES, stories, and he is just another author of a narrative about these narratives...

By introducing this dimension of abstraction and fiction into what at first glance appears to be a historical analysis, Foucault lures his readers away from the solid ground of earthly realities, and from any base reference providing an anchor for the mind from which a logical, methodical and sound pursuit of truth can proceed. In Part 6, a very broad outline was provided showing how Foucault's work is inscribed in a shady and unreal philosophical tradition, and just what unsuspected, occult principles are in fact at play underneath the totality of society's knowledge-production...

Philosophy was already since the days of Plato invaded by an increasing disconnect from Reality. Next, through Kant, Marx, De Saussure and others, society eventually ended up with Structuralism, Post-Structuralism, Deconstruction and Post-Modernism, and today, everyone takes it for granted that nothing means anything. Trying to get to the essence of things is nowadays at least considered futile, certainly dreary, and possibly insane... Reality is just a fiction and in the cattle-farm, where everything is upside down, modern star-thinkers about homosexuality don't actually think about homosexuality. This, in a nutshell, is why society isn't being provided with actual insight into homosexuality and also, why people don't even notice this. Let's examine this curious state of affairs in more detail...

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So in a changing social fabric, homosexual identities appeared in the late 19th century, and *'the homosexual was now a species'*...

Foucault was just about the biggest academic superstar ever, and what he actually did was SEALING OFF this highway to insight into homosexuality, precisely by pointing it out, putting in it on the map, in plain sight for all to see, and next fully ignoring it. It was as if his constat kept floating above us, hovering in mid-air like a vision that was somehow never anchored into solid ground and linked into Reality... Foucault's work made it quite obvious that the birth of the modern homosexual was related to cultural forces, but the implications were never worked out, and never led to a host of new inquiries. It seemed Foucault had merely offered society a philosophy, a story, a vision of homosexuality, rather than a scholarly treatment or historical analysis... It's as if he was aiming for no more and no less than taking credit for the birth of the modern homosexual, merely by producing the discourse about the discourse from which he was conceived.

Conveniently, this institutional puppet preferred to fully ignore the entire core of homosexuality, its ESSENCE, its relation to Civilization, and left it to his readers to take the obvious conclusions. But they didn't dare... People were practically being told that culture generates homosexual identities, but simply couldn't process the implications. This is of course where an actual gay culture would start: understanding this critical development. But noone explored this road, of what this birth of the homosexual could reveal to us about the gay identity. Isn't that amazing?

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By turning Foucault into some kind of prophet, or even a 'Saint', Academia invested his announcement of the tragic birth of the homosexual with an almost mythical, fantastic character... Religiously-inspired allusions to Foucault abound in the literature, and appear in various book-titles. Theorist David Halperin wrote a book that actually bears the title 'Saint Foucault: Towards a Gay Hagiography'. A hagiography is of course a biography of a Saint or an ecclesiastical leader, and it is doubtful Halperin was being completely facetious, considering he spends a career basking in the glory of Foucault (while adding nothing new)... Incidentally, Halperin is inundated with awards and prizes, even when he has become the target of compelling accusations of plagiarism to which he remains strikingly mute...

And American philosopher James Miller in 1993 published 'The Passion of Michel Foucault'...

Foucault is generally considered a founding father of Queer Theory, which basically sprang from radical feminism and gender studies. It is the only academic field today theorizing about gay issues.

"Queer theory is a field of post-structuralist critical theory that emerged in the early 1990s out of the fields of queer studies and women's studies. Queer theory includes both queer readings of texts and the theorisation of 'queerness' itself."

These opening lines alone from the Wikipedia-entry on Queer Theory should be a cause for alarm to gay men... The problem is that today, ONLY queer academics put out gay discourses. Jewish lesbians and weird queers are defining GAY MEN'S 'culture' today, with their words, monopolizing discourses about homosexuality, which materialize in movies, pop-culture and in society's institutions in general... Basically, radical lesbians and jewish feminists have become the spokespeople of gay men, who usually don't even read their works. But the effects of these works trickle down into the social sphere anyway, and are today pervading it: hate, homophobia, gender-identities, heteronormative oppression, diversity, tolerance, bullying, suicide, performing queer acts, making a statement... Ideologies of victimology and deviance today define gay culture and to make matters worse, they always come with an outcry for more law-making...

Queer Theory has a 'social constructionist'-perspective, and the reader is probably aware that the Nature-versus-Nurture debate (which of course isn't reduced to the sole issue of homosexuality) involves an emphasis on either innate and biological causes, or else on social and developmental ones. The two positions are referred to as 'essentialist' versus 'social constructionist'.

The very phrase 'social construction' suggests this camp will enlighten us about how homosexuality is socially generated, constructed by social forces as an extension of 'nurture'... But what do you know, it doesn't at all... Although queer academics usually define their perspective as 'social constructionist', strangely enough, they are simply not interested in clarifying how social forces can generate homosexuality. To most people this

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might come as a complete newsflash: neither Foucault, nor gay academia, queer studies or the social sciences in general are even remotely interested in establishing what makes people gay!

And so we have a pretty weird situation on our hands: in the 'essentialist camp' of medical researchers and micro-biologists, the idea is obviously that there must be a genetic predisposition to homosexuality. And if we are being astute, it becomes apparent that this view is in fact tacitly shared by the social scientists, thinkers and gay academics, even though they refer to themselves as 'social constructionists'. In reality, everybody is already on the same page...

Queer academics usually avoid blatantly stating homosexuality is 'inborn', but nor do they state that it is not. It's as if they were instructed by someone, or maybe some unwritten Party Program: 'don't go there, leave the issue to the medical researchers and biologists, to the Life Sciences. Don't mention it, it's an issue that lies beyond our field of competence.' Exactly as Foucault himself avoided the entire crux of the matter...

The very silence of social scientists on the issue of what makes people gay, leaving the topic to geneticists, is nothing short of a tacit admission that **THEY TOO** consider homosexuality is 'innate'. Their silence cannot be accounted for otherwise... Because if a social scientist of some scope and depth, whose research focuses on homosexuality, considered that social forces were (co-) responsible for homosexual identities, he would of course make it his job to identify such forces, and the dynamic involved. Because the entire field of Queer Studies fails to identify social factors responsible for homosexual desire and -identities, it must follow that the real position of these theorists is that only biology is involved, which is the dominant suggestion in the entire social sphere: that gays are 'born that way'...

Contrary to what the layman would assume, gay academics and gay social scientists aren't interested in clarifying how social forces can create homosexual desires or identities. But if that is so, then what is it they do? What is the object of their research?

Well, their main focus and obsession is to establish that social forces oppose non-normative sexualities. The basic idea is to expose compulsory heterosexuality, and the underlying suggestion is that we would probably all be queer if it wasn't for society's heteronormistic, politically-motivated pressures.

Because social scientists never address the aetiology (causation) of homosexuality, they implicitly suggest that social forces, the study of which is their very object, have no incidence on it. This ipso facto relegates the issue of causation to the geneticists: the essentialist camp searching for a biological cause. The truth is that today, neither medical experts nor social scientists are even trying to understand a cause of homosexuality that is **NOT** rooted in biology.

No academic or scientific endeavour is in existence exploring the link between society and the human psyche in the aetiology of homosexual desire and identity. Remarkable, isn't it? No understanding whatsoever has emerged from the social sciences, and the

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issue simply is ignored by society at large, swept under the carpet. The question of why someone is gay isn't asked anymore, even though no answer has at all been provided. It has simply been decided by all those involved that it must be inborn, innate, and presumably all we have to do now is wait for some shady guy like Craig Venter or, more likely, another agent, to announce a 'gay gene'. Everybody's on the same page, although the social scientists and thinkers are too manipulative and disingenuous to admit their intellectual bankruptcy and their actual position on this question.

The stunning implication is that we in fact STILL have a medical model of homosexuality, even if it works quietly now, doesn't castrate homosexuals anymore, and isn't bombarding society with violent rhetoric. It goes about its business VEEEEERY quietly... But maybe, when the time is right, society will suddenly receive an earth-shattering announcement from them: the gay gene is found! And it appears to be linked to an equally identified gene for paedophilia... Can you imagine how ONE press-conference can modify the entire gay equation?

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Perhaps the reader is somewhat taken aback by the enormity of these statements... Surely things can't really be like that? Isn't that an exaggeration, alarmism? It is difficult to comprehend how it could be that such a constat should be coming from a mere blogger, and if it was actually true, then wouldn't someone else already have alerted us to it?

Perhaps this is how a reader is feeling, but be not deceived... The reason people don't notice that we INDEED still have a medical/psychiatric model of homosexuality has deeper cultural roots, and NOT thinking about homosexuality has today become so politically-correct that it becomes hard to notice that indeed, that's PRECISELY what we're doing, and what the social sciences are doing: NOT thinking about homosexuality...

Today, any researcher attempting to understand more about homosexuality soon finds that he is instead trying to understand what queer theorists are saying about it... Exceeded by heaps of abstractions and constructs and convoluted jargon, it is very possible that he soon completely loses sight of his root inquiry, that as it turns out, isn't at all addressed by these social scientists, who are much more interested in moralizing and propagandizing Marxist oppression-narratives. The social sciences in general, and Queer Theory in particular, aren't remotely interested in clarifying homosexuality... At the apex of this academic endeavour, of discussing homosexuality without clarifying anything about it, sits a heavily-promoted clique of mostly lesbian jewish philosophers, who produce incoherent abstractions that never end up making sense, but that isn't their aim anyway...

Jewish Judith Butler is currently Queer Theory's dominant star... Alarmingly, this self-proclaimed voicebox for gay interests is heavily invested in equating gays with paedophiles and any other sexual deviant, however criminal, through the propaganda-concept of 'queer', which of course labels her very field... 'Queer' in fact refers to ANY 'non-normative', meaning deviant sexuality, and the implication is that Judith Butler

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basically puts gay men on a par with paedophiles... Why does noone accuse this bizarre jewish prophetess of homophobia and slander, of hate-speech in fact?

Butler also ceaselessly promotes the fraudulent concept of 'gender' (In various Appendices, 'queer', 'gender' and Butler herself are analyzed in more detail). In the cattle-farm, you always find a paradox when you scrape the surface... Judith Butler, who presumably loathes nothing more than patriarchy, religious bigotry and conformism, looks like a grey mouse, and was actually trained for her office by a jewish rabbi. She CONSTANTLY refers to jewish prominent thinkers, her male authority-figures...

Because of a profound lack of sound, solid foundations, pathetically revealing paradoxes are found in all the core tenets of Queer Academia. Sheer doublethink... For instance, Queer Academia tell us our 'gender' isn't related to biology or Nature. And yet they are also waiting for geneticists to find a 'gay gene'... Queer theorists argue social forces program a majority into meaningless 'gender-roles', and that a minority resists that tyranny and becomes 'queer'. This 'queerness' results from their 'performative acts' only, because we are only what we make ourselves, and no prior kernel of identity exists...

But next, these social scientists are faced with the conundrum of the transsexual, who raises a question so glaring, such an obvious priority that immediately must come to everyone's mind, that it simply can't be ignored. It no longer suffices to offer us a festive narrative of queers resisting normative tyranny and 'performing' their identities, because now, we would really want to understand something first. It would be a bit ridiculous to discuss transsexuality without addressing an elephant in the room: how could the tranny have been 'born in a wrong body'? This is what everybody of course wants to know...

Not only can this question not be answered by queer theorists, it actually puts the entire social-constructionist notion of 'gender' in peril. Because how to explain that the tranny's 'gender' quite apparently belongs in the essentialist realms? Everybody knows trannies always assure us that for as long as they remember, they felt like a member of the opposite sex. That they had simply been born into a wrong body...

Because of the tranny, gender and queer-ideologies are in fact exposed as unreal fabrications. Suddenly 'gender', that was supposed to be a result of social pressures, turns out to be innate after all... And so queer academia prefer to shun the topic, and instead increase the output of less problematic papers, on for instance the hardships of trannies in the workplace...

The general tendency in the social sciences is to promote 'gender' and 'queerness', which involves encouraging 'subversive behaviours' and attacking society's institutions. But there's a small caveat here: ONLY those institutions that had already become a liability to the elite are attacked: monotheistic religion (except Judaism of course), the nuclear family, marriage, tradition, racial pride, nationalism, and soforth. Power ITSELF, and social control ITSELF are never exposed... The goal is to simply upset whatever can provide society's members with references, a sense of community, of identity, of meaning...

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Amazingly, it is actually expressly and insistently argued by Butler, that deviants flaunting weird sexual tastes in public, as a deliberate statement, are resisting institutional tyranny, and really liberating themselves from it. They are supposed to be thusly expressing and becoming their 'True Selves'. Expressing ANY deviance or perversion in the social sphere becomes a glorious proclamation, of courageous fighters taking on Evil's best-guarded bastion of oppression: gender-conditioning...

These creepy ideologues push degeneracy, decadence and perversion as a cure to all of Civilization's ills, and have failed providing even the first insight into these rather ugly vices and aberrant psychologies they apparently hold so dear. Why is the Marquis de Sade so celebrated in these circles, laughably turned into a beacon of transcendent self-actualization, by academics whom we assumed are paid to produce INSIGHTS? Why is none of these queer academics even remotely disturbed by the creepy paedophilia-experiments of a freak like Alfred Kinsey, who is still used today as a reference? The entire backbone of Butler's 'philosophy' in fact relies on the core-concept of 'gender', a hoax designed by a shown jewish child-molester, John Money (See Appendix K)... Why isn't the associated work discredited?

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So Queer Theory and the social sciences in general don't provide us with any insight into homosexuality. And beyond such recent contributions lies a mass of obsolete psychiatric and medical literature that never clarified much either. It is truly very striking how this super-fascinating topic is COMPLETELY ignored in the entire social sphere, and it's as if it has become a societal taboo. Yes, a taboo... Isn't that ridiculous? The gay taboo: discussing homosexuality SUBSTANTIVELY, and providing INSIGHTS...

You'll find nothing in the entire social sphere except a few books written by gay historians, and a few handfuls of scientifically- or philosophically-tinged materials, such as Michael Ruse's 1988 'Homosexuality: a Philosophical Enquiry'. Such books peddle laughable amounts of ideology, and don't even attempt to transmit an understanding of homosexuality. Ruse actually still seeks a cause for homosexuality in hormones and essentialist factors, but being incapable of making this case, or bringing any insight or astuteness to the table, he figured it sufficed to survey different historical theories...

We would like some bigger, smarter minds discussing homosexuality in an INTERESTING and thought-provoking way and better, in an ENLIGHTENING way... This, you will find nowhere in the social sphere. Let's look a bit deeper into why precisely this is so...

Queer Theory is completely rooted in Philosophy, when of course it could just have well have been rooted in the Natural Sciences. It is really very odd when you think about it, that today's dominant discourses on homosexuality should all come from this same angle, that is at the antipodes of a scientific approach. Wouldn't a discussion of homosexuality become a lot more real when we include a biological dimension?

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Maybe academics philosophizing about homosexuality and society, or Sex and Civilization, should treat the entire issue with a bit more respect. It doesn't do at all to sell homosexual discourses that are to this extent uncoupled from reality and larger context... Where's the bigger picture, how does homosexuality link into a wider historical and evolutionary context of homo sapiens descending from the trees and becoming a farmer, and later a Wall Street banker? Why isn't a single connection established with the field of Biology, with Darwin's Theory, with Nature, with human history? Why aren't we being presented with some kind of foundational reality about homosexuality that we can work with?

Foucault was the only one who actually provided us with one, but it wasn't a foundation to him, serving as a launch-pad for further inquiry. Instead, he sealed-off that road, by turning it into a final constat: society had created homosexuals... That was his last word on the matter, and he had no interest in a Nurture-versus-Nature debate. He had said all he had to say...

Can you see how fishy that really is?

Was the sexuality of early humans 'ape-like'? How was it different from the sexuality of modern man? What changed and how? Apes aren't homosexual, so when and how did homosexual desire appear, and why? What's the link between Homosexuality and Civilization?

Of course, I no longer buy into Evolution, and know it's a hoax, but it is obviously what these academics believe: they are convinced we are descended from apes... Well then, why not start from there, from the alleged beginnings of humanity? When and how did homosexuality appear if apes don't fuck male butts? If queer theorists can't or don't want to be scientific about it, and have made it their business to philosophize, then may we at least get something that has the actual scope of a philosophy, and actually deals with the history and the nature of the phenomenon? What is homosexuality, where does it come from, and what is it good for?

Queer theorists didn't want to take on the core issue: what the Nature of Homosexuality is and why it exists. Such an inquiry was much too REAL for these ideologues, and has alarmingly scientific overtones; in this scenario, we have an uncomfortably real question to work with, that can simply be approached in a scientific manner, where a hypothesis is formulated and evidence for it is gathered... It now becomes impossible to leave Darwin and Evolution out of such a discussion. Because we are now looking for actual insights about homosexuality, the scientific dimension can no longer be ignored.

In a society where the masses must always be kept dumb, such a project was much too real and clearcut for social scientists, whose investments are in the development and promotion of a moral philosophy. The actual intent is to provide society with morals and ideology, never with insight. Therefore, the intake became a post-structuralist analysis of the historical DISCOURSES around homosexuality, meaning: what society says and thinks about it. Foucault provided Queer Theory with this foundational template, that allowed to circumvent the entire beef of the matter, and at the same time produce

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copious amounts of victimology designed to stimulate law-making. Queer Theory today provides us with a Party Program, a makeshift ideology required to push a 'gay agenda'. It offers no actual insights, nothing real and certainly nothing interesting...

Like a bunch of dumb but unusually ugly blondes, queer theorists assert everything and its contrary, usually not even noticing. The idea apparently is that so long as deft, convoluted abstractions are developed, noone else will notice either. Noone will mind too much if insight and understanding about homosexuality isn't actually forthcoming, provided the musings seem sufficiently ponderous and intimidating.

But such musings are completely irrelevant of themselves, when they are not being coupled to any actual reality. This must be especially apparent to precisely a philosopher. Queer thinkers realized that for ideology to become more compelling, it must somehow be rooted in the experiential realm, connected to the world of phenomena. And so the social sciences resorted to using the anecdotal for infusing a floating structure of thoughts and concepts with an illusion of Reality. The queer-ideology wasn't grounded into anything real, but by coupling it to shocking little 'faits divers' taken from life, a 'real-world' -dimension could be brought into the picture.

Foucault himself constantly used this technique. It's the tabloid-principle, basically, and the anecdotes serve as bait to suck people in emotionally, because why else would they even listen? Queer literature is larded with tragic and vivid accounts of minority-suffering, that appear to justify the author's concern, and to have inspired a deep enquiry and urgent wish to understand society's institutions better, in hopes of exposing how they generate such striking yet often unnoticed injustice, thus creating a Better World tomorrow...

It's an incredibly manipulative technique of course, and it works like a charm... It's why someone like Butler, whenever she makes an appearance in the media, at once brings up some social injustice... By first referring to the holocaust, to Auschwitz, to Palestinian or homosexual suffering, the audience is brought into a suitable mindframe of doom and gloom, and impressed with the gravity of it all: Butler is addressing VERY important matters! Having discovered the magic such words and themes can operate on the minds of an audience, and how the mere mention of 'Auschwitz' immediately lowers spirits, the insecure jewish prophetess has apparently learned well these techniques come in most handy to make an impression... It no longer occurs to anyone to ridicule this bizarre, sterile ideologue, who is so completely stripped of inspiration, creativity and joy that it would indeed easily provoke our hilarity, if not scorn... After having thusly attacked our life forces and infected us with a toxic vibe of nihilism, depression, senselessness and destruction, Butler is now in a position to peddle her empty constructs, that suddenly seem infused with real-life realities, with all the most essential concerns Civilization is faced with... And in the end, we are all left empty-handed, being provided with NO INSIGHT whatsoever...

The queer ideological program doesn't aim to clarify anything about homosexuality, but to create a certain social climate. What this means, is that these social scientists aren't

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so much into the SCIENCE of it all, but have a MESSAGE to sell. This message is of a moral nature, ideological, and ultimately also has metaphysical implications, because it comes with an entire worldview, a perception of Reality, that isn't necessarily explicit at all times. A certain ethic is being communicated, and a sense of meaning or rather, absence of it. An entire vision of Good and Evil is embedded in the ideology namely, that neither the one nor the other actually exist... Reality itself is in fact not all that much more than a story, a narrative. EVERYTHING has ceased to exist in Queer Theory, except the theory itself...

Ideologies, hidden agendas and emotional priorities prevent these creepy, indoctrinated social scientists from seeing that Foucault's statement can simply be taken at face-value: SOCIETY generated modern homosexuals. NOT Nature. This fact is of course pregnant with so many implications that social scientists have their work cut out for them, but they haven't even started, mainly because they wouldn't know where to start, or what it is that actually needs clarifying in the first place...

We need to know HOW society generated the modern homosexual who didn't exist before. It is only from such a FOUNDATION that actual insight about homosexuality can be produced and actually, a lot of it. Gay Academia refuse such a foundation and so instead, they have turned it into a ceiling. The entire field produces heaps of hazy conceptualizations, flawed rhetoric and bad writing and then, a plafond is suddenly reached. Faaar above it sits Foucault's work, like a lonely luminary in the distance... Foucault is something of an ultimate reference in the social sciences and especially Gay Academia. And at the same time, a bizarre and revealing schism exists between academics and their own superstar, a discontinuity... It seems the only thing any social scientist sees of Foucault is his post-structuralist intake and his focus on social fictions...

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Although Queer Academia are forever walking on egg-shells, neurotically avoiding even a hint of treating homosexuality SUBSTANTIVELY, they eagerly construct 'universalistic' narratives around the 'normalcy' of homosexuality in other cultures, which in fact transmit the suggestion that the homosexual has always existed. This is of course quite in contradiction with Foucault's constat but then again, contradictions are all over the place in Queer Theory... These narratives subtly transmit an essentialist perspective, because if homosexuals existed in all cultures, then homosexuality must obviously be a pretty universal human phenomenon, which in turn suggests a biological given at the core of it.

Of course, Foucault himself knew very well that homosexuality is not quite as universal at all, as our culture now tells us it is, and always has been. The truth is, anthropologists never significantly reported, until recently, gay identities in other cultures. Queer anthropologists admit this themselves...

Today, queer academics tell us that due to the latent or overt homophobia of past researchers, homosexuality has simply been systematically under-reported and ignored by previous generations. We suddenly are to believe now that queerness really was and

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always has been all over the place everywhere, even if no mention of it was made in anthropological works and the entire body of extant literature produced by historians and social scientists. The current academic queer narratives under construction are all about impressing us with the 'normalcy' and ubiquity of queerness all throughout history... But the problem is that we never heard this before, even though 150 years of Anthropology brought society all kinds of narratives about 'savages' and now disappeared cultures, such as as those of the Native Americans. In the 1990s, the phrase 'two-spirit people' was simply invented and popularized, and we are now told such 'queers' lived happily amongst their accepting tribe-members...

If there were so many gays and queers amongst natives, and other 'savage' peoples, then why did we never hear this before? Could past generations of anthropologists really have ignored such alleged widespread homosexuality when blatantly confronted with it in a strange culture? Well if they did, the question would come to mind: what else did these guys not tell us?

In fact, why believe ANYTHING now of what was reported about savages, if their sexual habits have simply been misrepresented? Were their medical skills perhaps misrepresented too? Was EVERYTHING perhaps misrepresented, not only the queer part? Is the entire discipline of Anthropology a hoax?

It seems a strange endeavour to reprocess all literature and data about disappeared ancient peoples, and establish that even though no or precious little homosexuality is being reported, it must have been there anyway, and very widespread. It must have been, the reasoning goes, but how to account for the fact that there are not sufficient data to support this idea? Well, just claim that all past historians and scientists were biased and homophobic, and failed to report instances of homosexuality for that reason. Yes, this is precisely how queer academics proceed... It is voiced in the literature in a way that goes something like this:

Carol Vance notes:

"Anthropology as a field has been far from courageous or even adequate in its investigation of sexuality. Rather, the discipline often appears to share the prevailing cultural view that sexuality is not an entirely legitimate area of study, and that such study necessarily casts doubt not only on the research but on the motives and character of the researcher."

Kenneth Read states:

"...one thread stands out: namely, that anthropological research on homosexual behavior has been, and, to a large extent, still is consigned to the dark recesses of the discipline's closet."

And Kath Weston explains:

"Throughout the first half of the century, most allusions by anthropologists to homosexual behavior remained as veiled in ambiguity and as couched in judgment as were references to homosexuality in the dominant discourse of the surrounding society."

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Figure 0.1: poi

This ingenious ploy allows to rewrite history, and produce modern queer narratives about our past. Though the queer disciplines are still in the making and in their infancy, they are developing and spreading fast. Crucially, this bigoted, ideological exercise in rewriting history is at risk of permanently occulting to society's members the entire dynamics of becoming gay... Because if it is creating 'gayness' where it simply didn't exist, suddenly finding or imagining it everywhere, it becomes impossible to grasp the reasons for gayness where it DOES exist. This wilful and intellectually unsound universalisation of gayness, or 'queerness', effectively acts to uncouple it from all causative agents in culture, because if all cultures are 'queer', then no specific cultural circumstance can account for it.

So you get the general idea: since this alleged queerness of the Entire Universe was formerly NOT so apparent to society at large, a justification was needed for this new, modern narrative. In the tradition of identity politics, only ONE element of consensual reality gets targeted by the modern ideologues: its lack of inclusion of 'queerness'. All else is ignored... History was once written by homophobes, and today it must be reconstrued by non-homophobes. In this effort, the only feature that is suddenly added to the modern understanding of culture, society and human history, is the alleged queerness that was stripped and purged from the history books, presumably by patriarchal white male nazis, whose work was otherwise completely on target.

Such a surgically-targeted rewriting of history leaves all the main pillars of the extant

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knowledge-construct intact. No fundamental questions are raised about the psychologies, methods, political priorities and the very credibility of scientific and academic heroes of the past... Queer academics wouldn't want to create a situation... They certainly wouldn't want to reassess the very roots of their own academic discipline, or question ANY institutional pillar... No waves are raised, all authoritative narratives are taken for granted, consensual reality remains the same in all respects, ONLY queerness is suddenly added to everything, like a missing ingredient is added to a flopped cake after it was baked...

Ultimately, for all this queerness to be successfully justified and promoted in the social sphere, there is only one way: coupling it to notions of freedom, individuality and self-expression. Pushing and glorifying queerness becomes a lot easier when it is suggested that some deeper, innate dimensions of the individual are involved. Therefore, the social sciences must discreetly transmit a suggestion of INNATENESS to homosexuality, even though this notion can't be rationally combined with Queer Theory's very ideological pillars, of 'gender' and 'performativeness'.

Take good note of the word 'suggestion', because it indeed never or very rarely comes in the form of a definite, explicit assertion. It is especially INNUENDO, in part naturally resulting from Queer Academia's obsession with oppressive social forces, with just how programmed and bigoted the grey majority is, and then glorifying queerness as the cure. Queers are fighting tyranny! That's the idea...

This must mean queers are opposing the programming, the social-conditioning... The question rises, WHAT are they opposing it with, if not a prior sense of identity? If queers are NOT programmed, NOT expressing an identity that was shaped by coercive social forces, then the suggestion is of course that this identity has an INNATE substratum...

It suffices to look at 'gay culture' to know just how dominant this suggestion really is. Almost invariably, gays, lesbians and trannies state they were 'born that way'...

Because queer theorists can't even make their discipline work, they increase the level of abstraction instead, and pump out large loads of contradictory materials in hopes of exceeding our attention-spans, and aborting any critical inquiry... Think about it: who will process monstrous loads of jargon and abstractions when in the end there is no prize? There is no insight into homosexuality dawning at the end of the road... Are we supposed to process monstrously convoluted literature just to take cognizance of the ideas of someone like Judith Butler? Why? Why should we?

By constantly referring to an entire philosophical tradition that goes back at least to Marx, if not to Kant, Queer Theory's lesbians suggest that it's not their fault nobody gets what they're saying, and that people ought to brush up on their philosophy, and first get up to speed...

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What these contrived queer narratives do to people's understanding of culture, history, and the place of homosexuality in it, is that the datum is suddenly added in their mindspace that queerness always has been and should be 'normal'. Queer academics are in fact BIGOTS who are essentially into moralizing, which may be difficult to spot, because morality is largely associated with religion, prudence, conservatism and restraint. It may be difficult to realize that people could actually be moralizing in a new way: promoting porn, exalting deviance. Well, that's modernity for ya...

What is so irritating about these bigots, is that the existing cultural construct ITSELF isn't approached from a 'queer' state of mind, when indeed you would expect otherwise... You would expect that queer academics operating in a queer field should at the very least have different sensitivities compared to straight, stuffy academics, be less dogmatic, and have another relationship to authority. You would think they'd bring a heightened awareness into their field, a more pronounced resistance to cultural programming and the weight of institutional forces, showing new and daring forms of creativity, of individuality... Since queers have different IDENTITIES, you would think this difference would somehow colour their production of knowledge in some queer way.

But no, it doesn't, at least not in a positive way. Queer academics exhibit less rigorous standards, less good thinking, less honesty, more wilfulness...and heaps of obtuse jargon apparently designed to occult a staggering absence of substance. They sound programmed like apparatchiks and for good reason: they've undergone VERY significant programming. Judith Butler for instance was actually 'trained' (whatever that entails) as a young girl by a rabbi!

The bottom line is that gay academics are now paid to find and promote queerness and to shut up about all else. It is taken for granted that the queerness of the endeavour justifies itself, and only homophobes could possibly disagree with new emerging 'queer' readings of the past. Those who are not naive will easily understand how this academic universalization of queerness in reality serves rhetorical purposes; there is no actual fascination with the true nature of long-gone cultures, but only a wish to change our present through repainting, through DISTORTING the past.

Though Queer Academia may be largely unfamiliar to the masses, and promote works that are obtuse, boring and reader-unfriendly, these queer narratives are trickling down into pop-culture and society anyway... The bulk of the output is moralistic, ideological and in fact propagandistic; its barely disguised priority is to promote a politically-correct ideology of queer oppression, heteronormistic tyranny and the end of white patriarchy. The true message is that society must take a stance against bigotry, intolerance and sexual repression, fighting 'hate' and 'homophobia'.

And at the same time, it celebrates queerness as some empowering, festive identity that is truly who we are and who we deserve to be, and who we've always wanted to be. The idea is that we construct ourselves and our sexual identities through series of rebellious acts, into glorious, free queer agents. Everybody really is or should be queer, and the

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only reason a majority is not is because they're too oppressed and repressed to be themselves...

It may seem like a dizzying realization, but there is in fact an entire subterranean ideology running through Queer Studies, that emerged from radical feminism of the 70s, and has similar roots: jewish Marxism. The struggle of poor oppressed 'classes' against their oppressor is the unchanging template; but the oppressor is no longer the capitalist...Today ALL males are or, to be more specific, especially the white ones.

Indeed, the poor oppressed proletarian has since many decades been replaced by new 'minority' groups. After the suffragettes fought 'women's oppression', this Marxist template was next applied to the black man's plight in the 50s and 60s. And then to gays, and today to 'queers': ALWAYS the same trick, a trick that strips society's members of all actual references. All that remains is the oppositionality, fighting the 'evil other'...

This generation of oppressor-oppressed categories in the social sphere allows for the engineering of 'hegelian clashes' between groups, who become significantly shaped by the very struggle and confrontation they're engaged in. And indeed, observe just how incredibly dominant this theme has become in today's 'gay culture': obsessing about evil others...

Because an Ego never has any actual references, and has no clue of what or who it even is, it is easily suckered into oppression-narratives. By identifying an 'evil other', the Ego finds a sense of identity and belonging: it 'knows' what it is by knowing what it is not... Only oppositionality and confrontationality remain, the essence of anything is no longer relevant... A queer doesn't know why he's queer, he only knows that straights are bullies, that society must change and become more 'inclusive' and 'tolerant', less 'hateful' and 'homophobic'...

Observe how ESSENCE and SUBSTANCE are no longer relevant, and the provision of insight and understanding is circumvented... Gay discourse in the social arena is intellectually, creatively and spiritually depleted, and today solely consists of screamy lines and dead dogmas. It is in fact a rigid Party Program, and all the modern gay man knows today, is that he is oppressed by evil haters and homophobes, and that he must fight them. How? The answer is always more legislation...

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Noone seeks to establish clarity about the most fundamental, root issue: what is the nature of homosexuality, how it is created, what makes a man's Psyche gay, why does he dream about men rather than women?

These crucial questions in fact aren't politically-correct today, presumably because of the fear of finding elements of pathology, reminiscent of the medical researchers and the creepy shrinks and psychoanalysts. The last thing gays want to hear are more theories of weak ego- development, psychotic moms and absent dads, polymorphously perverse kids in adult bodies stuck for life in an oral phase...

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Queer Academia do not present us with any insight at all into what makes people gay, but instead are concerned with telling us how we should think and behave, how any sexuality is equally valid, and just how festive and glorious deviance is... We must fight homophobia and be attentive to bigotry, that may be present and implicit in society's very institutions: Christianity, the nuclear family, the military, marriage, our views on sex and social life, and so forth.

These strangely sterile and unattractive ideologues don't seem remotely concerned with the explosion of porn, human trafficking, institutional paedophilia, abortion rates, or the propagation of vice, degeneracy and crime in general, unless such modern ills can be used to charge white man with exploitation and oppression of another 'minority'. Porn isn't considered an 'ill' at all today, but paedophilia and human trafficking (still) are to some extent...

What we have on our hands here is a COMPLETE lack of standards, a laughable inability to present a view on culture, the human Psyche, on human nature or the times we live in... 'Queer' sexualities aren't explained at all, and no human essence is acknowledged. Queers are queer because they've constructed themselves that way through their acts. That's it. That's the glorious insight of 'queer' academic star Judith Butler: through our acts we PERFORM our glorious queer identities. THIS is her main claim to fame!

Queer Academia are heavily infused with ideology, and axed on Critical Theory from the Frankfurt School (Cultural Marxism). Queer Theory is basically an academic front for that same old satanic program for the transformation of society through hegelian clashes between opposing forces. The worldview of these ideologues is characterized by rabid materialism and a complete denial of metaphysical realities.

Marxism and its derivatives ignore the entire human dimension altogether, the very human essence, the mind, Consciousness... Individualities and even individuals don't actually count. This is why to Judith Butler, a gay man in the end is basically equivalent to a paedo-criminal or a sexual cannibal: both are 'queer'. Some actual clarification of their identities is irrelevant, all that counts is how you can use these 'categories' to push an ideology. Why else would she put them in the same bag with such a vengeance?

Humans must crush the yoke of patriarchy and compulsory heterosexuality, and create a brighter world of free sexual agents, who have defeated the forces of bigotry and hatred, homophobia and intolerance. We shall all be happy and free when we've eradicated this cancer of society, that is messing up our world: our entire 'judeo-christian' morality and culture must be uprooted, and we must fight the reactionary homophobes and authoritarians...

Thing is though, the people who run things in society are not exactly reactionary and homophobic; they are often sexual deviants and child-molesters. But of course, people like Judith Butler prefer not to notice this, immersed as she is in her tragic theoretical musings...

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Marxists only use psychology as a strategy and a weapon, never as a clarifying principle... Much Freudianism has been applied to nazi-Germany by the likes of Wilhelm Reich and other influential jewish thinkers and Counter Culture icons, who hypothesized much about the link between (white) fascism and authoritarian personalities, anal retentiveness, sexual repression and latent psychopathy. They always ignored the more practical dimensions, of money flows and media-reporting, and the entire institutional apparatus that brought Hitler to power. The laughable idea is that the Germans were suddenly seized by some irrational mass-psychosis, and if we allow enough porn and sexual indulgence, humanity may be spared such barbarity in the future.

If this sounds farcical, be not deceived: this IS a powerful idea today in our culture... It is the main moral justification that has been used to spread porn. 'Porn is Freedom', as Larry Flynt epically stated in court. A society without porn is fascistic. This message has been assimilated by most people today. You will have an especially hard time finding a queer theorist, or any vocal gay, who isn't fervently convinced that porn is indeed freedom.

One of the priorities of the social sciences in this effort, of promoting deviance in the present, is to distort the past, by suggesting a universal status of queerness. We are now made to understand that queers have always existed, even though Foucault alleged the EXACT contrary, and even though Foucault is the incredibly starified founding father of the very field! Queerness is glorious and of course, queers have been around forever. That's the idea: UNIVERSALIZING QUEERNESS.

Natural forms of maleness and principles of masculinity don't exist, are of no interest whatsoever to social scientists. Biological sex itself is now irrelevant, what counts today is your GENDER. In fact, even if you have a set of balls, you could very well be a woman anyway...

Because of this deceptive social effort that breeds mental illness, the system is actually occulting to society's members what the reasons even are for people turning gay, while at the same time promoting a mindless form of deviance completely stripped of constructive implications... The social scientists, rather than doing their job and informing us about homosexuality and its causes, promote deviance as an ideology, and leave it to the geneticists to ultimately announce what sequence of nucleic acids makes people gay...

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So we were simply told by Foucault, this star-philosopher, that homosexual identities emerged 150 years ago. And that's it... We got nothing more after the constat. Noone in the past 40 years or so has taken him up on it, actually WORKING with it, in a simple, methodic way, as follows: social change generated homosexual identities. What precise forces were involved, how did they operate on the human Psyche, and how is homosexuality generated in this process? What is the link between homosexuality and Civilization?

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What an obvious and appealing topic for a thinker to take on! But noone did...

Foucault and queer theorists ignore Nature and the human Psyche. Only Civilization and its discourses are retained as a reference... It follows that these thinkers have no references left allowing to establish what Civilization even is, and how it works... Civilization is conflated with the full bulk of Reality, when it is merely an artificial human construct edified upon Nature... We're talking about the observer-observed problem of the socialized ego...

Civilization is of course ITSELF embedded in a LARGER Reality, and this critical given is wilfully ignored by social scientists... Now stripped of any actual reference, the resulting knowledge-structure is uncoupled from Reality and remains afloat in mid-air. This is why Foucault's works practically strikes us like religious texts, uncoupled from a foundation, from a Reality-base. As if an Oracle had declared the ultimate and impenetrable truths of our Civilization, we can never quite grasp them.

A factor that significantly contributes to this strange sense of unreality that Foucault's work is shrouded in, is that he obfuscates his very flexible conception of where Reality ends and philosophizing begins. Just like physicists yo-yo at will, from Classical Physics to the Quantum-level, Foucault is one minute a historian or reporter, and the next a philosopher. But when is he philosophizing, and when is he simply reporting history?

When he describes all these madhouses, we can't help feeling we're simply reading a history book, reporting on past events as accurately as possible... When he discusses the emergence of the modern homosexual, it seems obvious he is reporting a historical development. But apparently, the social sciences and even Foucault himself don't feel the same way about it; to them, it is just a philosophical approach or something, some story, nothing that needs to be taken at face value...

Perhaps we shouldn't be too surprised at this strange conflation of the real and the imagined, where it is no longer completely apparent what is a story and what is a fact, or what the difference is between a homosexual and a homosexual narrative... Foucault's entire work transpires the coquettish suggestion that he is himself a product of socializing forces, and now producing what is in the end nothing more than just another social fiction. The very notion of whether a narrative is actually 'true' is no longer relevant. Culture is about producing narratives, and one moment one narrative dominates, the next the other. The point isn't to establish which one of them is true, but merely to document which narrative surfaced when and how it affected society.

Much care is taken to never take this potentially enlightening endeavour too far and actually establish principles about the interplay between social forces and the human Psyche, between Consciousness and Reality... Foucault, like a bureaucrat, documents what social problem surfaced when, and what dominant discourses were associated with it. He doesn't take it any further... It is easy to see how confusing this is to a reader, who is naturally assuming that when reading about the history of madness, or sexuality, the entire goal is to gain more insight into these things. But not at all. The entire ESSENCE of the very phenomenon cited in the title, the entire topic of the work, is precisely what

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we never get to, because it's never about the phenomenon ITSELF. It's always about the DISCOURSES that defined it...

The result of all this ideological jive and obfuscation is that today, we don't know anything about the aetiology of homosexuality... We aren't expected to think anything more of homosexuality than this: social fictions have demonized homosexuality, and we must combat these narratives, and the evil people who have appropriated them, meaning, the bulk of society's members. That's all we need to know... This is why suddenly, Foucault loses interest precisely when a critical insight is almost dawning, about the very nature of homosexuality and its relation to Civilization: homosexual identities suddenly emerged, because of culture... At once, that highly promising and fertile line of inquiry is abandoned, and he flees into discursive realms instead, where Reality no longer has an objective quality, but only the way we report on it matters. The discussion is now shifted again from the substance of a very real phenomenon to discursive musings and philosophical abstractions.

In these writings, we'll take on the task Foucault himself couldn't handle, actually taking his constat at face value, and we're working from there... Foucault located the birth of the modern homosexual in the late 19th century and in previous Parts, we have gone over some main lines of how the social engineers next steered the gay equation. The Stonewall-hoax and the unlisting of homosexuality from the DSMIV were the two milestones cementing gay liberation, and inaugurating a new era. Both intelligence-operations were required for turning society into the sewer it is today... And the homosexual was now provided with a habitat: the gay-scene, that was discussed in a hopefully enlightening way in Part 4.

Before getting to the ESSENCE of homosexuality, to the question of why a gay man is gay, it remains for us to first try agreeing on what we're really referring to, when talking about 'THE homosexual'. Remember that the ultimate aim here is to clarify what makes people gay, what the mechanism is. Let's not whine about me 'stereotyping', be a bit flexible, and simply try to envision a ballpark-idea of the 'true homosexual'...

The Gay Man We're Talking About.

"Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species."

Observe how Foucault used phrases like 'interior androgyny' and 'hermaphroditism of the soul'. This makes it apparent that he was in fact referring to that subset of homosexu-

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als who today would usually be described as ‘gay bottoms’, or perhaps ‘true homosexuals’. Let’s first spend some time developing a broad, ballpark idea of this ‘personage’.

If we’re being honest, when we talk about ‘THE homosexual’, the REAL homosexual, we’re all really thinking about a certain type of man who is often on his knees or on all fours, and not exactly a masculine power-male. Is it too frank of me to point out that the gay bottom represents the quintessence of homosexuality in the public imaginary, and that I share that vision?

Because some gays are versatile, and others aren’t into anal sex at all, the top/bottom-binary might strike readers as unnecessarily rigid, caricatural also, and really a fiction... And indeed, it seems unfortunate that an organizing-principle and classification-scheme should be strictly centered around whose arsehole it is, that’s getting pounded. ‘Gay bottom’ immediately triggers a technical association of receptive anal sex, which in truth is not my main preoccupation, and I invite the reader to actually apply a larger prism that exceeds the technicality of sex positions.

Rather, the idea is to capture a general gay type, a gay psychology, a gay emotional life and gay identity, that in the social sphere is associated with the ‘classic’ or ‘archetypical’ gay man. The problem is that these nomers won’t do either, precisely because the modern homosexual only recently emerged in history. Moreover, the gay bottom-position isn’t in all cases associated with a profoundly gay Psyche; it could just be a sexual taste, that certain otherwise regular males got hooked on.

The thing is, there are various brands of homosexuality, many different ‘homosexualities’... Even today, the homosexual act in itself doesn’t always imply ‘gayness’ and presuppose an entire gay identity. This is evidenced for instance by the well-known witticism that it’s risky to drop the soap bar in the prison showers. Quite apparently, everybody knows that even perfectly masculine males, who are usually into females, might very well engage in homosexual acts for situational reasons. They might rape another male for motivations of dominance and humiliation... or simply because sexual needs are high and no other hole is available. Such men are of course ‘tops’, but noone would identify them as ‘gay’. They are mean brutes and bullies who need booty, and will simply get it elsewhere when females are lacking.

Because the queer-project is to melt all deviant sexualities into a soup, whose ingredients need no longer be identified, it might seem suspect and even ‘hateful’ to single out the gay bottom and putting him in the spotlights. But consider what the stakes are, what we’re really after here: to ultimately clarify why someone turns gay... The focus is therefore on the ‘gay bottom’, taken in the broad sense of a receptive, homosexual male, who feels different from masculine males and is attracted to them. The incidence of homosexuality on his character, identity, emotional life and behaviour is much more clearcut and evident. He is really what we think of, when Foucault announces the new species.

Unlike the gay top, who goes largely unnoticed in the social sphere, the bottom differs significantly from regular straight males. And so let’s not get all fixated anally, and

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also include a psychological dimension allowing us to conceive of a larger picture, of a certain type of gay man. Even if he doesn't always take it up the arse, he is the 'classic gay bottom', whose love is always doomed in literary works and classic gay movies. He 'always felt different', doesn't like football or fights, and spent years in the closet almost suffocating before at last bursting out of it. Or perhaps he is still in it...

He is only attracted to masculine males, and invites their dominance, usually caving in to the fiercely burning desire, knowing he can no longer resist... At the very antipodes of a natural alpha-male, this bot finds bliss in submission to a stronger male, who displays the power and sex-drives that characterize male dominance in Nature. He languishes for that male power and hardness and sexual aggression that, as if by a cruel twist of Nature, or perhaps because of a 'gene', are mysteriously lacking in himself.

If an actual gay culture existed in society, we would have more of a picture and understanding of this gay man, who indeed still strikes us as a 'personage', practically as a theatrical figure playing a role on a stage... When the only thing society has ever learned about the gay man is that he is an oppressed victim, when a monolithic narrative is endlessly repeated through the decades like a cracked record, then the homosexual ends up being taken over by the homosexual narrative.

Though political-correctness today keeps people from voicing it openly, most straight males have an intimate view of the 'classic gay man' that indeed does border on the 'phobic': the 'true homosexual' is still today heavily associated with pathology, patheticness, tragedy, vice and since AIDS, with death and disease. A dominant suggestion exists that such associations have resulted from discourses of the past, that are today superseded. But this is being short-sighted: they are in fact being VERY ACTIVELY generated today... In Part 5, Dan Savage's massive 'It Gets Better'-project came up, and though its claimed intent is to combat homophobia, it of course actively generates it by pathologizing gay teens...

In the collective imaginary, the ultimate 'faggot' looks something like this:

Behold the famous Quentin Crisp... Yes, he's the extreme example of what straight males think of, when they conceive of the ultimate 'faggot'. THIS is the type that immediately comes to most people's mind, and there's a reason for that... Can you see how this is theater, unreal? OF COURSE Quentin became a massively visible figure. Because it was CONVENIENT to mediatize him...

Aging gay bottoms are otherwise actually remarkably invisible in the media and pop-culture, which isn't an accident... Society is shown mostly young, agitating homosexuals, and only very exceptionally, the old 'faggot', who is invariably queenish and over the top, like a theatrical figure. This generates caricatural, fixated images in people's minds, that can't possibly coalesce into a continuous, realistic and comprehensive vision of a gay man and his trajectory through life.

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Figure 0.2: poi

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Propaganda-campaigns heavily target and mobilize young gays, because it's much easier to manipulate and indoctrinate a teenager than a 50-year-old. By exploiting the ignorance and chaotic energies of the young, authorities have successfully associated homosexuality today with ignorance, loudness, drama, provocation, random obscenity, insipidness, and much victimology... It shouldn't come as a surprise then that those mature homosexuals, who have acquired a certain depth, thoughtfulness, experience and maturity, are naturally inclined to shun the manic and hysterical gay collective project and mindframe. They quietly fade out of the picture...

The system's aim is always to shape the world of tomorrow, and mature gays are expressly kept off-premises, ignored and portrayed as pathetic, lest it should occur to them to put in their two cents, and actually affect gay culture, putting out different imagery, insights and priorities. The idea is that gays are 'over the hill' when they're past 30, and there is a certain mantric, pop-culturish quality to this well-known line, that converges so well with Authority's priorities... The idea is that older gays don't count, which especially affects the gay bottom, the 'true homosexual', who was significantly relying on his looks and youth to get laid.

If this bottom doesn't develop new priorities, skills and insights with age, and finding sex remains his main goal in life, then he is indeed in trouble, painfully aware that he is losing a race against time... When bags appear under his eyes and hair grows out of his ears, how will he compete for a top's favours when young leaves are also available? Aging doesn't concern a top in the same way, because besides strictly plastic qualities, masculinity, dominance and power are major determinants of his attractiveness.

Whether chosen or imposed by outer forces, or a combination of both, the exclusion of mature and aging gays from the entire gay social equation acts like a powerful message that they are irrelevant, which becomes something of a self-fulfilling prophecy... Since we are a social 'species', the mature 'true homosexual' is more than likely to increasingly experience loneliness in the social set up. He didn't create a family, and it now even turns out that an ACTUAL gay community no longer exists, because the gay-scene has largely been closed-down. Cruising and socializing in the gay-scene was once an exciting lifestyle unfolding in an appealing human scenery he felt he could belong in. And now, what is left?

As the years go by, an outer apport of male vigor and physicality becomes increasingly hard to find. The mature true homosexual doesn't really belong to any human community, and even if sex with strangers may still offer temporary relief, it can't really make up for everything that's missing... He wakes up older and alone in a world that seems colder and unattractive. His hopes are drying up, his looks are no longer what they used to be, and it becomes increasingly unrealistic to expect bliss, fulfilment and magic. Values shift in his effort-benefit matrix, and cruising for males eventually simply becomes too much hard work. Big pay-offs are far and in between, and it all just isn't worth it anymore. His expectations hit rock-bottom, or else he flees into more radical spheres of harder and more destructive types of sex.

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Either way, it's as if it is almost dawning on him, but usually not quite, that he is using sex in hopes of realizing some unformulated, elusive goal, that somewhere deep down he had always assumed existed, and that would naturally end up drifting into fuller view. It slowly becomes more apparent that any actual purpose or finality silently started fading out of the picture years ago, surreptitiously, and he never really noticed...

An atmosphere of latent tragedy invades the life of the mature gay bottom, as it becomes more apparent that sex is no cure for loneliness. He isn't quite sure whether he loathes or envies the bonded family-units all around him... It somehow seems amazing that just by virtue of her vagina, any random housewife, however plain and vulgar, is ensured a life-long nest, evolving through a warm, supportive environment, sleeping in the strong arms of her husband, every single night...

*

So, we're trying to capture an idea of the 'true homosexual'... It is true that the top/bottom binary is overly plastic and emphasizes sexual positions and behaviours, meaning sexual ACTS, rather than sexual IDENTITIES and homosexual Psyches. But however crude and inelegant, the categorization does grosso modo capture an essence that interests us, and is what we're really after. The 'classic gay bottom' truly seeks to unite with a male principle, precisely because he doesn't feel its workings in himself. He isn't just into c*ock, or hedonistic transgression, but being attracted from all levels of his being to 'real males', precisely because they are UNLIKE himself... This must be the core of the matter, the essence of gayness, the key to the entire homosexual phenomenon. It's the basic template, and the myriads of other 'homosexualities' can be seen as dilutions and variations of it, or else as phenomena of quite a different order.

Bottoms often show more pronounced 'feminine' qualities, but they don't necessarily flaunt them as a radical statement, as the remarkable Quentin Crisp did... Queenish excesses typically presuppose the existence of a certain subculture, wherein queenishness is first developed as a functional pose, and invested with an entire latent ideology centered around the frivolous. Such an escape into frivolity of course signifies a nihilistic shunning of all sense and meaning, as if the queen's 'true' identity could only exist in an unreal, fabricated world, that first needed to be emptied of absolutely everything that matters in Life.

It is for good reason that queens strike us as unnatural: they are... It always seems they have adopted some learned behaviour, of a man mimicking and parodying a woman whom we sense is secretly despised... A theatrical performance that is presented as witty, energetic, creative and daring, but just seems tasteless, contrived, unnatural and ugly. There is no harmony or sense to the distorted femininity that is thrown in our faces, and that appears to have no other goal than drawing attention to its own pathology.

It's as if the hysterical queen is engaged in a struggle against Nature, Time, Reality itself, everything.... He dramatizes every single feature of life, especially the most trivial, in hopes of infusing his daily reality with a sense of liveliness and excitement, meaning and magic. Or at least to create that suggestion.

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Just by increasing the volume, and obsessively and aggressively broadcasting his sexuality in the social sphere, in a grotesque manner that is supposed to be funny and endearing and, according to Judith Butler, contains a fullblown cultural critique, the queen appears to be making some claim to individuality. But the spectacle can never convince, because he doesn't look like a man who is even remotely in touch with his own nature, Self or sexuality... There is something particularly disturbing about the queen to many straights, because he seems to have fully lost control not only over his sexuality, but over his entire identity.

It takes a lot of psychic energy for the queen to sustain the illusion that he is indeed 'fabulous', and it becomes increasingly hard to really feel happy inside, after another trick with a stranger near a public urinoir at dusk...

In real life, you'll seldom see a character like Crisp, or like Albin from *La Cage aux Folles*, because such queenishness is a learned behaviour that to put it mildly, isn't rewarded in the mainstream... True queens are in fact rather the exception, and a caricature and parody of the gay essence we're trying to capture here. The real object of our focus comprises all these less extreme gays, who dream of a real man and are not necessarily highly effeminate, nor do they always take it up the arse...

*

And now, let's also think of the 'classic homosexual top'... It is obvious that his homosexuality doesn't so much involve an idealization of maleness at all. He often likes younger and 'pretty' males, whose youthful flexibility and compliance set the very particular stage for his own male dominance to be 'truly' expressed at last. It's as if with each thrust of his pulsating cock, he is equally claiming possession of all those qualities and skills that are the ticket to mating of the alpha-male in Nature. Only, he doesn't actually have these assets... He is interested in expressing male dominance sexually, even if no actual dominance, control and skill have been acquired.

Even if 100% homosexual, he isn't truly looking for a male principle, neither in his mate, nor in himself. His sense of identity and masculinity and his entire psychological organization isn't profoundly affected by his taste for men, nor a result of it. Rather, his homosexuality strikes us as an a posteriori artefact allowing him to enact being the real man that he isn't really... It's often as if his desire to penetrate other males is infused with a (sometimes barely) hidden purpose: of finding confirmation of his own malehood precisely in his partner's submission. The bot's abdication of male dominance reassures the top that he is himself a real man.

He looks like any regular straight male because the truth is, he isn't all that different. Of course, regular straight males aren't real men either... They are socialized egotists... And that's pretty much what such tops are, regular males expressing what is in reality a very widespread and common drive and need for male power and dominance. The reason this drive is so commonly frustrated is that the social sphere is already fully owned by higher powers... The implication is that no true dominance can exist, and only an imposture of it can remain.

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As opposed to most males, these tops have crossed a certain boundary, finding an outlet for very commonly suppressed drives in male/male sex. Indeed, the overflow of countless unmet male needs readily turns to homosexuality, which shouldn't come as a surprise... Marital life is unwelcoming of wild, animal sex freed from taboos and fears and hangups and to many males, it simply isn't enough. The inconvenient and politically-incorrect truth is that women typically aren't all that crazy about sex at all. Once she raked in the ring, and the mortgage contract is signed and the first kid is underway, the seductive, compliant little princess readily turns into a poisonous, barren and vindictive witch...

Perhaps this is a slight exaggeration, but it is remarkable how many men are 'bi curious' today. The category appears to be growing fast and there is a massively pervasive common theme: their wives never knew what they REALLY want in bed. The bi curious dreams of slick, saucy, dirrrty sex and amazingly, his loving other half never even noticed...

Suddenly, gay sex seems so simple and straightforward, such a breath of fresh air compared to the marital grind... Many guys easily get used to it. After another sweaty, steamy session with a guy who is always grateful and never whines, the top is in a cheerful mood and not a hint of frustration is apparent in his otherwise difficult character. We needn't look far for the explanation... The bot doesn't give head because it's expected but because it's what he loves and can't get enough of. He doesn't whine about sperm tasting too bitter, and it's obvious he isn't exactly forcing himself. Eagerly, he licks up every single drop of it...

The top has found a scenario that in various ways is ideal, even if it happens more than occasionally that he's not particularly crazy about the bot's cock, and might prefer a vagina. But not to worry, the bot has two orifices, which DOES amply suffice, even if three is better... At least the top is being spared all the hassle and hangups, and the concession is more than worth it. He doesn't even need to pretend it was all about love, rather than sex. Who ever thought things could be this easy! No wonder increasing numbers of married males with unmet sexual drives, that are completely unsuspected by their dull, bourgeois wives, turn to other males...

This kind of homosexual top isn't too consciously aware of the gay tragedies playing out in the lives of 'true homosexuals', of aging and loneliness, and always being second-best to a real man's real wife... He never fantasized as a little boy about Captain Kirk, Lee Majors and Rock Hudson. Basically, this type is in fact pretty cold-hearted which tragically, tends to make him all the more irresistible to the gay bot...

He has no existential crisis to solve, and isn't focused on dealing with being a different species in a cruel, unwelcoming world. He isn't doubting about anything and has an opportunistic outlook on Life, simply enjoying his fuck-pleasures in a childish way that is unwelcoming of depth, problems and painful philosophizing... We needn't be surprised that the bot, who always seeks love precisely where it can never be found, will readily fall head over heels in love with this type who is necessarily an egotist and sometimes, a malignant narcissist...

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Perhaps a reader would like to point out that not all tops are into pretty boys. And it is true that there is another pretty large and growing category of males who simply adopt a homosexual lifestyle, of being another male's 'fuck-buddy'. In this scenario, being a top or a bottom is no longer primarily associated with notions of 'masculinity' and 'femininity, idealization, romance or love. The homosexual act simply reflects a sexual preference and not much more. Some men like to take it up the arse just because it feels good... others like to fuck it: why not make a deal and create a win/win situation?

Top-males of this type actually prefer saucy sodomy with older males, and/or hairy and fat ones, over banging the faggoty Gucci-model who talks with a lisp, walks with a wish and is always high maintenance. Having a beer or manly talk with a sissy is impossible, and he is much too different to be a buddy. In fact, the sissy's dramatized sexuality interferes with the top's real desire, of base, animal, saucy male/male virile sex. So his preference is for more manly types, who actually love getting fucked.

Such tops are into men who look and act like real males, and who can never represent an 'other half', but that isn't the objective anyway. They are not looking for difference, but really for sameness. Characteristic of such male/male sex isn't so much the need to find an opposite masculine or feminine principle in a sex-partner, but simply to use sex as a way of bonding and experiencing pleasure with peers. When the gay-scene still existed, this type of gay man was often found in circles of bears and leather, or maybe of bikers, and it's all about a way of relating to other males in life through sex. The heavy emphasis is on the sexual experience ITSELF. Some guys like to get their arse pounded, and others like to do the pounding, but little male/female polarity is otherwise apparent, or sought.

The gay bottom in such relationships usually seeks sexual highs in an addiction-pattern, and significantly lacks the 'romantic dimension' that comes in when opposites attract. Sex turns into an entire lifestyle on a daily basis, and issues of identity are largely ignored, considered irrelevant... No 'androgynous', 'hermaphroditic', or otherwise atypical male qualities are apparent. The psychic life of such bots is mainly organized in ways similar to those of his sexual mate, and of most 'normal' males. The biggest difference is really that he is more hedonistic, and usually becomes a slave of his own pleasures, which itself may have feminizing effects...

The point is that technically, he might be a 'gay bottom', but his homosexuality doesn't define all that much more than his sex-life. He isn't a very 'different species'...

And so we're not talking about these types either. Let's try to keep a general vision in mind of a 'classic gay bottom', who doesn't feel like other males from an early age, and who indeed did become something of a 'personage', the prototypical gay man who dreams of the strong arms of an alpha-male just like a young girl would... Are we on the same page? I think everyone gets the general picture. We're trying to capture a ballpark idea of an essential, core homosexual phenomenon, that involves fundamental attraction to maximum maleness and masculinity, and a sensed absence of it in oneself.

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We are now getting to the crux of the matter, of how a minority of men in society turns gay. Let's work up to it with a reminder of the larger context...

As pointed out extensively in Part 0, society's members are socialized into an UNNATURAL human construct, and are no longer adapted to Nature. Socialization involves the creation of an Ego, which is a mere psychic complex sitting on an overwhelmingly UNrealized Psyche, that remains UNconscious. The Ego becomes the seat of the personality, it's who and what people believe they are... From the cradle, society's members adapt to Civilization's artificial, UNnatural social realities, developing an artificial, UNnatural psychic construct in the process. The Ego is just as unnatural as Civilization itself, and represents merely a fraction of the human Psyche, that remains largely unconscious...

An observer-observed problem is now created, as Civilization becomes confused with the full bulk of Reality. The entire social logic is internalized in the 'Reality Principle', and organizes the Psyche. To an Ego, that logic is all there is...

You will often hear gays say that they never chose to be gay... This is correct, but we will see now that at a deep, visceral level, that wasn't fully conscious, the gay man DID kind of make a 'choice', that actually had the effect of generating homosexuality, quite DESPITE himself... This 'choice' occurred at a deep level of his being, and involved the following mechanism, that will now be explored extensively: the child sensed that the ego-logic we are all being versed into isn't attractive... He refused to fully go along with it, and stopped buying into the socialization-program whole-heartedly. In a way, homosexuality is a 'multi-step choice', and in order to understand the mechanism, it is first required to be well-aware of what socialization really does to the human Psyche...

As detailed in Part 0, modern man's Psyche is in fact SEETHING with garbage and conflict... An egotist sits on a waste-belt of explosive, degenerate psychic contents. Moreover, his psychic functions are significantly uncoupled from one another... CG Jung, in his 'Psychological Types', attempted to create a model of different types of individuals, on the basis of four cognitive functions: thinking, feeling, sensation and intuition... The idea was that any individual prioritized one function, while the other three fulfilled auxiliary roles. One function was dominant, the other functions were 'inferior', and partly subconscious...

Observe that Jung SPLIT UP Consciousness into its various constituents, when of course, all these functions should be working as an integrated unity, a well-oiled machinery... An egotist's ratio for instance is disconnected from his feelings, and usually only barely gets irrigated with 'libido'. There is almost no life force at all in the thinking-functions of the masses, and why should there be? When the priority of the personality has become to stay in denial of the true nature of society, and to mindlessly, uncritically believe experts and authorities, who put out discourses on every single matter that can be imagined, then what is there left to think about? Egotists don't think... They REPRODUCE learned-by-heart programs...

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And on the other hand, the few who DO think, society's philosophers and prominents, have a metastasized ratio, that is very much disconnected from Nature, Reality, common sense, and from a heavily repressed emotional life... Think of all these frigidly rational philosophers who were discussed...

It might seem to a reader that the thinking-function in fact SHOULD be uncoupled from the other functions, lest the thinking-process be invaded by emotional contents and priorities. But in fact, it's exactly the other way around... It's PRECISELY when the thinking-function is uncoupled from the rest of psychic life that its gets invaded by all the repressed garbage sitting in the Unconscious, generating heavily-distorted outcomes.

Thinking can NEVER be its own goal, but is always inscribed in a much larger process, of a certain type of consciousness using the function for a purpose... It is something bigger than the thinking-process itself that is of course doing all the thinking... When one function is uncoupled from the other functions, the latter always creep back in through the back door... When the Psyche isn't unified, then every single one of its functions suffers a distortion. When feeling, sensation and intuition are repressed, their atrophied, demonized contents REEMERGE in the thinking-process, that is now hijacked in the service of a fragmented type of consciousness... Welcome to Science and Philosophy... They aren't remotely 'objective', but afloat on a sea of irrational contents...

Check out these quotes from Jung:

"We call a mode of behaviour extraverted only when the mechanism of extraversion predominates. In these cases the most differentiated function is always employed in an extraverted way, where as the inferior functions are introverted; in other words, the superior function is the most conscious one and completely under conscious control, whereas the less differentiated functions are in part unconscious and far less under the control of consciousness.(Psychological Types by C G Jung : Para 575, Page 340)"

And:

"It should not be imagined that the unconscious lies permanently buried under so many overlying strata that it can only be uncovered, so to speak, by a laborious process of excavation. On the contrary, there is a constant influx of unconscious contents into the conscious psychological process, to such a degree that at times it is hard for the observer to decide which character traits belong to the conscious and which to the unconscious personality. ... Naturally it also depends very largely on the attitude of the observer whether he seizes hold of the conscious or the unconscious character of the personality. ... We must observe which function is completely under conscious control, and which functions have a haphazard and spontaneous character the latter possess infantile and primitive traits.(Psychological Types, CW6, paragraph 576. The Portable Jung, pages 191-192.)"

And:

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“The term Inferior Function is used to denote the function that lags behind in the process of differentiation. Experience shows that it is practically impossible, owing to adverse circumstances in general, for anyone to develop all of his psychological functions simultaneously. The demands of society compel a man to apply himself first and foremost to the differentiation of the function with which he is best equipped by nature, or which will secure him the greatest social success.”

Observe that Jung seems quite aware that these functions SHOULD indeed all be developed, and work together as an integrated unity... It is due to ‘adverse circumstances’, to the ‘demands of society’ that this can’t happen... Some last quotes:

As a general rule a man identifies more or less completely with the most favored and hence the most developed function. It is this that gives rise to psychological types. As a consequence of this one-sided development, one or more functions are necessarily retarded. These functions may properly be called inferior in a psychological, not a psychopathological sense, since they are in no way morbid but merely backward as compared with the favored function.

*Although the inferior function may be conscious as a phenomenon, its true significance nevertheless remains unrecognized. It behaves like many repressed or insufficiently appreciated contents, which are partly conscious and partly unconscious, just as, very often, one knows a certain person from his outward appearance but does not know him as he really is.” C. G. Jung (1934). *Psychological Types* (pages 450-451)”*

We are told most things quite openly by the satanic hierarchy; objective thinking is in fact a cultural delusion... You can’t think objectively when Consciousness is split up, and all kinds of repressed garbage creeps into the thinking-process...

Society at large is all about fragmentation, disconnection... Everything is disconnected from everything else, and this state of affairs is of course reflected in the socialized Psyche... This explains why we live in a society of ‘experts’, who are incapable of providing a larger picture of Reality and also, of getting to the essence of anything... It’s why ‘homo universalis’ doesn’t exist anymore, or why Classical Physics and Quantum Mechanics can’t be combined. It’s why queer theorists discuss homosexuality without discussing homosexuality. Schisms are everywhere, everything is split up...

Social engineers apply ‘universal principles’ for social control and steering society along certain pathways, and the root principle is simple: splitting up Unity, which generates a distorted reality. The resulting factions, parts and contents can now be worked against one another... This process occurs all throughout the social sphere, and equally takes place in the human Psyche. The Psyches of the masses are just as fragmented as the social sphere is: a seething soup of psychic shards bashing into one another.

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Groups are split up, traditions, families, nations, Science, knowledge, anything... Just split it up and take all the parts out of context... Soon, a Babylonian cacaphonia is created, and chaos, confusion and lack of references become endemic. How much easier it is now, to take control!

Everything is fragmented and next, all the pieces are squashed together again by the social engineers, melted together into a giant seething soup: our lovely world of cultural diversity and mutual acceptance... First, Unity is split up and next, social engineers put the pieces together again... on THEIR terms... An analogy would be fixing a jigsaw-puzzle by simply forcefully squeezing all the wrong pieces in the wrong places. The result is of course a psychotic, satanic monstrosity...

Dualities and the ensuing chaos can simply be ENGINEERED by elites. Isn't it obvious? Is it really so inconceivable that higher powers control the entire structure in which social reality is being generated? Most people will instantly refuse this pretty self-evident fact, usually with the mantra that they 'just don't believe in a conspiracy'. But as seen earlier, all that's needed to completely own Civilization is to control the dominant IDEAS taking root in it, and the defining EVENTS unfolding in it... The psychic forces of the masses fuel a social structure designed by elites, bringing it to life, and animating it. It seldom occurs to people that this structure isn't natural and moreover, that it indeed can be controlled if you think big enough... Problem is, the Ego isn't exactly an ace at thinking BIG. Because the Ego is merely a programmed complex...

With every new idea and every new event that is introduced into society, society changes and with that, people's minds change too, because they adapt to the (changing) features of their social reality. The Reality Principle, though INSIDE people's heads, can simply be modified by those who have control over the collective stage, and generate the dominant ideas and events.

People are well aware of constant change in society, and the notion is actually being flashed at them ceaselessly, even in political slogans, such as 'Vote for Change'... Many corporate advertisers use phrases such as 'a Changing World', 'building a new world', 'making a better world', 'changing your world', 'for a smarter world' and so forth... Isn't it remarkable how everything is constantly changing, and how we are always told how great this is, even though change usually only means more trouble? The stated intent is clearly to change the world. What kind of change do you think they have in mind?

Society's members are being confronted with all this 'change' 24/7, with every new event the media bring them, but they are little aware that such change isn't quite as haphazard as it might seem... These changes are DESIGNED, and involve programs. Programs... They are everywhere, and ALWAYS emerge from the social top, NEVER from the base of the pyramid. It should be quite apparent to anyone with half a brain that elites are on a same page about pretty much everything that matters... How many cultural elites have you heard stating the bank bailouts were sheer theft? That 9/11 was

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orchestrated just like Pearl Harbour? That globalization is simply about creating a World Order controlled by a few?

It is no coincidence that all cultural elites were for the creation of the European Union, a lengthy process that was really kicked off with the League of Nations... The idea after WWI was that the carnage of war could only be prevented if nations started working with each other closely, rather than fighting each other. Elites started putting out this notion of a European Community, ceaselessly, relentlessly. It was a notion nobody wanted, but it ended up materializing anyway. It was a collective PROGRAM, spearheaded by elites on a same page...

Just think of how much coordination it must have taken for all these nations to melt together into the European soup... To change all currencies to the euro, a PERFECTLY SMOOTH transition from one day to the next. The effective currency transition LITERALLY took place in a single day: one moment half a billion people were using all kinds of different currencies, and the next day, everybody had euros. Can such flawless transitions happen in a world where elites are NOT working together with harmonized mindsets?

The Egos of the masses simply go along with all this constant social change, quite oblivious, UNCONSCIOUS of any design, even if such designs are always being formulated by elites THEMSELVES... Since this process of 'change' is progressive and continuous, the Psyches of society's members progressively and continuously change with it, once again, because their Egos simply adapt from childhood to the features of their environment. What this ultimately means is, that those who control culture and society also control the minds of society's members, and the very shapes of their Psyches.

This constant change not only generates 'generation gaps', but actually very significant differences between the features of varying generations. Think for instance of women in the West, historically... Remember how Rubens and the Flemish painters liked to paint fleshy, obese, fertile-looking women... How in Victorian England, women especially of higher circles were frail and hysterical and prone to mental illness. How after the suffragettes, women started becoming more sexless and defeminized, argumentative and resentful, politically programmed... Females now attempted to be equal to males, losing much of their natural femininity in the process... Problems of anorexia or conversely, obesity are now rampant among the fair sex, and many women can't even give birth anymore: the infant is cut out of their bellies with scalpels...

Likewise, the 'liberation' of gays itself, as we've seen, was also a program, emerging from elite circles and government-agencies, NOT from gays on the street... Initially, the homosexual didn't even exist... Next he became a pathetic wreck studied by the medical system, then he became a pretty regular looking virile male cruising for sex like an alpha-male patrolling a territory... Then he became a sick, dying AIDS victim and today, he is a whining apparatchik who hates real men... What will the homosexual look like tomorrow?

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Observe just how many features of men and women CHANGE with the changing times...How it seems people could in fact be turned into practically anything...by those who control the sum of ideas and events materializing in the social sphere, AND in the Reality Principle INSIDE people's minds... Are you seeing just what is at stake here?

Think of a notion like a 'global mind', as the internet is sometimes called today. Think of society as a collective of individual minds, that can be managed by elites focusing on the law of averages. With this focus, let's now return to the EVENT of the creation of THE homosexual on the collective stage...

*

Back in the 1870s, homosexual ACTS suddenly became associated with homosexual IDENTITIES, which was a new development. THE homosexual had in a way simply been created, which may be a confusing notion to many, hard to get the mind around... When cultural elites take certain circumstances that may be occurring in society, focusing much public attention and building a rhetoric around them, they can simply generate social phenomena, channelling all kinds of occult energies in the process. Naming it is creating it in a way... It is not for nothing that Science is so obsessed with categorizing, entomologizing. Taking control of life and its expressions always starts with first NAMING it, DEFINING it. In the beginning was the Word, and the Word was made flesh... And so social engineers created THE homosexual, who was provided with a name and an identity...

Suddenly, the homosexual act was isolated and concentrated in a new social 'species': THE homosexual.

The birth of the modern homosexual made all forms of male/male warmth, attraction and bonding suspect. This created more distance, tension and awkwardness between males in general, and soon fears became sufficiently acute to avoid male intimacy altogether, not only the sex act itself, but anything even remotely suggestive of it. Dynamics of communicating vases now started to occur, as this 'new species of THE homosexual' soon indeed BECAME increasingly different from regular males, PRECISELY because society had branded homosexuals pathological creatures.

The emerging homosexual identity was of course massively affected by the extremely virulent and highly-mediatized social stigma, for one thing because detection could at the very least lead to the loss of a job, if not much worse... Homosexually-inclined males now needed to observe great caution hiding their difference and soon, only those homosexuals with extreme features remained visible in the social sphere... This contributed to further shaping perceptions and generating self-fulfilling prophecies, as society's mainstream males now found in the evidence of these extreme cases proof of the pathological nature of homosexuality. The visible few, who were too blatantly homosexual to avoid detection, provided society's males with a compelling reason to avoid at all cost being like them...

The existence of the homosexual was now significantly affecting the 'straight' identity because understandably, straights were very anxious to be UNLIKE these 'sick invert'...

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And likewise, straight males were defining 'gay identities'. Polarizing mechanisms now started driving BOTH categories into the extremities of a spectrum, an axis, away from a golden, balanced middle ground... The discourse of Power Elites had created a new binary, and BOTH straights and gays became defined by it.

It is important to understand this process, the scope of it, and how deep it really is; first, there is always Unity... The unity of an oceanically-expanded mind of an infant for instance. Next, splits occur, separations: the unity gets divided, and the resulting parts are increasingly affected by their difference from other parts... Mechanisms of polar oppositionality now start occurring and soon, the only remaining reality is difference and conflict, as all parts or parties become defined by the binary.

Binaries and dualities are EVERYWHERE in the social sphere and in the beginning, they are simply CREATED... by elites. And this is precisely what happened when THE homosexual was created through virulent media-campaigns: it created a new binary, a new split...

Formerly, male warmth and love and brotherhood had to a certain degree still free-floated in the social sphere between all male members of society... Next, these natural human needs became associated with sex and homosexuality, and were concentrated in a new pathological creature. The natural needs of all human males, for male warmth and bonding and proximity, were channelled into a subset of the population; the majority now BECAME 'straight', and some BECAME 'homosexual'.

Affection, warmth and intimacy between males now couldn't be freely experienced anymore: men were now either 'straight' or 'gay'. BOTH straights and gays became defined by this new binary, NOT ONLY gays: straight men became traumatized at the very thought of male warmth.

Observe for instance male characters in 1940s Hollywood movies, how unidimensional and programmed they seem, unreal, brainwashed... There's something like an almost metallic quality to their voices, that sound loud and hard. They display no realistic emotion at all except anger, and evolve through a black and white world of whiskey, cigarettes, guns and fawning females. They are obviously not in need of a male community or male warmth, and they are presented to us like blackboxes lacking a significant inner psychological dimension.

Observe also how today's gay man seems POLARIZED in several ways, with the emotionally bland male hero of Hollywood's golden era; the gay man has always been associated with LOTS of emotionality... A show like *Queer Eye for the Straight Guy* epitomizes the straight man's lack of flair, sense of fashion, eye for detail, and his generalized sullen orkness. The gays, or 'queers', on the other hand know all there is to know about cooking, grooming, having fun, dressing well, socializing, and being emotionally expressive and sexually uninhibited...

Yes, these are stereotypes but there is some kernel of truth to them: male emotional expressiveness is deeply associated in culture with homosexuality. The heterosexual

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and the homosexual are like TWO SIDES OF THE SAME COIN...the one significantly defining the other...the one being what the other is NOT.

Social engineers, with the creation of the homosexual category, had also affected the identities of non-homosexual males: society's mainstream males were now being informed by culture that male bonding and affection were suspect, and at risk of propelling you into homosexual territory. Because of this excision (cutting out) of male physicality, warmth and bonding from the social sphere, mainstream males became harder and colder and more distant...

Of course deep down, ALL males long for the feelings of friendship and belonging and 'male love' that are so hard to find in a tense social phere of atomized human resources competing for success and status... It is only natural that members of a social 'species' should need proximity, bonds and intimacy with those surrounding them. Straight males work hard their entire lives at it, trying to fit in and playing by all the rules; they must do what they're told to do and think what they're supposed to think, if they have any hope of being to some extent accepted by other males. Such conformity guarantees assimilation into the social fabric, but doesn't imply a true, deeper acceptance and appreciation of the full individual, since the true individuality was already sacrificed.

The straight, socially-integrated male isn't accepted by others for who he truly is, but for the social position he assumes, as a worker, a boss, a neighbour or a family member. In this social fabric, those surrounding him have equally given up a deeper individuality, and have fundamentally accepted their status as programmed human resources disconnected from any form of actual Self.

The creation of the homosexual made a new modern standard of masculinity and maleness emerge in society... Males became colder, more hung up, more distant from other males, more programmed. Regular **SOCIALIZED** males are 'in their Egos', and assimilate a **CERTAIN TYPE** of culturally-promoted masculinity, a way of acting and being that involves a full disconnect from deeper Self, excluding emotional and spiritual depth...

Such 'hetero-normativity' is of course **PRECISELY** what queer theorists keep whining about, without ever enlightening us about just what is truly at stake here... how our Psyches are molded by all these socializing forces, and what a healthy Psyche should even look like. Queer theorists mindlessly point out that 'gender' and norms of masculinity are cultural constructs, and that we must attack those by acting 'queer'... This is completely overlooking the massive scope of the social conditioning-process that affects us all, shaping our minds from the cradle, defining the nature of our Consciousness and the very state of Civilization...

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To the homosexual male, the world seemed filled with unloving, rigid and often hostile males, including one's own father and other male family members, who had inevitably

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caved in to the cultural programming... The lonely, perplexed, isolated homosexual, coming of age in a psychotic social reality of human resources plugged into a monstrous System, couldn't and wouldn't fit in this mold, and was now barred from access to a male community.

Even if his homosexuality was not apparent to others, his dark secret and fear of discovery kept him from engaging openly and freely with other males... The homosexual lived like an illegal alien amidst society's males, not belonging to their shared world, which must cause significant stress, isolation and panic in a member of a social species... Completely stripped of male physicality, intimacy and bonding, the homosexual was now experiencing a massive lack of human warmth and belonging.

The mainstream male in an unnatural society, where male bonding was now associated with homosexuality, became more frigid and programmed, more defensive and hostile, and yet more disconnected from his feelings and Self... The average straight adult is repressed and psychologically UNdeveloped. If you don't believe me, just ask a psychiatrist, or read Part 0. On a collective scale, this generated a male cultural model and way of functioning that some kids just can't emotionally embrace. The man as a cold, distant creature without any real connection to others comes as shock to many kids and adolescents, even to the straight ones.

The pre-homosexual, meaning the child or adolescent who doesn't know it yet, has in fact higher human aspirations, and is more horrified than regular adolescents at the world he discovers at puberty: the loud and stupefying chaos of the teenage jungle, made of countless mind-dulling compulsory programs, seething peer- pressures, and bursts of unchannelled energies wasted for no good...

Have you ever observed young kids today in the playground of primary schools, say 6-year-olds? Maybe you think they are playing, but they're not. They are concentrated together in an enclosed space, like cattle, and the noise is horrific: they scream and yell, rant psychotically, and are never caught engaged in any interesting activity. Their energies are COMPLETELY unfocused, chaotic. These kids are in fact being seriously dulled down, already at that age. They aren't playing, because they don't know how to anymore. They haven't got any faculty of concentration at all. They've never learned anything.

Compare such kids to say 2-month-old wolf or bear cubs in Nature: these cubs are inquisitive, cautious, exploratory, and very focused on learning new skills...They are AWARE and learning.

Human kids are not; 6-year-old kids are in reality completely abandoned by adults, and their potential remains seriously under-developed. Of course, the increasingly psychotic state new generations of kids are versed into is taken advantage of by the System; new conditions have emerged in recent decades, such as 'attention-deficit', 'hyper-activity' and all kinds of bizarre 'syndromes' and behavioural disorders and unsurprisingly, they always come with pharmaceutical treatment...

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And things only get worse as the kid becomes a teen. Nothing of value is learned, seething peer-pressures now abound, adults seem bleak and boring, and nothing remains but going through the daily grind in a race to adulthood. The main obsession of the teenager is popularity and fitting in. He gets bombarded with increasingly horrific music and satanic pop-icons, and evolves through a wasteland of nihilism where he learns nothing of value.

The (pre-) gay adolescent doesn't know much yet, and can't consciously analyze what is wrong with the social world. But he reacts differently to the culture he is immersed in, on an emotional, visceral level. He feels it somewhere, deep down: the road to adult malehood is NOT attractive.

He struggles to discover some kind of positive vision and example that is offered him, of how to become a man, a developmental trajectory that society supports and encourages, towards a healthy, purposeful adulthood. Instead, the adolescent gets NOTHING from the petrified adults all around him, no guidance or inspiration at all... He senses acutely just how stripped all men are of real bonds to anything or anyone else, how no ideals, purpose and inspiration make up the substance of adulthood... He is shocked at some level of his being, and completely taken aback by the progressing discovery of a human world that is bleak, and lacking in all those things he had naturally expected to find: adventure, excitement, discovery, meaning, discernment, wisdom, inspiration, brotherhood and warmth, a more metaphysical understanding of things...

Slowly, it is becoming apparent to him that nothing of a Higher Order appears to exist in the social sphere. Under these conditions, what is the point of trying to fit into the social structure? Why try becoming a successful, mature, 'normal' man when all higher ideals were stripped from the substance of mature life?

As a kid, a typical gay man had naturally expected to find all kinds of major rewards on the road to adulthood: adventure and excitement and discovery, warmth and love, discernment and truth, courage, virtue and moral development... In a nutshell, he had expected to find a good world filled with opportunity, that favoured the good, and offered rewarding developmental options. Instead, he is suddenly faced with the bleak reality that adulthood isn't about that at all..

Since society offers no outlets for all the higher inclinations, needs and potentialities humanity is naturally equipped with, and of which society's males are being stripped through socialization, something amazing happens:

all this human potential is repressed in the majority, whose Egos fully go along with the environmental logic, with the socialization program... But in a minority, the bleakness of the program is resisted at a deep, visceral level. The higher human potential and aspirations, that the social sphere is stripped of, REemerges in concentrated and therefore distorted form in the adolescent Psyches of a minority...a minority that soon BECOMES gay.

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The gay man's higher human aspirations were not repressed and discarded through socialization, not sacrificed; they had already significantly budded in the less bleak universe of childhood play. Though hardly matured, these higher human contents, and a certain familiarity with heightened states of functioning, had already somewhat taken root in the minds of certain kids... Just enough to provide some form of personal reference, allowing to register in the depths of the personality that the mature world was conflicting with expectations in a sharp and alarming way.

Having already developed a stronger sense of aliveness and holding many expectations, certain kids at leaving childhood are hugely disappointed at discovering more of the world and adult functioning. They are no longer fully invested in the elaboration of a fully adapted Ego-structure in line with the social logic...Very significant amounts of psychic libido and contents are progressively retracted, isolated from society, put 'in the closet', until a way and a time could be found to bring them out again.

The straight man had become colder and more programmed, and the gay man on the other hand was burning with desires and feelings, that could find no outlets. Feelings and drives that find no outlets and channels for expression in society READILY SEXUALIZE. This is an important point we will return to subsequently.

Thus, the homosexual in a way carried on his shoulders the entire weight of COLLECTIVE social forces, pretty much the entire feeling potential of the male population at large: it had all been concentrated into a subset of the population, through an act of social engineering: the creation of THE homosexual.

The deep human aspirations and profound needs for a positive, creative, loving, and biologically- and spiritually-rooted bond between all men, that could no longer exist in a material world owned by Evil, surfaced elsewhere: in the Psyches and the lives of gay men, who were suddenly left to deal with massive forces without benefitting from any type of guidance or example. These forces, being blocked from access to creative interplay and expression in society, eventually became concentrated in the only outlet that remained available: sex and sexual fantasy.

The homosexual now desperately tried to find fulfilment of all his unmet needs in male sex, to compensate for the glaring absence of deeper male connection that could no longer be experienced in a frigid, exploitative and competitive social arena. Gays have an excruciating need for the male warmth, physicality and bonding that the social sphere was increasingly stripped of. The only option they are left with is trying to find some form of it in needy, steamy SEX.

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We are now getting closer to the most critical question: why did the sexual orientation of some kids, who had retained a certain familiarity with higher human aspirations and universal contents, become focused on members of the same sex?

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Well, everything constantly moves in the Psyche, and when psychic contents and drives are retracted from society, locked up, put 'in the closet', they accumulate and seek other outlets. In this process, energies tend to move in a direction that is in fact POLARIZED with the blocked pathway for expression. Jung's concept of 'enantiodromia' is helpful in grasping this dynamic:

"Enantiodromia (Greek: ἐναντιόδρομος, enantios, opposite + δρόμος, dromos, running course) is a principle introduced by psychiatrist Carl Jung that the superabundance of any force inevitably produces its opposite. It is similar to the principle of equilibrium in the natural world, in that any extreme is opposed by the system in order to restore balance. When things get to their extreme, they turn into their opposite." (Wikipedia)

If you can't, or refuse to bring out your energies one way, they will find another way of 'coming out'. When a teen stops investing his psychic libido in the race to adulthood, and starts keeping significant amounts of it walled-off from social expression, refusing to invest it in his social reality, then this libido starts moving and turning in his Psyche, seeking another outlet...

The pre-gay teen at some level of his being refuses to fully embrace the environment and its logic, resisting the developmental trajectory he is being forced into: it doesn't meet his deeper (latent, unformulated) expectations.

And the problem that now rises is this one: because these locked-off contents and energies were barred from expression in society, and could no longer be applied to anything, no longer be channelled into reality, they heavily sexualized in the Psyche. Blocked feeling-potential readily sexualizes, because sex offers a channel of discharge for unused and surplus energies...

Observe that in Nature, sex occurs when the alpha-male is completely on top of his game; he controls his territory, and all the basics of life have been taken care of. Surplus energies are now channelled into reproduction. In the human world, this process is significantly reversed... Because social engineers completely control the territory, society's males have in reality very limited options for developing true dominance. Without building actual mastery and skill, their vital energies aren't constructively mobilized, and so they are exhausted in sex. This pattern is even more pronounced in gays, who from an early age actually retract critical energies from social life... Their Psyches now become burdened with an excess of psychic energy and drives that must remain unexpressed, and that soon start gravitating towards a POLAR OPPOSITE of the logic spearheaded by the mainstream socialization-program. Through a complex series of psychic events that will become clearer, such kids BECOME homosexual...

Let's go over this entire crucial sequence again, elaborating it some more, and then take it further.

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Emerging from the childhood 'paradise', some kids are more disappointed, alarmed, shocked at the road to adulthood they're suddenly being faced with. Such kids had already become familiar with heightened states of functioning and creative exploration, and hold higher expectations and ideals, even if these haven't been translated into conscious insights yet. Rather, they sense, viscerally experience at some level of their being that they just can't go along with it: the socialization program is too invasive, frigid and coercive, the road to malehood is too unattractive...

They aren't motivated to acquire alpha-male status amongst noisy peers, because they don't see what exactly the prize is they are to fight for, and what the gains of the territory are...What it is they are sensing in fact, is that there's something **WRONG** with the territory... It isn't appealing. A full adaptation to this UNnatural territory involves internalizing a reality that conflicts sharply with the deeper wishes and expectations of the personality, and it should now be clearer why: as we've seen, a mature male socialized Psyche has completely lost touch with the Self.

The pre-gay adolescent can't analyze all these things, and essentially starts feeling that he is 'different', not like other males (sounds familiar?). And indeed, he isn't... He is more sensitive, more in touch with himself, has a more pronounced sense of **ACTUAL** individuality; he is resisting the collective brainwash at some level, but without quite understanding what is going on.

Lacking the insights and experience to analyze his predicament consciously, the teen who is turning gay essentially **FEELS**, and what he feels is that the social world isn't attractive. He is therefore no longer motivated to conquer a piece of it and soon, pressures cumulate inside...

He ceases to naturally and freely express himself in an open-ended, expanding environment, as he used to during childhood... He starts retracting critical energies that were formerly freely expended in his surroundings. His mind is no longer eagerly expecting to find countless beneficial experiences in a promising world filled with opportunity, and he feels something is wrong somewhere, everywhere... He stops giving himself over to the environment spontaneously and unthinkingly, and ceases to freely act in it. He is locking off important energies, which creates all kinds of trouble in the Psyche...trouble he is acutely experiencing, whereas his straight peer is oblivious to the ongoing fullblown attack on his 'straight' Psyche.

Why?

Because the straight Ego is defined by this attack, and a result of it. The straight Ego has adapted to the evil environmental logic at the expense of psychic integrity and wholeness. The Ego is simply what remains after the socializing forces are largely done shaping the Psyche. Remember that the social sphere is owned and shaped by Evil, and that our Psyches adapt to the human world, **NOT** to Nature. The straight Psyche goes along with it all, obviously, basically getting shaped by Evil...

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The pre-gay teen on the other hand is experiencing a disconnect from the socialization-program; though he can't consciously identify and understand yet that he is evolving through an environment under Evil's control, he reacts to it in a way that is quite convergent with such an assessment anyway. The teen reacts to the social world he is waking up to like someone who is basically stunned at some level of his being. Though he isn't in a position yet to KNOW consciously that the world is owned by Evil, it is almost as if he senses it.

And so he actually starts shielding off significant inner drives and psychic contents from a human environment that starts striking him as disappointing and even alarming. He can't consciously identify that this environment is in reality indeed...HOSTILE, and under Evil's control. The teen doesn't actually understand the social world yet, he doesn't know everything is owned by satanists, but he reacts to it as if sensing instinctively, intuitively, that something's wrong... Imagine the implications!

But since the environment is really EVERYWHERE, and basically the very substance of Reality, the kid will naturally tend to assume that something must be wrong... with HIM-SELF then, seeing everyone else appears to be happily going along with the consensual logic...

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So it's important to realize just what is really involved, when hearing the expression 'in the closet'. Or 'coming out'. What does this mean?

It means that a significant part of a (pre-) gay adolescent is locked off from the world and social expression. This locked-off part doesn't merely pertain to his sexual orientation strictu sensu, and we must keep in mind that perverse, creepy elites have been putting out the notion of child-sexuality very insistently since well over a century... Do you really believe that 2-year-olds dream of fucking their mommies, and are scared of daddy cutting off their balls?

In fact, Freud simply INVENTED the Oedipus-complex, and for a reason... Initially, Freud actually openly reported countless incest-memories in his elite jewish patients... Next, he must have received some 'phonecalls' from his masters, because he now suddenly started alleging these memories weren't real, and the Oedipus-complex was born... It is important to realize how this invention allows to sweep child-molestation and incest under the carpet in our culture, and how the taboo of institutional paedophilia didn't emerge in society by accident... Think-tanks such as the False Memory Syndrome virulently promote this line of thinking: the child is merely IMAGINING it, and the child really WANTS it...

Institutional paedophilia is RAMPANT in high places, and it is largely a cultural taboo, which is why no academic during the entire second half of the 20th century was even remotely worried about Kinsey openly reporting paedophile experiments on hundreds of kids, sometimes as young as 6 months old...

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The point is, child-sexuality is a convenient narrative in a satanic society and as everybody should know, sexual maturation occurs with puberty, NOT at birth... Early expressions of sexuality are related to a gigantic cultural problem, and we mustn't mindlessly confuse a child's curiosity about human anatomy with sexual lust...

The energies that the pre-gay teen starts retracting from the social sphere aren't of a 'sexual' nature, rather, they are a more generic type of psychic energy, that Freud called 'libido'... It's psychic energy that hasn't been channelled into fixed pathways yet, and that could be expended in adventure, athletics, art, sex, or anything else...

It is BEFORE knowing he is a homosexual, that such a teen had started retracting energies from social life, which sets in motion an entire process... Because fundamental energies are no longer freely expressed, his entire personality and Psychic life are now affected... He is holding back an entire complex of drives and energies, that an organism SHOULD be using and expending fully, being and acting in the environment, and developing oneself in the process.

The pre-gay teen in fact aborts the process of growing and developing in tune with the social environment, and progressively distances himself from it. Again, this is why Psychoanalysis often brought up notions of 'weak Ego-development' when talking about homosexuality...

To the teen, the world now becomes increasingly menacing and bleak, because he is no longer an energetic alpha-male in the making, as crucial vital energies are stripped from his daily life and functioning. It is only when an organism expects to find attractive benefits in his environment that his energies are mobilized constructively, and that he displays the high spirits, drive and excitement of an alpha-male in Nature...

This teen, who soon turns gay, no longer seeks to attain dominance and control like his peers do, isn't organized for developing a sense of power and masculinity and status in the group. He no longer belongs to a male community, doesn't go by their standards, but these standards are EVERYWHERE, dominating social life. Hence, other young males now become something of a menace: THEY are using all these vital energies to conquer a piece of the environment, and THEY are building themselves and their malehood in that process...

All these retracted energies, that are no longer freely expressed in a world that no longer seems promising and attractive, cumulate in the Psyche. Soon, they constellate into a 'homosexual complex'.

Such kids are at some level of their being more in touch with all the higher human expectations and deeper aspirations that aren't being met in society. They abort the process of shaping themselves in line with the type of masculinity and pretense and emotional repression that pervades the social sphere, but this is never a result of a conscious decision... It happens DESPITE themselves, and the reason is they have in fact correctly sensed a problem in the environment, a gigantic problem...

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Once again, it is important to understand the implications of social engineers already owning human society: what this really implies, is that regular males merely take on the APPEARANCE of alpha-malehood, without actually acquiring its SUBSTANCE, in terms of ACTUAL skill, mastery, responsibility. Modern egotists simply learn that being a 'real man' is all about being popular, aggressive, loud, 'cool', and fitting in the herd. They can't take actual responsibility for anything, don't actually control anything, least of all their own Psyches... They have no significant psychological skills, and have no clue of just how socialized they really are. Their unrealized Psyches remain largely UNconscious...

It should come as no surprise then that to certain kids, the scenario of developing a fake malehood based on pretense and appearances isn't all that motivating... The mind and personality of such teens become shaped by the need to hang on to a sense of deeper need and being, to hang on to a sense of deeper Self, which socialization disconnects us from. As we've seen, Psychiatry and Psychoanalysis simply inform us that MOST STRAIGHTS LOSE TOUCH WITH IT ALTOGETHER... Society simply considers it is a normal aspect of growing up as a socialized human being to lose touch with yourself, meaning with your Self, and to become largely UNCONSCIOUS...

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The pre-homosexual, meaning the child or adolescent who doesn't know it yet, viscerally resists the consensual logic imposed by the alienating, exploitative human resource model. The teen lacks the life experience and insights to consciously realize what's going on in the world, in society, in his direct environment, but he feels it somewhere, deep down, struggling desperately:

how to become a man, when all men seem so stripped of any spirituality, warmth, depth and inspiring human qualities? What's the appeal of malehood in a social reality so lacking in real bonds to anything or anyone else, to the soil, race, nature, the clan? What is even the point of becoming a man, when adulthood comes with the complete loss of a sense of actual purpose, discernment, wisdom, inspiration, a metaphysical understanding, brotherhood and warmth?

His longing for warmth and love, truth, purpose and ideals were NOT sacrificed... All that was put 'in the closet', until a suitable way and a time could be found to bring them out at last.

And there is a disastrous implication here:

these higher contents, linked to the pre-gay adolescent's deepest sense of Self, were usually locked up all throughout adolescence. Therefore, being deprived of an experiential playground, they could no longer develop and mature, and translate into new skills and insights. The Psyche of the pre-gay teen is progressively invaded with the overwhelming pressure of unexpressed drives and contents... In order to prevent complete psychic chaos, such contents organize in the Psyche, eventually constellating into a 'homosexual

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complex'. Since the teen had refused to invest his energies in the competitive male socialization program, it was only natural that his libido ended up moving in a direction opposite to the refused pathway for expression.

Because such teens are no longer organized for alpha-malehood, the APPARENT alpha-males all around him become in fact 'alien' to him, other... They are precisely what he is not, like an inverted mirror-image of himself. When sexual forces of maturation start running through the teen's organism, he becomes attracted to these different males, becoming a homosexual despite himself...

Because he no longer wanted to become a 'real man' on society's terms, it was only logical that he should turn into the 'opposite' of a 'real man': a homosexual. Next, this preference becomes hardwired in the brains... If the teen hadn't retracted the bulk of his energies from the social sphere, he would have turned straight like everybody else... Let's now try to capture this mechanism in more detail...

Why a Teen Turns Gay

Although I am a bit loathe to use a binary designed by a shady jewish shrink, whose works I've already identified as deceptive, Paul Rosenfels developed some very useful conceptualizations, and some astute psychological insights... The concept I will borrow from him here, is the one of receptiveness (yielding) versus assertiveness. Please don't conceive of what is to follow as some rigid law, or a neat physics-equation of universal validity... Rather, the idea is to capture a ballpark-mechanism that clarifies what precisely accounts for certain kids viscerally resisting the social logic and as a result, turning gay.

The critical determinant in this dynamic, is that such kids have a more pronounced sense of individuality and expectations of Life. Rosenfels' concepts of receptivity (yielding) and assertiveness can helpfully illustrate what the nature is, of such more pronounced individualities, and how we can understand them. Keep in mind that this approach is somewhat schematic...

In Nature, according to Rosenfels, the receptive functions are concentrated in the female, and the assertive ones in the male. But because 'civilized man is something new in the evolutionary process', family life rather than biological sex determines which mode becomes dominant in humans.

Rosenfels 1966 book 'Love and Power' opens with these words:

"A living organism can interact with its environment in one of two ways: by the use of its sensory or responsive capacities or by the exercise of its motor or expressive capacities. The responsive channel of interaction brings data concerning the outside world to the organism. The expressive aspect of interaction confers control over a portion of the external world. (...) In this book the basic feminine character, whether in male or female,

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will be referred to as a yielding character and the corresponding masculine character will be identified as assertive.”

Evolution is of course another hoax, but Rosenfels' concepts are useful to us anyway... An individual's preferential reliance on either one of these modes is often associated in pop-culture with such concepts as introversion and extraversion, or even femininity or masculinity. But the distinction between 'receptiveness' and 'assertiveness' is in fact more basic and fundamental than the binary masculinity/femininity... It is the ultimate, root distinction at the very basis of life unfolding, determining the dominant mode in which contact with the outer world is established. Any higher living entity interacts with his environment relying on one or a combo of these two modes, otherwise he would evolve through a complete sensual and conceptual vacuum of nothingness.

The use of both basic modes is inevitable in life. An organism interacts with his environment using 'receptivity' for data-gathering and understanding, and 'assertiveness' conferring control over (portions of) the environment.

The receptive mode involves a sensitivity to the environment, a sensitivity that is very 'active' in its pure sense: it is an actual 'receiving' of the environment through one's senses, and a creative, intense processing of it. It leads to understanding, and the attainment of truth.

The assertive mode on the other hand is all about acting in and upon the environment, involving motoric control functions and physical and psychological skills aiming to create suitable events. It leads to the development of skill and mastery.

All actions and reactions of all higher organisms can be captured in this spectrum, of being of a 'receptive' nature, or an 'assertive' nature, or a combo of both. All organisms use both modes in varying degrees... In order to successfully hunt for instance, a predator relies on the assertive mode for the kill, involving power, skill and mastery. But for the kill to succeed, the hunter must have gathered a large number of data about the prey: its location, its speed, how dangerous it is, what its behaviours and reactions are, and so forth. The successful hunter must know and understand the prey, which also involves being RECEPTIVE to it.

It is easily understood that each mode comes with a specific psychological and physiological state, involving an entirely different biochemistry... When in the assertive mode, engaged in full action, such as during the chase of a prey, hormones and chemicals pump, physical functions are in full throttle, focus is intense, and one clearly is NOT in a state suitable for solving a complex math problem. Receptive mechanisms will still be present to some extent, even during the chase, because very precise data and a maximum of cues are required about the unfolding scenario, such as the changing relative position of the prey, its escape velocity etc. But overall, the priorities of an individual in an assertive mode are keyed to successful action in the environment, and the receptive functions are used as auxiliaries for that main goal.

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In the receptive mode on the other hand, the individual isn't attempting to change something in the environment, but to understand it better or detect something in it. Such receptivity is biologically explained as a mechanism designed to further survival, by processing novelty and its meaning in the environment. And of course, meaningful action is ultimately only possible when the environment is correctly understood...

We all use both 'functions', but significant differences in emphasis and reliance on the one or the other exist between people, and they are revealed in an individual's character organization. When an individual from childhood expresses the assertive mode a lot more than for instance his dreamy sibling, then he will be bound to encounter many more experiences, and be exposed to more patterns of life, people, the world... He will in fact assemble more life-experience, and be exposed to more realities, without being too feelingful or ponderous about everything that's going on in his busy life.

The more receptive, dreamy sibling on the other hand receives a lot of feeling states and impressions from the environment, but there is much less hard-life-reality connected to these subjective experiences: a lot of it is simply taking place in his head.

Now both these siblings have a problem: they are human and driven like all living organisms to establish contact with the world, a world represented in the mind, that has permanence and meaning, and allows us to function, which is necessary to avoid collapsing into complete insanity or fullblown helplessness. Both their minds have ordered the world, internalizing it in a developing 'Reality Principle', learning how to function in a human society that is UNnatural and...controlled by Evil.

Of course, children aren't aware that society is owned by Evil, and nor are most adults.

Both these kids, the 'assertive' one and the 'receptive' one, are developing a psychic complex, a structure, called the Ego, that was birthed from their oceanically-expanded infant mind, to adapt to society.

As Freud and Psychoanalysis in general have pointed out, the Ego is but a complex, afloat on the bulk of our Psyches, that remain overwhelmingly 'unconscious'. The Ego relates to the whole Psyche as society relates to Nature: parasitically... So of course, it becomes more apparent what Ego-defense mechanisms are really all about: our minds are naturally and inherently wholesome, and society is evil; Egos are birthed from whole minds to adapt to evil society, and ego-defense mechanisms are the tricks we have to use to make up for the difference...

Kids who heavily rely on the assertive mode are focused on ACTING in the environment. During childhood, they develop relatively high levels of activity, and gather much experience about life; they function in a world of childhood play in a manner that is pretty analogous to the life of a cub in Nature, that is constantly learning and seeking new experiences, finetuning his organism and skills in the process.

But then, with puberty, things change...

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The assertive kid now needs to abide by all kinds of programs, social rules and norms if he is to secure access to opportunity at all; he now needs to go by programs, LOTS of programs... Ultimately, the overarching logic the teen is versed into, is that money and status and success are the goals he is supposed to run after, the only ones that really count. These goals can only be attained through conformity with an entire grind, that replaces the very substance of life.

The thing is, the assertive child was never fundamentally interested in success, power and control over his environment, in the sense these words are understood by adults; it wasn't an 'ego-thing'... What he wanted was to naturally expend and express his energies, and interact with the environment freely, to discover and experience and explore, in a state of liveliness and activity. EXACTLY like animal cubs of course, whose goal it is to learn to function successfully, and to develop and maximize their skills. And that's exactly what is bound to occur in animals who make it to adulthood: they have maximized their skills and understanding, are in radiant health and are fully alive.

Compare this to a pimply teen, who sits bored in schoolbanks for hours on end...He isn't even correctly developing his body...let alone his mind.

During puberty, mass-immersion quickly teaches kids the rules of the game in adult society. What are these rules? Fun, excitement, discovery and epic adventure? Kind-heartedness, understanding and connecting with Life all around us? Finetuning of all kinds of skills?

Any teen in school quickly learns that life in society doesn't quite work that way...

When the REAL rules governing society's top echelons are made of rampant predation, then this logic must trickle down all throughout society's institutions, and constitute the reality society's adolescents and males are being faced with, and socialized into, even if they might not consciously register any evil.

Man learns 'naturally' from his social surroundings that to have more options in life, you need to be a bit tougher than others, a bit more devious, a bit less caring, and a bit more of an asshole. A male, in order to secure opportunities and access experience in the social environment, must internalize these rules... Since the social pyramid is owned by Evil, freedom to act and access to opportunity become contingent upon accepting that evil, either consciously, or else without processing, by simply switching off all moral discernment and empathy.

We are all being socialized into a cattle-farm, and what happens to certain 'assertive' children is this: during childhood, they are very active and lively and evolve comparatively freely through an environment that offers no resistance to experience. They act in the environment and upon the environment and receive all kinds of feedback, thus acquiring much life experience, and developing skills. They feel very much alive.

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When puberty hits, it becomes apparent that the world of free childhood play and exploration is significantly reduced... Compulsory education fixates the child in crowded classrooms for hours on end, in a mind-dulling environment with exhausting, seething peer-pressures and interpersonal tensions, and nothing at all that feeds the mind.

This assertive child is experiencing at some level of his being a deep reaction of disappointment and horror, at the kind of life he is now being forced into: a teenage jungle that offers nothing but a bleak, chaotic path towards adulthood, simply through exhaustion and social pressure. Eight hours a day of indoctrination is a lot, if only for the sitting still part... How utterly unnatural for a developing child to have to sit for hours on end, when he should be developing his organism and skills... But this isn't just about school; it's about an entire social logic and way of functioning in a materialistic world owned by Evil.

Such assertive children, precisely because of their lively nature and more significant amount of life experience, are more acutely aware of everything that's missing from the socializing-program and adolescent life. They wanted to learn new things, and had actually expected that Adult Life involved being introduced into countless fascinating secrets about Life and Reality... They were ready to embark on an exciting new developmental trajectory, being taught how to channel our energies and develop our human potential in suitable pathways, not unlike cheetah-cubs, who get taken along with their mom for their first lessons in catching prey: HOW EXCITING! The cubs aren't fucking around, like bored kids in a classroom: they are SUPREMELY interested. Their entire being is focused.

Take good note of how the human socialization practice doesn't mobilize the teen's energies constructively, and acts to completely abort all potential and focus.

Unlike most children, some of these assertive kids, whose individualities are more pronounced and more given to independent psychological functioning, resist the new reality they get pushed into as teens... Because they had already become somewhat familiar with heightened states of functioning in the free world of childhood play and discovery, they can't fundamentally accept the social world they are now discovering, PRECISELY because of already having acquired alternate references.

They are acutely aware of how their current environment prevents the free expression and adventurous spirit already experienced during childhood, and which they had never expected to have to give up... What happens next, is that these assertive kids start locking off energies, precisely those energies that had fuelled the heightened state of awareness and functioning during childhood. After all, why mobilize energies when you know nothing good's gonna happen anyway?

They cease to expend these energies, as if simply waiting for the environment to change again, and to offer a less dismal situation, and more constructive, appealing pathways for the personality to invest itself again. They progressively cease to act 'assertively' upon the environment, in accord with their psychological organization, and with the patterns they had already developed.

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This process of retracting energies from the social sphere can often start before puberty, even at an age of 6 or 7, when the kid starts vaguely registering that adults are dull and petrified, and that nothing of value is learned from them. But it is around puberty that this process becomes much more acute, as an adult logic is now encroaching more and more upon daily reality, and soon becomes overwhelming and inescapable.

The teen gives up more and more of the assertive mode of functioning he had naturally developed, and is increasingly stripped of the wealth of experience it came with. The deeper reason for this retraction of energies, that were formerly freely expended, is that at some visceral and deeper psychic level, the environment is experienced as hostile, or toxic, dark and negative. This perception doesn't make it all the way to consciousness, it is more like a feeling, a sensing, an experience.

The assertive mode of being must be aborted in the presence of a threat, especially a threat that can't be combatted... Indeed, it becomes clear to the kid that this sensed threat isn't an isolated, localized event, but an intangible feature of the full scope of social reality, that is experienced as oppressive, chaotic, and downright ugly.

It's as if he senses a dark cloud of doom and bleakness is hovering over the totality of the social sphere. The threat can not be fought, precisely because it is EVERYWHERE, it is pervading the entire environment. And thus, the assertive mode of functioning becomes inappropriate, as it is inappropriate for a male lion to act assertively in the presence of a more powerful, dominant male.

Such kids lock off a part of themselves 'IN THE CLOSET', which is a progressive process, unfolding over some years... It is precisely the psychic libido fuelling the male, assertive, dominant organization that gets locked off, because the developing teen fails to see constructive pathways for expression, considering the very environment itself has become unappealing.

The assertive organization of the teenager is now significantly blocked from expression, and he is constantly aware and tense because of this: he can't be himself and do as he wants to, freely. It's like there's no sane developmental path anymore, that's made available by society.

Considering the dismal emerging features of the environment, the teen starts aborting the process of becoming an active alpha-male expanding his control. Energies formerly expended in free self-expression and activity now dangerously cumulate inside, without finding outlets, and start turning on themselves. These locked-off energies shift and eventually mutate into their opposite: if the assertive mode of being can no longer be expressed, then the individual must become more... RECEPTIVE.

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So all kinds of retracted energies were now trapped, cumulating in the teen's Psyche, and soon organizing into a coherent complex... The teen next consciously starts identifying as 'a homosexual', wherefore his distance from the social world becomes justified and intelligible at last, and the priority now becomes to get through the grind undetected.

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The reason the closeted gay adolescent can manage this amazing 24/7 acting- job, of hiding his feelings and shielding himself off from the environment at all times, is that he now has a hope and expectation: he knows that at some point or other, perhaps when he's 18 or so, he will finally meet others like him, and discover a new world. The present straight world is merely a massive inconvenience, that has to be suffered...for the time being.

Since these psychic contents were trapped 'in the closet' for significant time, and could not be expressed in reality, they couldn't develop harmoniously and became out of balance. The locked-off contents in the gay teen's Psyche were in fact pressure-cooking; they could never interact with others in daily life, learn and grow and be translated in expressed, matured qualities. Any locked-up psychic content that can't be expressed seeks other outlets, and unexpressed feeling-potential readily SEXUALIZES...

In the words of Paul Rosenfels:

"It is certainly true that it is in the nature of feeling intensity to be vulnerable to sexualization, but this distortion only occurs when feelings cannot find outlet in a world of experience."

Yes, creative forces tend to sexualize when society offers no outlet for them, no meaningful channels for discharge...

The closeted gay male was bearing MASSIVE energies in his mind, that had never found constructive social expression. Crucial psychic energies and needs and drives were WITHHELD from society. The gay adolescent kept the best of himself SHIELDED OFF from the collective program, 'in the closet'.

It was all this that burst into the gayscene in the 70s:

UNSOCIALIZED psychic forces, that had not been channelled into an Ego-structure, nor found fixed forms in Reality. These were the same creative and cohesive forces that can build a nation, and inspire men into acts of courage and passion and self sacrifice and dedication to a Higher Good. These are COLLECTIVE forces, that belong to all of humanity; they had been cut out of social life by the social engineers, who had created an unnatural frigid, alienating world, and next created THE homosexual... These collective forces were concentrated in the Psyches of a small percentage of the population: the new species of 'THE homosexual'. Gays were now carrying a disproportionately large share of creative forces, that had pressure-cooked for years in their closeted Psyches. Next, these contents were brought back into society in undeveloped, distorted, concentrated and therefore explosive form: Gay Sex in the 70s.

The intensity of the sex-explosion in the gay world was proportional to precisely the suppression of cohesive, creative male qualities in straight society.

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The homosexual 'bottom', or the 'classic gay man', is of course in very significant ways the polar opposite of an alpha-male controlling his territory... There is an inverse, polarized relation between these collective forces gays bear in concentrated form, and the minds of society's regular males that were stripped of them, and there is an excruciating implication to this:

that a gay man's ultimate dream must necessarily fail, because deep down he is looking precisely for the male bonding and goodness, inspiration, excitement, ideals and courage and moral strength and LOVE that, had they existed in society, he wouldn't have turned gay in the first place!

Sorry for the bad news, but at least it is suddenly becoming clearer why the vapid gay marriage-model could take hold in society; this copy-cattng of straights, taking over THEIR model, exemplifies the failure of gays to create their own patterns of male/male love and relationing. Why didn't a constructive and specific form of gay-relationing or male/male sex/love emerge in society?

We've already seen that the social engineers have done everything in their power to prevent this from happening, but what is now being brought up is an issue of a more fundamental nature:

obviously, male/male relationing in our culture must be burdened with some fundamental, inherent problem accounting for the gay failure to find and develop workable male/male relations. Gays today have no higher ambition than to be allowed to copy straights, which in reality informs us that something isn't working about male/male love in society. Let's take a closer look, at what this fundamental problem precisely is...

Here you have it:

the type of real alpha-male who is so attractive to the 'classic' gay man actually LACKS the very qualities he APPEARS to have... The reason for this is that the alpha-male can only be so 'dominant' and 'masculine' because, as opposed to the gay man, HE LIKED THE TERRITORY enough to put all his resources into the conquest of a piece of it. What this means is that the masculine and dominant male, whose ruggedness and power and bulging crotch is the dream fantasy of the classic gay man, has in reality fully internalized society's logic.

Society's rules and norms and its entire logic are now sitting firmly in command in the alpha-male's mind. He has become a dominant male NOT in Nature, but in SOCIETY, the logic of which he has FULLY taken over. The 'nature' of society is now reflected in his Reality Principle and in the very shape and organization of his Psyche.

His dominance is merely a self-delusion, that can only be sustained as long as he remains UNconscious of the true nature of the territory he evolves through: OWNED TERRITORY, and he doesn't know it. This is why butch alpha-males are NECESSARILY, how shall we put it... thick. They can only feel like alpha-males as long as they never engage in an actual thinking process...

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To give an analogy, picture a lone male lion, who dominantly and with much self-assurance patrols a territory owned by three larger male lions who, not having created a pride with females yet, are cooperating as a unit. What happens to this lone male lion? He doesn't understand the territory, he is being stupid and UNconscious, and will be lucky to escape with his life.

In society, the social engineers prefer leaving the alpha-male with his illusions of personal power, not taking it as an affront at all... As long as the 'dominant' male doesn't understand who owns the territory, he can be used and exploited like a useful idiot, an unconscious slave, who has embraced his own serfdom, simply imagining he is a king.

These alpha-males, who are so erotically and sexually desirable to the gay man, are in fact the very reason he turned gay in the first place... The dominant masculine male has adapted to the bleak social jungle, oblivious of being a human resource on an owned checkersboard... It's precisely because of such socialized and programmed males that the gay teen felt so alarmed and isolated in the first place, at discovering the poverty and bleakness of the social world.

The implication is, that the classic gay man finds in the typical dominant alpha-male precisely the incarnation of everything that once horrified him most, in the depths of his being... The alpha-male stands for everything the gay adolescent once viscerally refused.

But because the higher forces he had locked off from society couldn't be expressed, and had since sexualized in his Psyche, the lonely gay man in a cold human world has no option left but to cave in to the now fiercely burning desire; he is now compelled to find peace and fulfillment copulating with the very incarnation of the form of programmed malehood that destroyed his own adolescence...

The only 'good' world that is found now, in which these seething psychic contents can finally be expressed, is the world created between two males who engage in sex. It is only there that the homosexual feels completion and psychic rest: being penetrated by an apparently dominant, creative male principle, submitting to it, because he has desisted from developing such male attributes himself, and can therefore now only experience it receptively, through a heightened sensitivity to a SEEMINGLY outer source of it.

The gay man has really been caught in a terrible trap, where not only the sexual role he assumes is in complete contradiction with the evidence of his anatomy; even more crucially, he is submitting to a destroyed form of maleness, stripped of all ACTUAL power and creativity.

It is so obvious that the classic homosexual (the receptive gay man) has simply abdicated from wanting to be a dominant male, and becomes therefore a passive, helpless 'sissy', squirming in Big Daddy's lap, never realizing that Big Daddy is FUNDAMENTALLY incapable of assuming TRUE responsibility.

And it gets even worse:

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the thing is, because Big Daddy is a psychologically undeveloped owned human resource, his need to uphold the illusion of his own power and dominance becomes all the more acute and excruciating. He can now only find proof and confirmation of it in the bottom's submissiveness.

The top is stripped of ACTUAL creative malehood, and the bottom no longer remembers that once, long ago, the road to creative maturity was the trajectory he had naturally expected to engage in himself, when he was still a child, before the crudeness of social reality hit him in the face like a bucket of icewater.

The top has replaced true responsibility and actual power with aggressiveness and the need for self-aggrandizement at the expense of another male. The bottom's mindless passivity now masquerades as 'love'... This is why gay sex today is so obsessed with tops and bots, dominance and submission. Both the top and the bottom are using each other. Two males are now engaging in a mutual agreement, self-indulgently assuming convenient roles in a private theater production, that is based on sheer denial of their actual human condition, fully excluding ACTUAL male dominance of the top, and preventing ACTUAL creative growth of the bottom.

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The insight that is now to follow is so fascinating, and such a fundamental key to the gay identity, that I'm pretty thrilled to now be in a position to write it down: though far from natural, the classic, receptive gay man's sexual status is in fact PERFECTLY COHERENT AND LOGICAL!!

His power-status at the rock-bottom of the male hierarchy, his full abdication of male dominance and power, is a completely 'natural' adaptation to our social REALITY, the reality that the dominant alpha-male won't see: namely, that we are all, gays and straights alike, at the rock-bottom of the social hierarchy, because the territory is COMPLETELY OWNED BY INVISIBLE MASTERS.

The sexuality of receptive gays is in fact PERFECTLY ADAPTED to our owned reality: they are not deluded into believing they are alpha-males in control...

Both straight and gay Psyches were faced from the cradle with overwhelming hostile force, but only the gay Psyche took the consequences; the gay man's sexuality is in fact FULLY IN LINE with a reality where ACTUAL DOMINANCE cannot be expressed, and only an imposture of it can remain.

The straight man acts and feels like a dominant male in control, but he isn't; he is completely controlled by hostile forces in his environment that he ignores, that remain unidentified, and have shaped his very Psyche. The gay man's submissiveness on the other hand, entails that at a psychic level, a coherent adaptation was made to an unnatural, owned human world in which ACTUAL dominance of a territory can be no more than an illusion, an illusion the gay man at a core level of his being did NOT buy into.

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All this happened in the gay man's Psyche without him having a clue of what was going on. It now remains for the gay man to make conscious what his groins, arse and fantasy-life already know...

What the classic gay man is basically doing, is putting the 'dominant alpha-male' in an impossible position, seeking in him the dominance and control that he knows, deep down inside, cannot exist in a world owned by Evil... because it is **PRECISELY** the kind of dominance he refused to acquire himself: an **IMPOSTURE** of it, that comes with a massive price-tag...

In the sex-act, the classic gay man experiences the release, of finally giving himself over to a good, loving world, a good world controlled by a good, real male. He is at last establishing a fullblown relationship with the human world, channelling all his deeper drives outwards, which offers massive psychological release. He is now fully in touch again with the human race, no longer locking himself off from the world anymore. But there's a small problem...

Since the classic gay man had refused to fully invest himself in the socializing program, and kept the best of himself in the closet, he is no longer in a position to see in what ways the dominant male is different from himself; he can no longer see that he is in fact giving himself over to a socialized EGO, which is simply not capable of controlling a good world...

This is a very significant factor accounting for the problematic nature of homosexual relations in our society. I'm sure most honest gays will acknowledge that it isn't all that easy finding an amazing love-life, but they might not realize why this is so... well, here you have it... While the alpha-male, who is so attractive to the classic gay man, has the appearance and organization of a dominant male in control of his environment, this is only so because he has questioned nothing of it, and actually doesn't understand it. He is in fact 'unconscious' of what he has adapted to, and is in reality a proud, infantile, psychologically undeveloped, ignorant human resource, who has internalized a lot of evil. The receptive gay man's energies, that had been locked off because of the disappointing reality of society, are now submitting to a man who must necessarily be just as disappointing...inside.

(Of course, what the classic gay man is really looking for is a real alpha-male, and this quest is inherently bound to fail, because a **REAL** alpha-male would pick a **REAL** girl).

The gay man's top lovers must necessarily disappoint because they have been successfully socialized. This is why top/bottom gay relationships are rarely happy and creative and constructive, because they involve a deep-rooted impossibility at the very core... In gay sex, the gay man is fusing with an **ILLUSION** of maleness, with the image of what he couldn't and wouldn't become himself. It is precisely when he scratches the surface of that image, that he is confronted with the bleak creative void that lies between him and his partner: nothing connects them, except the compatibility of the sexual roles.

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The gay bottom seeks connection with an outer male principle, and the top guy seeks proof of his own malehood in the submissiveness of another male. These psychological dispositions, rather than real-life realities, are the entire backbone of gay relations: fantasy and neediness. Soon, nothing can remain but only the sex itself..

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The virulence of the propaganda and the noise generated by the 'gay agenda' prevents a lucid vision, and excludes all depth. Regardless of whether the reader is in full agreement with everything that was stated so far, I expect he is somewhat taken aback and shocked at just how far the analysis can be taken, and how a vision of even remotely similar scope is COMPLETELY lacking in culture... Even those who feel compelled to brush it all off as tinfoil-hattedness and sheer craziness will have to admit one thing: it's a pretty coherent type of 'craziness', isn't it? Just look at how far we are coming, developing this!

When the gay priority becomes to simply claim and shriek that any 'queer' sexuality is 'good' and 'natural', the debate has been moved to moral territory, and no longer prioritizes knowledge and insight. The system doesn't want you to understand how this works...

Gays have a lot of experiences to think about, but it seems most have desisted from the effort. It's more simple to just take over the cultural construct that's being offered, of smiling happy gay men, who are so enjoying their amazing gayness. Why don't gays ever communicate about the fascinating issue, of how school peers, teachers or even the family environment would typically never even notice that for years, all throughout adolescence, their priority had been to hide their real self, not expressing it at all?

Nobody had been able to register they had been dealing with what had largely been a facade, a persona; gays had been strangers in their own childhood homes, unrecognized by parents and siblings who in fact hadn't known them, really...

How could this be? Can't people really see the realities of others? Can family-members not even detect that someone in their midst is spending the bulk of his energies HID-ING who he really is? Are socialized people largely autistic, unconscious, completely brainwashed?

Gay men went through an experience no other 'minority' goes through: their difference was often NOT apparent to their environment, unlike skin colour and race, a handicap or other such detectable features. This has an interesting implication: it follows that a disconnect occurred, between how others perceived and treated homosexuals, and their own sense of identity and personal reality. Gay teens in fact learn that the perceptions of others are far from accurate, even when they are so close as to share the same roof...

Many straights only find out such things MUCH later in life, if they ever do, discovering after 30 years of marriage that the mate is in reality a complete stranger, with what suddenly appears to be a pretty monstrous inner reality...

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Such an early lesson in life, the living awareness that people do not see Reality and others as they actually are, has a tendency to fundamentally modify the scope of one's entire assimilation of many crucial features of the socialization-process. When the sense of Self is uncoupled from social cues and social validation, one is no longer automatically drawn into the Ego-construct, nor identified with it. This is why psychoanalysts historically had such an acute focus on an alleged 'weak ego-development' of homosexuals...

But gays can rarely conceptualize the significance of this remarkable unperceptiveness of others, and this striking absence of REAL connection between people... Working out such things intellectually was not on a gay man's list of priorities, but he necessarily knew it somewhere deep down from direct experience: people were programmed, and not in a position to see each other's actual humanity or psychic state. And there is only one way to know this:

to be in a dissimilar state, partly OUT of the 'Matrix', and in contact with some inner ESSENCE allowing the references to even be in a position to observe the bizarre phenomenon. It's not for nothing that countless gay men report that they 'always felt different', even well before puberty. Problem is that years later, as gay adults, they automatically assume the nature of this difference was rooted in their homosexuality, not imagining that the sequence could be precisely INVERSED:

that they BECAME homosexual BECAUSE of a pre-existing difference.

In reality, that 'difference' most gay men experienced as children was of course not at all of a sexual nature: this sense of difference grew as they learned by age 6 or 7 that adults somehow seemed distant, programmed, unable to see even their own kids as they were... As if adults were autistic in a way, completely unable to connect to the simple childhood world and to the mind of their own child, or to anything else for that matter.

The reason certain kids experienced this so significantly, is that they were strongly positioned in their SELF, NOT prioritizing an Ego-construct, or adaptation to the Reality Principle at the price of psychic fragmentation.

The crucial implication is that gay teens aren't fully plugged into the 'Matrix'. Imagine what that means: they have kept parts of themselves from the Matrix' full control. It follows that gays constitute the main reservoir in society of male drives and higher human assets that, WHEN DEVELOPED, can provide alternate references. These alternate references are in fact HIGHER references.

Of course, the social engineers are well-aware of the implications of the closet, of closeted gays shielding off very significant human assets from the social program; it's why Eve Sedgwick wrote 'Epistemology of the Closet'...

In a society where psychic and spiritual laws are completely ignored by the masses, and constantly used against us by social engineers, it is critical to understand the following point, which is a LAW:

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whatever psychic abilities and drives and contents are refused by an individual take on the OPPOSITE CONTENT in the Unconscious. Beneath the Ego sits an entire ocean of degenerate, undeveloped contents... While the masses are driven in their egos, that are afloat on an ocean of repressed garbage, the closeted gay teen on the other hand is NOT so much repressing psychic contents, but rather SUPPRESSING them. The closeted teen is expecting that eventually, he WILL be able to express all these contents. The problem is that for years, they are LOCKED UP, which makes these contents mutate. Why? Because when unexpressed drives exert pressure on the Psyche, they must find another way of coming out. Because the closeted teen no longer wants to become a dumbed-down, aggressive, hostile, socialized male, he BECOMES homosexual. Homosexuality now becomes the outlet for pressure-cooked creative psychic contents that could find no other pathways for expression in an alienating world of human resources. Remember that sex is a biological channel that allows to evacuate surplus energies, which is why sex is EVERYWHERE in the human world...

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Since the sequence is pretty involved, let's quickly recapitulate a last time, and then discuss what happens when the gay teen COMES OUT.

When 'the homosexual' was created by the media back in the 1860s, through the agitation of prominents like Ulrichs and Kertbeny, it also affected the 'heterosexual', who hadn't existed before either. In fact, the word 'heterosexual' was coined after the term 'homosexual' was introduced in society.

Because homosexuals were portrayed from the start as deranged, depraved monsters and sick men, the average 'heterosexual' now became heavily defined by his pressing need to NOT be like them... Society's 'straights', who because of their socialization were already significantly messed up, were suddenly faced with this homosexual menace, and the acute fear of being oneself like these 'inverted pansies', these 'perverts'.

Remember that in that same era, society's members were ALSO presented with THE schizophrenic, who equally emerged in the social sphere in the second half of the 19th century... Culture was informing people of how NOT to be, which significantly modified the identity of modern man.

Society's males now became colder and more distant from each other. Every kind of male affection or 'abnormal' behaviour was seen with suspicion... Society turned colder, which in turn bred more homosexuals, because every man was now experiencing a lack of normal, human male proximity and spontaneous interaction, which are required to figure out who you even are, and how to become a man in the first place. Think again of animal cubs, who spend months playing and jumping all over each other, which teaches them skills and understanding. Such free self-expression is necessary to develop one's identity but in human society, PROGRAMS instead dictate our behaviours. These programs lead to repression of all kinds of natural behaviours.

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This is why adolescence is such a crisis for many teenagers: they haven't got a clue of who and what they are, or want, or should do, and are completely cut off from meaningful males who show the way. This lack creates, through a complex series of psychic events, a tipping point in the minds of certain adolescents... Kids with more pronounced individualities are propelled into homosexual territory, because they emotionally and psychologically cannot embrace the social model, of cold, alienated, selfish, distant, programmed male human resources.

At emerging from childhood, suddenly faced with a bleak social reality, certain teens, who are more in touch with higher human contents, feel that the social world isn't appealing. Because they already acquired a certain familiarity with heightened states of functioning, they simply feel unmotivated by the bleak and chaotic road to manhood they discover at puberty. Shocked by the dreary baseness of social reality, they stop expending their psychic and emotional energies into the pathways that are being offered. It no longer seems appealing to engage in the race to adulthood, and to become a loud, aggressive, achieverish human resource mindlessly evolving through the social jungle. In fact, the stupidity and crudeness and narcissistic obsession of adolescent life strike such teens in the face like a bucket of icewater.

This sense of alienation was NOT repressed, as it is in most of society's potty-trained males, who develop a well-socialized Ego. Seemingly dominant males in society are either borderline or fullblown sociopaths, or else complete sheep.

Assertive kids are more familiar with states of free functioning, and more in touch with their Self; they are fused with the experiential world in a way that is kind of psychedelic. Basically, they already know that life is filled with opportunities and options, and they have a psychological organization that is attuned to that reality. Therefore at growing up, by puberty, they are hit harder with an intuitive sense and visceral awareness of the sterile frigidity and predatory competition and lack of humanity and warmth in society. Basically, they find themselves suddenly in a human world that conflicts sharply with their expectations.

The pre-gay teen doesn't go along with the program, and shuts off significant psychic resources from society, NOT adapting to the model he is being offered. These fundamental psychic energies now stop fuelling a state of activity, of 'assertiveness'. As a result, an acting potential that can no longer be socially expressed builds up inside. Acute self-awareness ensues, as these locked-off energies now generate feeling-states, that involve significant amounts of stress, neurotic inhibition and even panic.

These formerly active energies, and the emerging bulk of powerful new energies generated by sexual maturation, are now barred from social expression and locked up inside... Inevitably, they seek another outlet by mutating into their opposite. Because the environment has become unappealing, there is no longer a reason for developing an active, dominant organization.

This of course profoundly affects the entire psychological organization of the emerging personality. The resulting stresses generate an acute (receptive) awareness of the envi-

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ronment. Primordial creative forces linked to the pre-gay adolescent's deepest sense of Self are isolated from social expression, and shielded off from society. As a result, these forces must remain undeveloped, because psychic contents can only mature when they are exposed to Reality.

The teen senses that his energies are being pressured into certain pathways by social forces, and he is resisting this socializing process. He refuses to give up a vague sense of larger integrity and experience, and becomes more distant from society, locking more and more resources off from it, until a critical point is reached.

With the forces of sexual maturation running through his body and mind, a homosexual complex is constellated, that brings coherence and intelligibility to his psychic situation: it is now becoming clearer why he doesn't freely express himself, and can no longer act naturally, in a social sphere that is increasingly perceived as noxious and unappealing... It's because he is DIFFERENT, and the priority becomes to protect and hide this difference.

The teen now has a very good reason for keeping from naturally expanding into the environment, and interacting with it, acting upon it, as he had been used to during childhood. Because anything he says or does could reveal his dark secret... His entire priority becomes to KEEP from expressing himself, which of course gives rise to all kinds of neurotic phenomena and stresses...

His active energies are locked off, he is now neurotically inhibited, and becomes organized in different ways from the active males around him: their rowdy play doesn't interest him, and soon seems threatening. EVERYTHING now seems threatening because of this fatal difference: progressively, he fully realizes that he is a homosexual, and that detection could turn his life into a living hell...

Of course, these fears, and all the associated gloom and doom and shame and guilt, don't exactly make for the energetic, vigorous, warm, lively, happy mindset we'd naturally associate with sex. And yet soon enough, 'mysteriously', the teen now becomes more and more attracted to precisely that active, manly principle that he himself can't express and develop anymore, and that is expressed all around him, but in a crude, stupefied form. He now becomes attracted to the symbol of the man he couldn't become.

Look at it from the perspective of social engineers, who give shape not only to the cattle-farm, but also to the Psyches of society's members living in it... They think in collective terms, and are engineering a 'global mind'...

Since people's Psyches adapt to their human environment, and society is a sewer, the Higher human potential was taken out of the Psyches of the socialized majority... and concentrated in the Psyches of a minority of adolescents. In pre-gay Psyches, these forces were dissociated from the social arena, walled-off from social expression, kept 'in a closet', a reservoir of spare energy and feeling and male drives... Take note that these contents were NOT repressed and unconscious: gay adolescents are excruciatingly aware

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of a seething chaos of unexpressed feelings and drives in their minds... The gay man was bearing MASSIVE energies in his Psyche, all the Higher (but unmatured) collective forces that can find no constructive outlets in Reality, because society suppresses and fully ignores them...

In the majority, the expectancy to find a world welcoming all these Higher needs and ideals and modes of functioning is simply crucified by the socialized Ego... But in the gay minority on the other hand, this expectancy is only temporarily SUPpressed, put on the back-burner.

On a collective scale, the birth of the homosexual had made all forms of male bonding and intimacy suddenly highly suspect... Soon, polarising mechanisms occurred between 'straights' and 'gays'. The gay's emotional and sensual needs were massively blown up, as opposed to the straight's reduced, dry and cynical emotional life. It was as if the gay man was carrying the entire dimension of male feeling on his shoulders, that social life had been stripped of.

The much mediatized creation of the homosexual was like an EXCISION (= cutting out) that was brought about by the social engineers, a stripping of male warmth and bonding from the mainstream. This feeling potential became concentrated in the Psyches of a subset of the population: THE homosexuals.

Since no force can disappear, but only change form, social engineers desiring a mass of dumbed down, alienated cattle had channelled all this human potential into an isolated subset of the population, that was suddenly left to deal with massive collective forces without benefitting from any type of guidance or example.

Because these forces were blocked, unable to find channels for social expression, they pressure-cooked and sexualized in closeted Psyches, and were soon concentrated in the sole outlet that remained available: sex and sexual fantasy.

The homosexual and the heterosexual were fundamentally linked together in a way, like communicating vases, or two sides of a coin: gays were carrying an EXCESS of male warmth and feelings on their shoulders, the full load of what had been taken out of the regular male population, that had become more programmed, frigid, alienated.

The gay man, burdened with this excess, eventually spent, or wasted, all those energies during the seventies in a sexual explosion of vice and predation. This in turn infuriated many straights at some subconscious level, because they knew somewhere deep down that all these collective energies were being wasted for no good... Basically, like a kid living on his dad's credit card, gays were living on the entire feeling potential that the male population at large had been stripped of...

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The gay teen has in fact the INNER manhood, but it was locked off, couldn't be expressed anymore, and therefore remained UNmatured, UNrealized: the male creative principle could no longer develop. This is precisely why he can't recognize the true nature of the

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form of malehood that is expressed all around him, and that is a shallow imposture of it.

The straight guy has the APPEARANCE of malehood, and it was only attained through going along with the socializing program, and full compliance with the rigid pathways for expression that were offered. This involves a loss of meaningful identity and consciousness. It involves in fact becoming largely UNconscious.

Indeed, the dominant male can be so active and free in his functioning ONLY because he is playing by the rules. He doesn't realize to what extent his apparent dominance relies on external supports, isn't aware of how much of his actual individuality he has sacrificed. He accepts all features of social reality as his 'natural environment', something completely taken for granted by his mind... He has fully adapted to society's programs, at the cost of developing naturally, ontologically, according to his own true nature. His Psyche is no longer whole, and he has been driven fully into his Ego. He is now potty-trained, and his dominance isn't 'natural': there is no substance or creative potential in it, no true basis for it. Like a fashion-victim, he has bought into a cultural delusion, and is far from realizing just how owned his environment really is. It is only because he is ignorant that he can feel like an alpha-male in control.

He is merely playing the role of a dominant male, and is in denial of being an owned resource. He is much too programmed and terrified to look at Reality... Inside, he is seething with inferiorities, and heavily relies on social supports to cover them up. His entire perception of and relationing to others involves significant amounts of hostility and aggression to inferiors, and conversely submissiveness to superiors... He licks up to those above him, and kicks those below him, when he can get away with it that is.

As opposed to Nature's realities, human society does NOT promote health, survival skills and power in its members: the entire logic of the environment is in fact INVERTED. The human equivalent of being an alpha-male in Nature involves NOT assimilating a natural logic, but an UNnatural one: psychopathy, deviance, deception and evil are the rules of the game, that pervade the ENTIRE human social sphere.

In human society, the REAL alpha-males, those who are in control and dominate the territory, are the most psychopathic, deviant, evil and sick individuals. And then you have all the sheep, many of whom FEEL and act like alpha-males, not realizing that they are NOT: their sense of dominance comes with a complete distortion of Reality, a fragmented Psyche, and reliance on an armada of Ego defense-mechanisms. THIS is what all regular adolescents adapt to, and of course, they remain largely UNconscious of it...

The gay adolescent on the other hand refuses that logic, and isn't 'in his Ego' at all. He is identified with his creative core, that has abandoned such a road to manhood on society's terms, because the price is simply too high, even higher than an inversion of

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the sex-drive... He senses that the rules of the environment conflict with and preclude an appealing, natural developmental process towards alpha-malehood.

Unlike the wolf-cub, who becomes a beta-wolf but would really prefer being an alpha, the pre-gay teen aborts that road altogether. The natural developmental pathway is now abandoned, and psychic energies cumulate inside, being blocked from expression. He now becomes sexually 'inverted', which is simply the only remaining pathway for fundamental energies that cannot be invested in a human world where ACTUAL dominance comes with such DIFFERENT attributes than in Nature, that he prefers passing on the honour...

He has in reality made a perfectly coherent adaptation to an environment in which alpha-malehood can NEVER come from within, but is always granted from without: he simply didn't want to pay the price for dominance, because attaining dominance in society involves giving up your soul, and your spirit: the old contract with you know whom...

Because of his trajectory, the closeted teen is stripped of male bonding and validation and experience, and countless unmet needs cumulate inside. Eventually, he comes out, and by submitting to a dominant male, at last finds access again to a physical male reality in a world of experience.

The inversion of the sexual drive allows to maintain psychic integrity; it is not a choice, at least not on a conscious level... It's what happens to those males who had enough individuality and awareness to sense that you can't become a true alpha-male in society, and they were right:

because the territory is already OWNED.

Society's males, who ACT like alpha-males, are simply the males who are too obtuse to realize this, and who cling to a delusion that involves a lot of self-deception...They are IN DENIAL (ego-defense mechanism).

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The problem is that after years 'in the closet', what the homosexual eventually brings out into the world at 'coming out' are these UNdeveloped inner contents, NOT matured, expressed qualities forged by exposure and interaction with others in daily life.

Such contents haven't found fixed form yet, and do not transit into reality through a fixated Ego-structure; they are very eager to 'come out' and interact with reality, to play, learn and live. They are not matured contents, but something that was kept from society and that is closely related to primordial psychic energy, or what Freud called 'libido'. However, due to the pressure-cooking, they had become seriously distorted, and already taken on a very sexualized form.

A way to look at if you understand the world is owned by social engineers, is that a closeted gay Psyche is like a bunker resisting socialization's attack on our minds. Think of the law of conservation of energy, and of the notion of a 'global mind', or 'global

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Psyche'... Higher collective human contents, that could not be expressed anymore in a social world owned by Evil, don't simply disappear, because NOTHING can simply disappear. Things can only change form. In the collective, in the 'global mind', everything is ultimately connected, even if the Ego can't see this.

These higher human contents were COLLECTIVE FORCES that society had been stripped off, and that were no longer provided with channels for discharge in a materialistic world owned by controllers. The higher male potential is GENERALLY blocked from expression, in a society that completely stifles all higher qualities, knowledge and virtue. Because... and maybe you noticed this... society is a SEWER. Society's adolescents are completely abandoned to a cold and immoral, confusing world, that is fully taken for granted by dysfunctional, socialized parents, who often strike more sensitive kids as borderline autistic.

The pre-gay teen, the future homosexual, prioritized a vague, deeper sense of individuality that he was more familiar and in touch with than his peers... He couldn't put his heart and psychic energy into adapting to the bleak grind, and the urge to compete for alpha-malehood in a social jungle was aborted. He stopped taking over all the features of normative malehood, because he felt deep down, correctly, that such malehood comes at the sacrifice of his actual individuality.

And so on a collective scale, higher universal male psychic contents were first concentrated in a homosexual sub-population, that eventually got 'liberated', was then herded into the Mob-owned nightlife, and subsequently nuked with a fake virus (See the AIDS-Appendices). And it is fundamental to understand this:

with this nuking, NOT ONLY homosexuals were eliminated; the HIGHER COLLECTIVE POTENTIAL of all males was significantly erased with it... These are all stages in a process towards the System of the Beast, a process that is equally shaping the Psyches of modern heterosexuals.

Gays have expressed the raw energies, that in a good world could and should have matured into higher human assets. They have expressed them in culture and social life... in a distorted form...

All the higher forces and ideals that are humans' birthright were split off from the collective, and concentrated in the gay subset of the population. For years, these forces were trapped in closeted Psyches, kept in the dark, staying undeveloped, deteriorating and getting out of balance.

Next, they were channelled into an 'outer closet' of sorts: the Mob-owned 'gay ghetto'.

All this higher potential was wasted in an explosion of predatory sex, and eventually offered as a 'burnt offering' to the luciferian god in the gay holocaust that was to follow right after, with the AIDS-bomb...

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And today, with the abolition of the gay-scene, the remainder of these forces is now being assimilated again into the social fabric... in yet another distorted form: pornographic indulgence, whining, victimology, opposition, propaganda. Observe how today's gay whining resembles the plaintive shrieks of trapped demons reported in religious texts...

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And so in reality, the gay teen was quite right to not go along with it all, with the castrating, mind-dulling socializing program, and to feel 'different'. Because a socialized male Ego is indeed NOT CONNECTED WITH, and not conscious of the entire bulk of his Psyche and emotional life: all the creative and deeper contents are locked up in the ID.

The SECRET of the teen turning homosexual, is that he remains connected more to 'ID-contents', and his seat of identity is closer to the Self, rather than located in the Ego-construct. His homosexuality is caused by a RETRACTION of psychic resources from the social sphere, and with that, from the socializing program. He is in fact NOT Ego-identified. He is identified with the contents IN THE CLOSET.

The problem is that this deeper connection to Self unfortunately tends to disappear later, when the adolescent takes on a fullblown gay-identity, that progressively is fused together with the rest of his life. We have now gotten back to the 'gay agenda', to what all this 'gay assimilation is really all about...

Of course, Freud's Structural Model of the Psyche is not merely considered 'descriptive' by the social engineers: they also know how to apply it to society, as a PROGRAM. For instance, if cultural forces are set in motion liberating people's IDs, then a moral vacuum and chaos will be created, because the ID-contents were formerly contained by the individual himself, in the form of repression, suppression, neuroses or whatever 'Ego-defense mechanism'.

When these ID-contents are 'liberated' and transferred onto the collective scene, then new social structures and laws are required to deal with them in the social arena, which inevitably justifies an expansion of the scope of Authority's control. Liberated ID-contents no longer under the control of the individual Ego and Super-Ego require a strengthening of an OUTER control structure, an OUTER 'Super-Ego': Daddy Authority.

Let me offer you Edmund Burke's quote once more, already mentioned in Part 5:

"What is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without restraint.

Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites....

Society cannot exist unless a controlling power upon will and appetite is placed somewhere; and the less of it there is within, the more there must be without.

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It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters. ”

Yes... The less controlling power there is WITHIN, the more there must be WITHOUT... Society was told after the Stonewall intelligence-operation (See Part 2) that gays must be free to live their sexuality, and ‘do as they will’... This liberation of all kinds of ID-contents inevitably clashed with society’s codes and norms, wherefore an arbiter was required: Daddy Authority.

Authority can be conceived of as the collective Super-Ego in society, and gays became the vessels expressing what were in fact, as we’ve seen, COLLECTIVE ID-contents... These ID-contents, that were liberated through gay sex, were in essence not specifically ‘gay’, or even sexual: they were larger human assets of a more universal scope, which had sexualized and taken on a homosexual orientation. HIGHER COLLECTIVE human assets, that had been excluded from mainstream life, and therefore BECAME sexual, since no social outlets remained, except sex.

When the homosexual was created by elites in the 19th century, the socially-repressed higher male potential reemerged in closeted gay Psyches where, because of the lack of outlets, they mutated and sexualized. Next, the social engineers through gaylib and the creation of the gay-scene opened the gay channels wherein the collective ID-forces were channelled...

...then the AIDS-bomb was dropped, bringing death and destruction to these forces...

...and next the satanists started closing the channels again, with the killing of the gay-scene.

Today, the remainder of these liberated ID-contents no longer have a playground, where they could have matured: the gay-scene was abolished. Instead, these contents are now fuelling society’s Super-Ego: Daddy Authority. This is why gays today aren’t having fun, but are instead shrieking for more law-making.

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It was a fundamental feature, the essence of the gay nightlife in fact, that it provided a fascinating social arena where gays felt they could be and do as they pleased, completely unburdened by normativity and rules, and where even love could be just around the corner... Where all kinds of males from all walks of life felt perfectly at home in an alternative culture of male socializing that was not defined by the normal rigidities and hangups of society. This human scenery contained a massive potential of energy that could have fuelled cultural trends, new modes of being and relating, human understanding and cooperation, or even a true resistance to Evil. Crucially, the gay man in the gay-scene was at last in a position to express his closeted contents, and therefore

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to develop his individuality, freely interacting with other males in a flexible, uncodified world...

The ID contains ALL the creative potential, all the 'libido', but this potential when liberated needs to start from scratch finding venues of mastery, skills, experience.

Since crucial ID-contents were locked up in gays all throughout adolescence, they were at coming out of the closet undeveloped, and could not be assisted with guidance, experience, mastery and insight. These forces ran loose and were wasted in a sex-jungle, when they could have created a civilization.

The social engineers had liberated ID-contents into a controlled structure, a hedonistic framework which contained all these male energies, while the rest of society and its institutions stayed in a mainframe, Ego-programmed mindset.

This gay-infrastructure being owned by the Mob (See Part 4), it could be modified at will, and eventually simply be abolished. With the killing of the gay-scene, the liberated ID-forces were dissipated, now fuelling society's structures instead and with that, Ego-structures. Today's 'assimilated', 'equal' gay man is in reality fully in his Ego, which is precisely what people like gay 'philantropist' Tim Gill are: Ego-programmed. This is how the gay party-animal turned militant whiner over the course of a few decades.

Today's gay man adapts to the same world as straights, which of course translates into an Ego-logic. Remember Freud told us all the life force, the libido, is out of the Ego's reach... This is how the 'ID-ridden', hedonistic, adventurous, open-minded gay man of the 70s has today made place for a new type of gay man, as programmed and libidinously dried up as a radical lesbian.

The setting up and subsequent closing down of the gay-scene was an act of social engineering with profound repercussions: what it really did, was bringing out the unexpressed higher collective psychic forces of society's males, that had been concentrated in gay Psyches... These forces were poured into a controlled structure: the gay-scene. There, the bulk of these forces was wasted, killed, and the remainder was subsequently diverted and poured into social activism and State propaganda, spearheading Authority's satanic agendas.

On a psychic collective level, the impact was not only on gay males; it impoverished all of society of higher human male forces...all those forces that are the sole alternative to a Beastly System...

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Though many gay men may still be having a lot of sex, or watch much porn, much intensity has been lost; homosexuality is now either of a banal, addictive, mechanical and crude type that is emotionally and spiritually depleting. Or else is something that the male is struggling with and often refusing, put off by the sordidness and the depravity of the experience: a BANALIZATION of homosexuality stripped of all creative implications.

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It's very noticeable that gay man in 2015 isn't nearly as sexual, explorative, hopeful, excited and innocent in a way, as he was in 1975. As if some major psychological roadblock has been put up, preventing male/male sex from easily and spontaneously materializing in the current cultural setting. It still does of course, there's still a lot of gay sex, more than ever probably, but it appears to involve new mindsets that have become problematic even to many homosexuals, who are obviously experiencing BIG problems finding happy love lives...

The gay assimilationist agenda now simply informs us that gays in fact don't want a gay party anymore, and certainly don't need a gay-scene in these times of tolerance and harmonious mingling.

Since Authority is taking away the OUTER STRUCTURE of gay life, gay energies now have LESS options for expression and maturation than in the 70s or 80s. What this means is that male/male sex will be increasingly about UNDEVELOPED, UNMATURED psychic contents and fantasies meeting... This is why gay sex is of a more dissociative type today, harder and more destructive. Today, mindless sissies are used as objects by cold, hard psychopathic types, and the master/slave dimension is obviously fast becoming the dominant pattern... Fun, adventure, discovery and excitement, warmth and bonding have all made a quiet exit out the backdoor.

As the gay-scene shrinks and disappears, the MEDIATIC gay culture metastasizes like a malignant growth, and of course it is under Authority's full control. Daddy Authority is now explaining to delusional gays what they should think and do, and gays readily go along with it, because they are stripped of experience, and of any type of insight into who and what they even are. Today, the 'liberated' gay man must find an explanation why he's still unhappy, or rather, why he's unhappy AGAIN. It must be because of haters and homohobes...

Larry Kramer 's shrieks about a 'gay holocaust' resonated throughout the 80s, already inaugurating what the new gay state of mind was going to be: whining, OUTRAGE, ANGER, agitating for social change, being visible, being a political subject dedicated to a cause, fighting injustice... The democratization of this mindset follows deterministically from the elimination of the bar and nightlife, that used to constitute a true biotope to countless gay men.

Yes, assimilationism comes with a nasty little price-tag that isn't mentioned too often: the full removal of gay culture. There now is nothing left to do for gays, except backing the propaganda.

What type of homosexual can we expect to see in the 2020s, considering he won't have access to any kind of gay establishments, culture or gay socializing at all? What will he look like? What kind of discourse can we expect from him? What kind of place has his homosexuality procured him in society?

The ID-contents don't see a party going on anywhere anymore, so they're now being exhausted in expressions of victimology and moralizing. Today, the gay energies are

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hijacked to support the agendas of society's Super-Ego. What will happen to gays when they have served their purpose?

Originally, gay teens walled-off critical energies from society, from 'the Matrix', protecting their assets in an inner bunker, or 'closet'. The closeted gay teen was basically in touch with all the inner drives and creative forces BUT... these forces were completely out of balance and pressure-cooking due to the lack of social outlets for them.

Obviously, these assets should eventually have fuelled an ALTERNATE reality and mode of being and functioning, otherwise, what was the point of retracting them from the social sphere in the first place?

But at coming out at last, these energies were immediately hijacked, and concentrated in the gay-scene, the Mob-controlled fuckodrome... The adult homosexual, at coming out back in the 70s, found a homosexual lifestyle that, even if exhilarating and offering a playground for energies, ultimately went nowhere...

He was now expressing his homosexuality in a pornographic, predatory subworld, where nothing positive got created. He couldn't resist any longer, because he now urgently needed to express his kept, locked-off, pressure-cooked psychic resources, expending them in reality at last. Such energies can't stay in a closet forever, because the pressure is monstrous.

The creative potential was now being exhausted into... nothing. The only outlet the energies could find, the only option now, was to become sexually-obsessed, in an addictive pattern, until the pressure of all these locked-off energies and unmatured psychic contents would somewhat abate...

These energies, that became sexualized, are important energies... They are CREATIVE energies, and the challenge for gay men was to divert them from sexual indulgence, and bring them back into the social sphere in a higher form, of the sort that takes Civilization itself to a higher plane.

Most gays weren't remotely aware that they were wasting a massive energy potential in predatory sex, the same potential that was taken out of the social sphere by the social engineers building a satanic world of human resources, idiotized, dysfunctional sheep stripped of everything, especially of their own minds... A massive human potential was now exhausted in predatory gay sex, because society offers no other pathways for creative energies.

And next, the entire gay-scene was simply closed down... Today, there are no gay channels for expression left, which is why the gay energies now fuel political programs and the equality- and victimology-cult... The gay-scene disappeared altogether, there is no longer a party going on, and nothing else left to do but reproducing propaganda. This is why many gays today have a noticeably reduced type of Ego-consciousness, that is rigid and petrified, and that is captured by propaganda-slogans. What happened?

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Even if it was a swamp of vice, the gay-scene DID offer a playground for all these locked-off energies, which is a critical condition for maturation: expression and learning, interacting with Reality... In early adulthood, opening the closet door and stepping into a new reality, the young gay man was for the first time in years exposing what he perceived to be his real Self to the experiential reality of other humans, freely expressing himself and directly interacting with his environment.

For the first time since childhood, he was now in a position again to discover, experience, live and grow. Problem was, by this time, his inner Self was significantly undeveloped because it had been locked off for so long, unable to access experiential reality. He knew nothing and was completely out of balance, and now finding himself in a controlled subculture that wasn't edified by the forces of light, but by those of darkness instead: the Mob controlled fuckodrome of the gay-scene. Still, it was a lot more exciting than panicking in a closet...

This young man was now suddenly faced head-on with the full impact of all those energies and psychic contents which regular people are never confronted with, because society protects its socialized members from these seething ID-contents, through its institutions. The young out gay man engages in a very personal trajectory, as all these suppressed and pressure-cooked forces are now released in his reality. He lacks the tools, insights or experience to deal with them, and must figure out everything from scratch.

And of course, the masses didn't fail to notice the signs and symptoms of this psychological immaturity; in fact, they could see little else about homosexuals, because society had never been provided with any positive homosexual content at all, least of all by the degenerate homosexual activists owned by intelligence-agencies...

It was this entire playground of the gay-scene that was eventually simply abolished by the social engineers, and there's a disastrous implication... Namely, that all these fundamental, creative energies, that gays had kept in the closet for years, were eventually channelled into an Ego-structure anyway: a gay Ego with a massive developmental lag...

All throughout puberty and adolescence, straights were developing their Egos, while closeted gay teens were missing crucial years of Ego-development for... NOTHING, because the locked-off energies didn't end up creating anything of value. This is why in the end, the highest ambition of gay men has become to be just as good as straights, 'equal', when the entire energy potential that was saved from the socialization program could and of course should have generated HIGHER human assets.

Receptivity developed to the next level translates into knowledge, understanding and insight: the energies that gays had kept walled-off from society during adolescence are of the type that can generate valuable civilizational, universal content.

But instead, gays have now merely become 'sub-straights', less than straights, with rigid little gay Egos programmed into victimology... What the collective project of 'gay assimilation' really means is that the gay energies, after having been shielded off from

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the social program for years, are eventually poured into an Ego-construct anyway... The rather tragic implication is that all these energies were retracted from society for NOTHING, had remained undeveloped in a closet all those years for NOTHING.

While there was a gay-scene, gays were in a position to use their homosexuality as a vehicle to social experience... They were animated by powerful creative energies, locked-off contents that now had found pathways into social reality, generating all kinds of new experiences and sensations in an exhilarating atmosphere of psychological growth and discovery. It is indeed very exhilarating to let the energies out of the closet, and start letting them live, which results in very intense experiences fuelled which incredible amounts of meaning and excitement and discovery and feeling.

A gay lifestyle became the main way out of the straight social prison, and was initially a fascinating discovery of another world and a new state of being. In the 70s and 80s, gays went through an entire developmental trajectory of experimentation and experience and discoveries in an entirely new world filled with options. During this time, the out gay man is in fact establishing and developing his gay personality, just like an adolescent does.

When this identity and mode of functioning is pretty much established, and sex with males has become the primary drive and life-goal, then what's next? The creative energies haven't really found a constructive outlet... This is why to many maturing gays, the gay-scene eventually lost all the former magic of discovery and adventure. After some years of cruising, it becomes impossible not to feel that it was a place filled with manic people, who badly needed to fuck, and where truly constructive pathways for creative energies didn't really exist.

The gay man in the gay-scene could at long last express himself, and wasn't in a closet anymore, with all the tension that came with... He was now connected again to a responsive human world, but it was a hedonistic fuckodrome that could never fulfill deeper human aspirations...

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The gay-scene is today being closed-down, and for 'good' reason... Even if it was a sewer, it allowed a gay trajectory translating into important assets for the personality... At coming out back in the 70s or 80s, a gay man was at last in a position to deal freely with these forces that had been locked off from the world, but he needed to figure everything out from scratch.

And these pressure-cooked forces had since SEXUALIZED...

But at least he was now exposing himself completely to a new social reality, and therefore in a good position to discover life completely afresh. The gay energies were now finally familiarizing themselves with reality, playing and discovering in the Mob-owned setting. They could now MATURE, and change form...

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The intensity of the gay seventies shows gays were expressing actual ID- forces, linked to their deeper Self and seat of creativity, to the life-forces themselves. Gay males were animated by forces that hadn't been fixated into a petrified Ego-structure yet. ALL THAT was channelled into a sexualized subworld, when these energies could just as well have created an empire...because they were fundamental, creative energies.

Gays weren't mature, and in order to mature, experiences are required, and exposure of the Self to direct reality. If AIDS hadn't come, and the system wasn't managing this issue from A to Z, other forms of male/male interaction, subcultures and modes of relating WOULD eventually have organically developed out of the gay-scene. This was prevented from happening...

Before this growth-process could take on significant proportions, the AIDS-bomb was dropped...

Today the gay playground is no more, where each individual could express and learn to come to terms with the collective forces in his own mind. The individual growth trajectory in gay lives is today vastly diminished, because the gay equation has been EXTERIORIZED in the social arena: it has become a collective project.

What this means is that today, a gay adolescent can pretty much mindlessly take over a gay identity offered to him by Daddy Authority. The gay man is now spared the growth-struggles of former generations of gays, and is also stripped of the resulting life experience. Modern gays no longer deal with big forces IN THEIR OWN MINDS, which is why the modern generation of gays is noticeably programmed.

Previous generations of homosexuals prioritized their own needs and feelings and individualities over social pressures and conditioning; they were dealing with pressures IN THEIR OWN MINDS... Today's gay man is actually spared a conflict between his individuality and the collective. The fight is now taking place OUTSIDE of himself, in the collective sphere, and is really someone else's fight: Daddy Authority's.

Gays are now merely shrieking at straights from a safe hiding position behind Daddy Authority's back; nothing significant is taking place in their own Psyches. In the 21st century, young gays proudly declare their gayness as an exhilarating finality, while having nothing to show for it at all. They are encouraged from a young age by sex-educators and social programs to declare their gayness to the world, and it suffices to follow Daddy Authority, regurgitating fabricated slogans. The latest generation of homosexuals adapts uncritically and fully to the social world, like programmed automatons. They are obviously fully Ego-identified...

And so we find, unsurprisingly, that young and even older gays today appear to have no depth left at all... They are now programmed egotists, no longer bearing significant forces in their Psyches, deeper creative contents that were kept safe from society in a psychic bunker. This is why the social engineers make such a big deal about 'coming out': don't keep these energies to yourself...Bring them out, into society, into OUR TERRITORY...Pour your gay libido into our model, through your gay Ego-structure...

7. *Why Gays are Gay...*

Previous generations of gays expressed raw ID-contents that hadn't been channelled into a rigid Ego-structure yet. These raw contents could have created anything, but were poured into a controlled subworld of vice. Modern generations of gays are remarkably Ego-driven, as is evidenced by their programmed state and mindless following of Authority, and their revealing US-versus-Them mindframe.

They can no longer create anything, because they are now disconnected from the creative forces, being socialized and fully Ego-identified. The ID is out of the Ego's reach, and the Ego floats on the ocean of the Unconscious...

*

Now how can gays cash in on these assets, that were kept safe from the Matrix? The problem is, these assets can only mature when exposed to social reality, so as soon as the gay teen or young adult comes out, he is in fact in trouble; because he is now bringing those assets out IN the Matrix, and the Matrix will pervert them (the gay-scene fuckodrome), use them and subvert them (gay activism, Cultural marxism, Sexual Bolshevism).

Life experience and exposure to the world are needed for psychic contents to grow and mature.

The gay teen already felt and sensed that something's wrong with the world, but the mature gay man has forgotten or misinterprets what he felt back then. He usually assumes that he felt confused and stressed because he was gay; in reality, he BECAME gay because he desisted from naturally developing himself and pouring all his energies into an environment under the control of Evil.

When he was a kid, he didn't have the tools to understand the world. Now, hopefully having accumulated actual life experience, he COULD, if somehow he reaches a point where desire for truth and higher standards can overcome sexual addiction and the meaningless gay identity he has since assumed.

The homosexual is originally positioned in the Self, and significantly resisting the socialization-program, actually locking crucial, vital psychological assets off from it; he remained identified with the INNER contents kept IN THE CLOSET, and was in touch with all the creative forces. Only he could not use them...

His active, dominant male organization was aborted, and he developed a receptive organization instead, quite despite himself. Therefore, he is eminently positioned to bring what was started to completion, and now take his receptive abilities all the way to full-blown truth-finding and the generation of actual knowledge. This practically 'shamanic' ability for higher consciousness is what the homosexual can give to society, and provide gays with a true social function that reflects a creative and deeper individuality.

In our system that turns everything upside-down, it is no accident that at this stage, homosexuals have reached the EXACT opposite status: they are now more brainwashed than straights, more programmed than the bible belt bigots they so loathe...

7. *Why Gays are Gay...*

The reservoir of creative male energy, that the homosexual teen had locked off from society, has a hard time maturing at coming out: in the 70s, it got channelled into sexual predation. In the 2000s, it gets channelled into a gay Ego that is completely controlled by society's Super-Ego. It is only when these creative energies are understood, and find ways of correctly maturing, however difficult that is today, that a man can become himself, and get in touch with his true potential.

The gay man is in potential the most subversive creature there is to the evil stringpullers controlling the cattle-farm. MUCH MORE subversive than the most powerful alpha-male. This is precisely why the social engineers are managing this issue so obsessively...

Appendix A: Gays Don't Marry

The mere thought of reading an article about gay marriage will probably bore most readers: how much we've heard this phrase! Over and over and over.

It will be shown now that gays in fact DON'T want to marry.

How do I know that? Simple: it suffices to look at how many gays CAN marry, because the legal arrangement is available, and then to observe how many gays DO marry: VERY FEW.

The reason it is important to bring this up, is that gay marriage is the MAIN POSITIVE SUBSTANCE of the entire 'gay agenda'. All the whining, all the tears about hate and homophobia and suicide are the negative part of the program:

the things we are told gays do NOT want.

The POSITIVE part, the entire substance of the effort, the thing we are told gays DO want, is marriage and equality. It is this 'high goal' that justifies a full disappearance of the gay scene. It is gay marriage that is supposed to usher in the gay utopia, and it is gay marriage that mobilizes all the energies. Therefore, it is time to take a closer look at it, and we will find, beyond any shadow of a doubt, that gays in fact do NOT want to marry another male.

*

But if that is so, then why do so many gays appear to be so in favour of gay marriage? Why are they so vocal about it?

Well, because they've been taken in by the media programming, especially the younger generations, who have no actual gay lives left to live, and have learned through endless repetition that being gay is about speaking out for gay rights, being proud, and fighting against hate.

They are in fact at this stage indoctrinated. They are told that evil haters want to keep them from having the same rights as everybody else, and that they must take a stand against homophobia, bigotry and fascism. They have learned that the gay cause is about fighting for equality, and since the two critical agenda points are marriage and adoption, that's what they argue about, because now that the gay-scene is dead, there's nothing else going on anymore in their ungay lives.

Appendix A: Gays Don't Marry

Interestingly, an overwhelming majority of gays appear to think they should be allowed to marry and adopt, but WILL NOT ACTUALLY DO IT themselves. It's all a matter of feeling they're not being treated right.

In other words, the gay energies are de facto being mobilized for a political agenda that clearly isn't anything gay men actually want to implement THEMSELVES. It's a dissociative, unreal propaganda model sold to you by paid activists owned by handlers.

It suffices to look at the marriage statistics to know this is true; all gays REALLY want, is to have gay social options, meaning the ability to meet other gays, and to be able to make legal arrangements for leaving their assets to a partner, should they be involved in a lasting commitment (which is comparatively rare).

99% of gay men isn't interested in more than that. They are in fact being hijacked for the wrong battle.

*

What the media are doing, is presenting gay marriage as something that has truly taken off, a new reality for millions and millions of gays and lesbians; gays have come a long way, and things are truly changing...

Propaganda is always about inserting rather vague concepts into people's minds, largely through repetition. The focus is on any aspect that can highlight gay marriage and its popularity, conveying the idea that gay marriage is here, and that it's working.

The system's strategy is to promote gay marriage noisily, constantly mentioning it, generating visibility in the social sphere, habituating people to it through repetition: yet another US State has recently allowed it, more and more gays are today taking that step... Their divorce rates are lower than those of straights... Many gay couples who formerly had a civil partnership turned it into a legal marriage as soon as the option was made available to them...

Yes, some States no longer oppose gay marriage, and yes, some gay couples are happy to tie the knot, and yes, things do change, but may we also get some ACTUAL STATS? The phrase 'gay marriage' is all over pop-culture, but it turns out it is far from easy to simply find the critical information that interests us most: straightforward stats, simply showing the numbers of married gay couples per nation.

If you want the most basic facts, of how many gay men actually do marry, you really need to spend time looking for the data and analyzing them YOURSELF. Just try a Google search for how many gay men have married in your country, or in the world... It turns out such a seemingly straightforward question doesn't yield clear, simple answers at all.

It is true that the topic is kind of tricky, involving many variables. For instance, some US States allow gay marriage while others don't, and the year in which this possibility was made available to gays varies with location. Still, you'd expect at least someone is capable of presenting a clear picture... Maybe the issue here is that straightforward stats

Appendix A: Gays Don't Marry

wouldn't send out a convenient message about the ACTUAL popularity of gay marriage among gays...

An authoritative and pretty scrupulous-looking recent 2014 study by the Williams Group is called: 'Patterns of Relationship Recognition by Same-Sex Couples in the United States'. Though they present gay marriage as booming, which is pretty ridiculous, their stats are useable anyway for our purposes. In the introduction we read:

"To date, little direct analysis has been conducted on same-sex couples and their legal statuses.

Here we draw on data from state administrative agencies and the U.S. Bureau of the Census to analyze the legal recognition patterns of same-sex couples as their options have multiplied rapidly.

Earlier studies by Gates, Badgett, and Ho (2008) and Badgett (2009) were conducted at a time in which one-quarter of the U.S. population lived in states with such options.

As of January 1, 2012, 42% of U.S. residents will live in states that offer same-sex couples a way to acquire such legal rights. Therefore, this study has more states and more time to draw on to assess patterns than earlier studies. "

Some of their conclusions:

**Over 140,000 same-sex couples, or 22% of all same-sex couples in the United States, have formalized their relationship under state law within the United States.*

**Forty-seven percent of all same-sex couples who live in states that offer some form of legal relationship recognition status have entered into such a status at some point in time.*

** After taking into account dissolutions and divorces, about 134,000 same-sex couples, or 21% of all U.S. same-sex couples, are currently in a legally recognized relationship. In just those states that offer some form of legal recognition, 43% of couples are currently in a legally recognized relationship.*

**Women are more likely to marry or formalize their relationships by entering an alternative legal status than are men. In eight states that provided us data by gender, 62% of same-sex couples who sought legal recognition were female couples."*

OK, let's work a bit with the numbers we have so far. Not to worry, This will be kept as simple and clean as possible.

First we learn that 140,000 represents 22% of gay and lesbian couples in the US, meaning the total number of gay and lesbian couples is about 636,000. This squares with other estimates you'll find about the number of same-sex couples in the US.

Appendix A: Gays Don't Marry

140,000 of these gay and lesbian couples have formalized their relationship legally but the thing is, this doesn't necessarily mean marriage. There are in fact THREE formulas:

*Civil Union/ Broad Domestic Partnership

*Limited Domestic Partnership/Reciprocal Beneficiary/Designated Beneficiary

*Marriage

ALL OF THESE OPTIONS COMBINED yield a grand total of 140,000 couples who have made some sort of legal arrangement. There have been some divorces/break ups since, so 134,000 couples remain.

We also learn that only 38% of those are male couples, 62% being lesbians, which shouldn't come as a surprise: lesbians are simply more into homely love-coccons... So this leaves us with almost 51,000 couples of gay men, who have made some sort of legal arrangement, meaning a grand total of 102,000 gay men.

102,000 gay men made some kind of legal arrangement...

We are also told that 42% of Americans live in a State where they can formalize their relationship through at least one or various of the cited options, and we must keep 2 things in mind here:

*a significant number of homosexuals would already have opted to live in more 'tolerant' States, in New York or California for instance. Therefore we can expect that in reality, MORE than 42% of homosexuals live in a State where the option is available.

*moreover, gays and lesbians NOT living in such a State could make the trip to a neighbouring State for the arrangements.

The US population in 2014 was estimated at approx 320 million.

The most conservative estimates about prevalence of homosexuals are in the 2.5% range. More often we hear 4 or 5%, and sometimes even 10%. Let's take 4% as a reasonable estimate: 1 in 25 people being gay or lesbian.

4% of 320 million equals 12.8 million homosexuals in America.

I suspect more than half of those are men, but let's admit that there are as many lesbians as gay men, which leaves us with 6 and half million homosexual males in the US.

And so of these 6.5 million gay men, ONLY 102,000 have made any sort of legal arrangement at all...

Going by the above figures, ONE POINT SIX PERCENT of gay males has made a formal agreement about a relationship. 1.6%... Of course, most gays are NOT even in a relationship, and even those who are might really not be quite as eager as is suggested to formalize it with legal contracts...

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And so let's not forget that only 42% of Americans live in a State where legally formalizing a homosexual relationship is possible. As mentioned earlier, we know the actual number of homosexuals living in a State allowing such arrangements must exceed 42% of the homosexual population, but let's use this lower limit of 42% anyway:


42% of 6.5 million gay men = 2.73 million.

$102,000 / 2,730,000 = 0.037$

3.7% of gay men who CAN make a legal arrangement do so.

*

To follow, 3 tables from that study, showing the three legal possibilities and the total numbers (gays + lesbians):



WISCONSIN (2009)		1,529
Civil Union/ Broad Domestic Partnership	California (2000-2010)	56,864
	Vermont (2000-2009)	8,972
	Connecticut (2005-2008)	2,136
	New Jersey (2007-2010)	5,153
	Oregon (2008-2010)	3,757
	New Hampshire (2008-2009)	819
	Nevada (2009-2010)	1,252
	Washington (2010-2011)	1,698
	Massachusetts (2004-2009)	16,129

Figure 0.1: aaaaaaaa

And in the following table, the States are shown allowing gay marriage, and the dates the possibility entered into effect:

We saw earlier that 42% of US-citizens live in a place where some form of gay/lesbian legal arrangement is possible. But this isn't necessarily marriage, because there are also the other two possibilities. Let's now specifically focus on the gay marriage stats.

Only 21% of the US population, meaning 68 million people, live in a State where actual gay marriage is an available option.

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Recognition	(date range for data)		
Limited Domestic Partnership/ Reciprocal Beneficiary/ Designated Beneficiary	Hawai`i (1997-2010)	1,778	
	District of Columbia (2002-2007)	674	
	Maine (2004-2010)	731	
	New Jersey (2004-2010)	4,955	
	Washington (2007-2009)	5,893	
	Arapahoe County, CO (2009-2010)	53	
	Denver County, CO (2009-2010)	238	
	El Paso County, CO (2009-2010)	39	
	Wisconsin (2009)	1,329	
	California (2000-2010)	56,864	
	Vermont (2009-2010)	8,073	

Figure 0.2: aaaaaaaaaa

	Nevada (2009-2010)	1,252	
	Washington (2010-2011)	1,698	
Marriage	Massachusetts (2004-2009)	16,129	
	California (2008)	18,000	
	Connecticut (2008-2010)	4,616	
	Iowa (2009-2010)	2,099	
	Vermont (2009-2010)	1,425	
	New Hampshire (2010)	986	
	District of Columbia (2010)	3,500	

Figure 0.3: ttttttttt

Appendix A: Gays Don't Marry

The screenshot shows a PDF document with a table. The table has two columns: the first column lists states, and the second column lists the year marriage became available. The text 'Available to both same-sex and different-sex couples.' is centered in the table. The states listed are Massachusetts (2004), California (2008 (Jun. 16 to Nov. 5)), Connecticut (2008), Iowa (2009), Vermont (2009), New Hampshire (2009), District of Columbia (2010), and New York (2011). There is also a partial entry for California (2000, 2005) at the bottom.

Available to both same-sex and different-sex couples.	Massachusetts	2004
	California	2008 (Jun. 16 to Nov. 5)
	Connecticut	2008
	Iowa	2009
	Vermont	2009
	New Hampshire	2009
	District of Columbia	2010
	New York	2011
	California	2000, 2005

Figure 0.4: zzzzzzzzzzz

Remember that it is a certainty that more than 21% of the total gay population actually lives in a State where they can marry: everybody knows a significant proportion of gay men chooses to live in more liberal States.

In the conclusion of the paper, we read:

“When marriage is offered, same-sex couples marry at substantial rates. Nearly 50,000 same-sex couples have married in the U.S. since 2004.”

At first reading this, I thought there was an error somewhere, something I had missed. WHAT?? ONLY 50,000 married gay and lesbian couples in the US in the last ten years??

We can reasonably assume that a majority of those 50,000 is comprised of lesbians again, and if we use the earlier figure of 62% (“62% of same-sex couples who sought legal recognition were female couples”), we are left with a grand total of about 38,000 gay men. (2 individuals per couple).

38,000 married gay men make up almost 0.6%, ZERO POINT SIX percent of all US gay males.

38,000 married gay men make up 0.01% of the total population, and 0.02% of all US males.

At least 42% of gay men live in a State where they can make SOME FORM of legal arrangement. 42% of 6.5 million gay males = 2.73 million. Yet only 102,000 of these gay

Appendix A: Gays Don't Marry

males who CAN make some type of legal arrangement have done so, meaning less than 4%.

At least 21% of gay males live in a State where actual marriage is an option, totalling at least 1 million three hundred sixty five thousand gay men. Yet only 38,000 chose to do so, which amounts to 2.8%.

Observe again that for reasons already stated, these last two statistics are very skewed, and that the true percentage is bound to be lower still...

Conclusion:

We are left with the following picture of the promoted model for male/male love in the US:

There are approximately 38,000 married gay males in the US on a total gay male population of 6.5M.

Almost 0.6% of gay men married: 1 out of every 171.

38,000 married gay males on a total population of 160 million males (320M/2) = 0.024%.

One in every 4,200 males in the United States married another male.

That's what the gay-scene needed to make way for...That's what the institution of marriage needed to be changed for. That's what all the fuss is about...

*

If the example above involved too many data and figures, a more simple illustration is available. Let's take a quick look at the Netherlands, a great example of how 'Equality' is only theoretically appealing, sounds good, but comes with a contrived model that actually, VERY FEW gays are interested in in REAL life.

The Netherlands legalized gay marriage early compared to other nations, in 2001. It's interesting to see what happened there, because The Netherlands are historically one of the most liberal countries in the world, with a very high 'tolerance' of homosexuals. This means taking the step to get married would have been easier to take for dutch gays.

Well in the Netherlands, on a population of 17M, about 700 male couples married per year since 2001, and the numbers are dropping.

Between April 2001 and January 2011 a grand total of 14,813 same sex couples married: 7522 lesbian couples and 7291 male couples.

Quite a few same sex couples were divorced again, it seems about 150 couples per year.

Appendix A: Gays Don't Marry

So, in the Netherlands, the nation that spearheaded gay-marriage, legalizing it in April 2001, probably less than 15,000 males are today married to another male. On a population of 17 million, meaning 8.5 million males, the figure certainly seems derisory.

If we again take 4% as a reasonable estimate of the prevalence of homosexuals, then $17M/2 * 0.04 = 340,000$ gay males.

15,000 married gay males represents 4.4% of that total.

15,000 married gay males make up 0.18% of the total male population.

In the Netherlands, one in every 567 males married another male. And how many of those are old queens in Amsterdam? Is this really what the institution of marriage needed to be changed for?

It is pretty glaring that a very low ratio of gay men is willing to marry. Even less gay men are dreaming of going through the horrific hassle of adopting a challenged kid from a State-institution or some shady agency.

Why?

Well, maybe because it has always been in the very nature of gays to explore, discover, cruise, have fun, excitement... Getting away from the depressing grind of conformity and programs and routines was always the objective. Gays wanted party, adventure, romance, sex, love... They were looking for HEIGHTENED STATES. Even society's most visible gay activist HIMSELF, self-proclaimed 'faggot' Dan Savage, constantly boasts about his cruising-exploits and extra-marital tricks.

THE LAST THING the average gay guy is dreaming of is to be married with kids and live in a suburban house between straight couples, play mommy and daddy, and live like straights in all respects, because he has seen his own parents go through the motions and it seemed far from exciting...

To conclude this section, let's take a closer look at the marriages of the gay propagandists, the gay men who are so busy selling gay marriage to the world. Considering gay marriage and adoption are such top-issues promoted by famous gay activists, it certainly seems fair to observe and discuss their own marriages.

Why is it that in so many instances of prominent gay marriages, there's always something about them that anybody can know is highly problematic in real life?

Tim Gill was mentioned in the section on gay social engineering, and we've seen how his marriage to Scott Miller is shielded off from the media like a dark secret, but the few elements we have immediately provide food for thought; it seems rather significant that Miller is 25 years Gill's junior. And observe that like Gill himself, Scott Miller isn't

Appendix A: Gays Don't Marry

a regular gay who's been around the block either: he's a USB wealth-manager, clearly from an elitist background.

Gill was 55 when he married 29 year old wealth-manager Scott Miller. Perhaps such relationships work when you have hundreds of millions of dollars, or who knows, BECAUSE you have hundreds of millions of dollars, but let's be lucid: in a general way, a gay man in his 20s isn't too inclined to marry someone with the age of his dad, because he'd soon get bored to death.

I'm not saying Scott is a golddigger, but pointing out something else altogether;

it seems Gill simply found himself, or was provided with a husband as similar in background, and with such similar priorities that it almost smells of an ARRANGED MARRIAGE with a 'good and promising party'. A party that wouldn't cause trouble. Is Scott Miller even in a position to leave Gill should he want to?

What a SAFE choice, no surprises to be expected: a young, clean, well-bred elitist wealth-manager...

About the age-difference, it is true that in the ideal scenario, relations between youngmen and mature men may be invested with a creative quality, a polarity between the receptivity of the one still needing to find his way in life and building himself as a man, and the developed skills and psychological maturity of an older guy. Both can find something in such interactions: the younger man is in need of stability, security, safety and knowledge, and the mature guy gets to apply his skills and wisdom to the life of another human receptive to his qualities.

Perhaps such an age-differential especially holds a source of erotic and sexual attraction, but the question is whether such mechanisms constitute a sound basis for a lifelong commitment to one another in the shape of marriage. The problem is that the young gay is filled with energy and has life still lying before him, while the senior is already way over the hill, moving towards old age, perhaps preoccupied with issues of prostate cancer, death of his parents, keeping in shape and watching his blood pressure.

There almost seems something unfair about it, of going towards elder age and binding oneself to a much younger life... Of course, I am not suggesting a disparity in age between two consenting adults who choose to marry is anybody's business but their own, but considering Gill is aggressively promoting a social model, it seems fair to observe how that model has been applied in his own life.

Such dad-son relations seem unrealistic, and hardly form a workable mainstream alternative to young straight couples getting married and building a life together, making kids and standing by each other for years to come. It seems in fact like a farcical, almost comedic IMITATION of marriage, a vaudeville.

The problem is, that whenever we are shown mediatic gay married couples, and there aren't all that many, we INVARIABLY find that these marriages contain such absurd, or

Appendix A: Gays Don't Marry

really tragic elements. Dan Savage for instance felt at age 31 or so that he needed to pay a junkie to carry a child for him and his husband Terry Miller, only to find out he couldn't bond with the kid, and wasn't inclined at all to give up his gay lifestyle either.

Savage constantly boasts about how his marriage isn't monogamous at all. Is Savage a wonderful little 'homemaker' loving daddie? Or a cold, narcissistic 'faggot', as he apparently likes to be referred to, who screws around exactly like he used to BEFORE getting married? What is there really to his marriage, except the public message that he did marry a guy? Was Savage MADE to marry?

Actor and gay activist Neil Patrick Harris equally felt he needed to get kids somehow, somewhere. And so a woman was inseminated like a breeding-mare, and she gave birth to twins. Next, at emerging from the womb of a woman apparently more interested in dollar-bills than in her children, the infants were of course taken away from her warm breast. It seems to me this would constitute a massive trauma to any mammal and human being.

Presumably longing desperately for warmth like all newborns, the twins were next to find out that daddy Neil experienced no bond or paternal feelings whatsoever. Neil likes to discuss this tragedy with an amazed smile on his face in late night shows: paternity... it's all so grand and profound and mysterious... It took him quite a while to get used to it!

Good thing Neil got a nanny, who got paid with dollar bills from Neil's wallet...

Actually, the kids weren't really taken away from their 'mother', because the fertilized eggs hadn't even been the carrier's own... Now just check out how convoluted and unhealthy all of this seems:

we are told the famous gay couple knew the surrogate carrier, but not the egg-donor, who was found through a donation bank. They were able to research her personal and medical history, but the woman remained anonymous.

Neil:

*"We found an egg donor anonymously through a hilarious process of looking at people's profiles and then an amazing surrogate who had helped a same-sex couple before," the *How I Met Your Mother* star, 37, told *PEOPLE* of the surrogacy process.*

"And then we inserted two eggs, one with my sperm, one with David's sperm and they both took."

Adds Burtka: "We don't know whose is whose."

And fascinatingly, they aren't interested in finding this out either... They're just not interested in establishing who's the actual dad of the girl, and who's the actual dad of the boy... Imagine the psychology involved! Any dad in the world looking at his newborn

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kid is overwhelmed at the thought that this new life came into being from his very own seed. Not Neil: he doesn't care... Imagine NOT caring about which child is your own... Could it be that he simply doesn't give a fuck?

And what about the KIDS' feelings and sense of identity? It is well-known that all adoptees (5,000,000 in the US!!) experience this profound need of knowing their true biological roots. At reaching maturity, they often set out on a dramatic search for their biological parents. Apparently, it's important to humans to know where they came from, to have a history, references, an understanding of who they even are...

Neil's kids won't even know whose egg they came from, and won't have a relationship with the surrogate-carrier either, who was NOT their biological mom anyway: she carried ANOTHER woman's eggs...

Of course, people will get used to anything, but that doesn't make it less creepy: eggs bought in banks inserted into a human resource in need of cash, because a rich gay socialite suddenly needed to GET kids...

And so the twins aren't even told who their actual daddy is... Does this seem fair? Psychologically healthy? In an article on Mail Online called 'I Love Them Both Implicitly', we read:

"When Neil Patrick Harris and his husband, David Burtka, became parents in 2010, the men decided that they didn't want to know the biological father for each of their twins. Four years later, Neil told Barbara Walters that he still has 'no interest' in learning which twin is his biological child.

The 41-year-old actor explained exactly why that was during Barbara's 10 Most Fascinating People Of 2014 special on Sunday."

And now get this: this entire business wasn't all that new to Neil's husband David Burtka, because he had already gone through it before! Amazingly, Burtka already had another set of twins with a woman, and... he got them from that same agency back in 2000, when he was 25 years old. This seems more than a little bit odd and alarming...

Neil's kids are called Harper, after Harper Lee, and Gideon was named after a Jewish painter.

Wiki:

"Gideon Rubin (born 1973 in Tel Aviv, Israel) is a contemporary artist who works with themes such as childhood, family, and abstract portraiture. Grandson of the Israeli painter, Reuven Rubin, and the son of a diplomat, Rubin was influenced by art and culture growing up.

After witnessing the events of September 11, 2001 first hand, Rubin chose to incorporate damaged toys he had seen on the streets into his work. Rubin currently lives and works in London."

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Neil and David love this guy's art so much that they named the boy after him. And creepily, Gideon Rubin is obsessed with FACELESSNESS. Bleak paintings of faceless people... COUNTLESS paintings of faceless people...



Figure 0.5: &&&

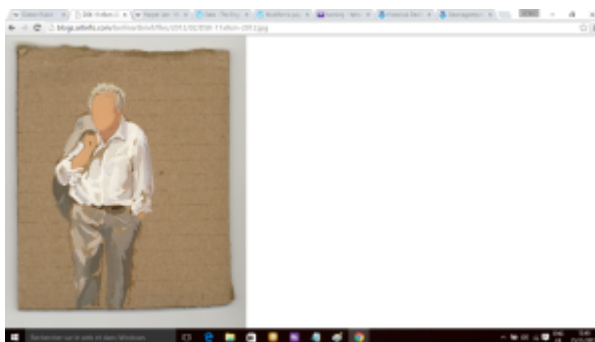


Figure 0.6: &&&&

I don't want to open up too big a can of worms here, but I would suggest that the backgrounds and psychologies of child-stars (like Neil) in the entertainment industry are typically pretty messy... as is this entire new societal development of human lives materializing from God knows where:

identity-less kids, who don't know who their fathers are, or their mothers, and who apparently are simply bought and sold like commodities by the rich and famous. When you are also aware of the scope of sex-trafficking, institutional paedophilia and massive child-abuse in high places, and you know Hollywood is a hotbed of depravity, the picture can easily become quite alarming...

Study NPH more closely, look at these people, and ask yourself if this is really about healthy, mature adults having an intense child-wish, or whether it could be that some-

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thing else is going on..? Some discernment and psychological acuity is required here. Think of this:

VERY FEW gays marry, and even fewer adopt, or would be willing to go through this type of process and hassle. And the handful who do CERTAINLY wouldn't be 25 years old, as Burtka was the first time around...

Maybe many straights are assuming because of the intensity of the propaganda that most gays acutely experience the need to father a child. Maybe they figure it must be a crushing blow for countless gays to know that they will eventually depart from this earth without having created a new generation, leaving nothing of themselves to posterity...

But the truth of the matter is that VERY FEW gays dream about having kids, because having kids also means RESPONSIBILITY. Having kids entails fixed patterns, security, constant worry, no time, no more fun. Parenthood propels you into another kind of life and the truth is, that life of routines and fixed patterns is PRECISELY what an overwhelming majority of gays seeks to ESCAPE from: the dull, straight GRIND, that uses you up...

This mindframe, of needing maximum freedom to enjoy all the options and pleasures of Life is of course three times as pronounced in gay socialites who are seriously into sex and the glitter of the fast-lane. Doesn't it strike you as ODD, that gay socialites like Savage or NPH or Burtka should have such a massive child-wish? Can you recognize any actual paternal instincts in these guys, when you look at them? Are these people really dreaming of a wholesome, homely family-life?

At the very least, we could suspect that these gay media-stars are only marrying and adopting to MAKE A POINT, to send out a message to society. Could it be that these social prominents were simply MADE to marry by their handlers? And MADE to adopt or generate kids through these outrageous means?



Figure 0.7: zzzzzzz

Appendix A: Gays Don't Marry



Figure 0.8: &&&&&



Figure 0.9: ddddd



Figure 0.10: qqqqq

Appendix A: Gays Don't Marry

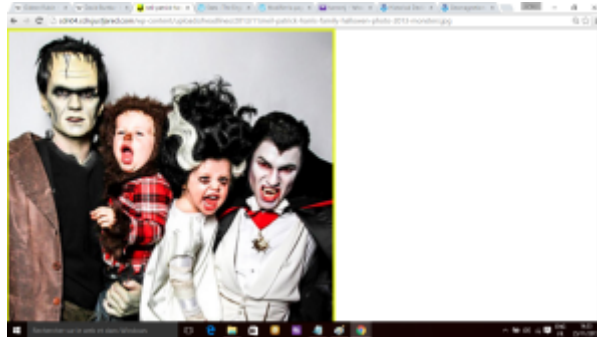


Figure 0.11: sssss



Figure 0.12: zzz

Appendix B: Gallery- Famous Gay Activists

Allow me to give you something of an impression of the vibe and looks of some of the most famous gay activists, a quick gallery... I've noticed pics quickly get taken down because of copyright, so I'm mainly using screen captures.

What you have to understand is that these people literally GAVE FACE to gay liberation. These people have spoken in the social arena for all gays. They are basically the official, or unofficial spokesmen supposedly representing the wishes of ALL gays. Please brace yourselves...

Check out Larry Kramer, who got a generation of gays to swallow HIGHLY toxic AZT, while NOT popping the poison himself, even though he was diagnosed as HIV+ since the mid-80s.

Why didn't Big Pharma activist Larry Kramer take AZT himself? Well, his doctor didn't consider it was really necessary in his case, go figure. Now you know why Larry didn't die in the early 90s.

He wrote a few plays and homophobic books, "Faggots" for instance, which were hugely promoted, but his claim to super-fame was of course his amazing ANGER!!! Ohh, how angry Larry was, he got angrier and angrier in his theater role on the world stage.

Why was Larry so angry? Well, because gays didn't get AZT sooner! He received a dedicated photograph from Barbra Streisand, that reads: 'Thank you Larry, for your beautiful anger. Love Barbra.'

No, this isn't Halloween night...It's AZT-queen Larry Kramer...

Next, reminiscent of Ka the snake from the Jungle Book, proficiently lying in a soft, deranged, unnatural voice that kind of creeps under your skin, observe gay pioneer, modern father of gaylib Harry Hay:

And here we see Hay in an 1980s gaypride:

Front text: "Valerie Terrigno walks with me". On his back: "NAMBLA walks with me". NAMBLA of course is the paedophile North American Man Boy Love Association...

Next, Stephen Donaldson, also known as Donnie the Punk. Involved in COUNTLESS gay projects, this mind-controlled intelligence asset spent some time in prison, where

Appendix B: Gallery- Famous Gay Activists



Figure 0.1: https://encrypted-tbn2.gstatic.com/images?q=tbn:ANd9GcSNAE6fi5z-gdbqBq2p4TG_kteuhxdOhoSNwyCk_oYFtqftJnA5



Figure 0.2: dd

Appendix B: Gallery- Famous Gay Activists



Figure 0.3: aaaaaaaaaaaaaaaaaaaaaaaaa



Figure 0.4: aaaaaaaaaaaaaaaaaaaaaaaaa

Appendix B: Gallery- Famous Gay Activists



Figure 0.9: <https://encrypted-tbn3.gstatic.com/images?q=tbn:ANd9GcTnuV6szKYogNaisyvjdPpRrR94n2L>

A picture indeed DOES say more than a thousand words, doesn't it..? Like Dan Savage, gay activist Peter Tatchell has been quite busy whipping up public opinion against the dangers of Islam, which is rather remarkable considering the West is engaged in unprovoked attacks against Muslim nations based on proven lies, such as the WMD-scandal.

Considering the Western military attacks on and occupation of a number of Islamic nations, it is obvious that Tatchell's seemingly humanitarian motivations have the net effect of strengthening public support for war and can therefore also be construed as war-mongering.

*

When you look at these people, do you see noble visionaries who are concerned for male/male love? Or do you see paid agitators?

Appendix C: The corrupt foundations of Virology

AIDS today is a multi-billion dollar industry providing careers and jobs to many thousands of experts and researchers, who have investments in an official HIV/AIDS paradigm that pays the mortgage on their houses.

Heaps of scientific papers have been written on a topic that may not be quite as scary anymore as it once was, but still involves millions of victims, and very intense cultural programming.

It therefore becomes difficult to society's members, who after all are 'in their Egos', to doubt the official narrative;

the general public is never too likely to question experts, especially in matters of science.

And HIV-positives and AIDS-victims themselves, as well as their close ones, might simply not want to hear how they've been taken for a ride...

The AIDS-topic has become very large, and an understanding of it requires the combination of many data and especially, an awareness of the recurrent theme in this blog:

that the social sphere is owned by evil affecting ALL institutional fields.

I can do no more here than offering an overview allowing to understand how you can make sense of AIDS in an evil world, and recommend that you look into this YOURSELF.

*

Interestingly, especially among the straight population, there appears to be some kind of 'double-think' going on:

though the experts assert that noone is safe from this deadly virus, whether straight or gay, the acuteness of the public fear has clearly lessened and isn't a shadow of what it was back in the 80s.

It's almost as if most straights today already know at some subconscious level that HIV/AIDS is a hoax, or at least doesn't really concern them, regardless of what the doctors and researchers say, about everyone being at risk.

Appendix C: The corrupt foundations of Virology

You never hear straights talk about it. Apparently, straight dudes usually do put on a condom when they bang an unknown girl but otherwise, it's as if they figure AIDS is something that only happens to gay guys anyway, or junkies or subsaharian Africans...

Though the point is made insistently that everyone is at risk of catching the killer virus, at the same time the propaganda doesn't nearly target straights as much as it does gays;

gay 'culture' is completely saturated with references to and warnings about HIV and AIDS, while a straight guy in a straight world will only very occasionally be faced with the slogan 'Protect Yourself'.

After a while, people simply cannot help noticing that some are clearly more at risk than others.

Straight guys cannot fail to pick up that in real life, they simply usually don't know ANY straight man or woman with AIDS, thus learning from direct experience that straight sex rarely leads to AIDS...

And indeed, the truth of the matter is that this allegedly contagious virus has been surprisinglyly discriminate in targeting specific groups: homosexuals, junkies, hemophiliacs and subsaharian Africans with nutrition and sanitation issues.

It seems the straight population largely ACTS as if HIV represents no actual threat to them, but their casual stance towards this alleged mortal menace is never translated into conscious insights, or an actual questioning of the official story.

Since this story involves an alleged INFECTIOUS virus, the system MUST claim everyone can get it, even though this is clearly not the case.

Though not clearly admitting that gays are specific targets and straights are not, the AIDS-establishment itself ACTS as if this were the case anyway:

it suffices to look at the advertising priorities to establish this incontrovertible fact, that by itself blows a serious hole into the official HIV/AIDS paradigm.

Unfortunately, we can no longer use simple statistics to support the claim that gays are more affected by AIDS than straights, because stats of straight and gay HIV-positives and AIDS-patients are hopelessly muddled up since the epidemic was spread to the African continent and places like Haiti, were as opposed to the West, the straight population is mostly touched.

But everyone remembers that AIDS surfaced in the gay scene, and that it all started with dying gays in the West. It's simple: in pop-culture, AIDS is associated with gays.

*

And so we already have an intuitive basis for questioning the official story, but few are up for the task. The thing is, gays have been heavily programmed with HIV/AIDS, and straights really don't care, it doesn't concern them.

Appendix C: The corrupt foundations of Virology

It's probably easier for most people to question an official narrative on something like 9/11 than on AIDS;

doubting the word of a politician isn't nearly considered as outlandish as it is to question the word of a scientist for a number of reasons.

For one thing, the general public is much more familiar with the world of politics than the world of science, and has simply seen first hand that their leaders are often, or usually dishonest.

Politicians are in the news all the time...

They engage in slick televised debates, make promises that aren't kept and in a general way, are deeply associated in pop-culture with manipulation and deception.

Though a 'grand conspiracy' is deemed impossible by the masses, dishonesty of individual politicians is readily acknowledged;

everybody knows countless examples of politicians in election races stating slogans such as 'read my lips, no new taxes', only to go back on their word as soon as they're sitting in office.

Corrupt, ambitious and scheming politicians routinely feature in movies, and if you'd ask regular american citizens what professions attract particularly ruthless and dishonest people, politics and law would probably come up often on top of most lists.

The idea that many or even most individual politicians are crooks is hardly shocking to anyone.

In fact, even some degree of collective scheming will readily be acknowledged by anyone who is minimally informed:

something like 'small conspiracies' seem plausible, involving a number of individual politicians sharing certain goals and working together against general interests, using illicit channels and much secrecy.

For instance, the 'neocons' emerged during the 1960s, and rose to political fame during the Republican presidential administrations of the 1970s, 1980s, 1990s and 2000s, peaking in influence during the presidency of George W. Bush, when they played a major role in promoting and planning the invasion of Iraq.

Neocons advocate the promotion of democracy and American national interest in international affairs, including by means of military force, and are known for espousing disdain for communism and 'political radicalism', which has surreptitiously become code for critical thinking.

Early neoconservative thinkers were usually Jewish and published articles in Commentary, published by the American Jewish Committee.

Appendix C: The corrupt foundations of Virology

Everybody knows that this radical faction was suddenly in a position to pull amazing amounts of strings in society, and it seemed a group of fullblown psychopaths had mysteriously taken control of the most powerful nation in the world..

John McGowan states:

"Frank neoconservatives like Robert Kaplan and Niall Ferguson recognize that they are proposing imperialism as the alternative to liberal internationalism.

Yet both Kaplan and Ferguson also understand that imperialism runs so counter to American's liberal tradition that it must... remain a foreign policy that dare not speak its name...

While Ferguson, the Brit, laments that Americans cannot just openly shoulder the white man's burden, Kaplan the American, tells us that "only through stealth and anxious foresight" can the United States continue to pursue the "imperial reality [that] already dominates our foreign policy", but must be disavowed in light of "our anti-imperial traditions, and... the fact that imperialism is delegitimized in public discourse"...

The Bush administration, justifying all of its actions by an appeal to "national security", has kept as many of those actions as it can secret and has scorned all limitations to executive power by other branches of government or international law."

Observe the recurring theme: 'dare not speak its name', 'stealth', 'secrecy'...

And so a radical group of psychos was suddenly in control of American policy; they wanted war and they got it.

We all know that a lot of scheming, secrecy and illicit organizing was involved...Can we speak of a 'conspiracy' here?

I guess we brought it down to a question of semantics. Let's look at the definition of this word:

Webster/Conspiracy:

*": a secret plan made by two or more people to do something that is harmful or illegal
: the act of secretly planning to do something that is harmful or illegal"*

Likewise, society suddenly learns from Edward Snowden that an entire surveillance grid was brought into existence in the world, completely outside of institutional controls and congressional oversight.

This must obviously have taken a lot of plotting and scheming from the shadows. Observe that the media never informed us about these practices until it was too late....

Who doesn't know that in a general manner, war times always involve propaganda?

Appendix C: The corrupt foundations of Virology

And so in truth, the notion of political factions and intelligence agencies scheming to deceive us, to create wars, or coups in foreign nations is hardly completely unfamiliar to anyone who watches television.

A notion like 9/11 being an inside job may be refused by people for a variety of reasons, but it's not as if the argument of the 'conspiracy-theorist' is unintelligible altogether;

even those who don't want to hear it will still understand quite well what it is the 'conspiracy-theorist' is saying:

the government organized a false flag operation in order to justify war in the Middle East and a surveillance system at home.

What it is the general public can't see essentially, is how an operation of such a scope wouldn't be exposed by the mainstream media, and by some remaining honest politicians;

what the masses can't comprehend is how various institutional fields, ALL institutional fields, could all be working together to deceive them...

...that an actual 'Grand Conspiracy' could exist, and that people in positions of power could actually be working together in a larger grand design.

This is simply a case of lacking imagination and more developed intellectual skills allowing the combination of more data.

Basically, the masses can't add up the sum of all the countless 'small' conspiracies, that the media themselves are constantly revealing to us, only AFTER the damage is done mind you, and solve an equation that is really pretty straightforward:

add up all the small conspiracies and you end up with...the GIANT one, which comprises ALL of social reality.

So the socialized Ego will actually readily acknowledge politicians are corrupt, but will fail to take the consequences:

such corruption doesn't mean anything, it's just another sad illustration of 'human nature':

people are bad, and powerful people even more so. Money and greed and power corrupt, and so OF COURSE politicians are corrupt...

...but society is transparent and a conspiracy doesn't exist.

All the ills of the world are blamed on human nature in general, and on some individual politicians or tyrants who suddenly wrecked havoc on society, but surely anything like a design or a pattern couldn't exist! It's as if people simply can't realize that when corrupt people are in charge, this must obviously breed a corrupt system, SYSTEMIC corruption, or evil.

Appendix C: The corrupt foundations of Virology

The Ego will grudgingly concede that something might indeed be wrong with the ethics of many politicians, lawyers, bankers and big shot industrials... But when SCIENCE is brought up, the Ego is suddenly fawning in adoration, drooling with eager submissiveness:

a Nobel-winning scientist is an amazing human being. His 'human nature' isn't corrupt, doesn't affect his knowledge production... He brings us near-GODLY knowledge of the Universe!!!

Scientists are supposed to operate in a self-correcting system, where the brainiest people in the world submit evidence to a peer-review system, in an amazing effort of understanding more of our world! Though only human and far from perfect, thanks to science homo sapiens is getting closer and closer to an almost God-like status... Through amazing human ingenuity, relentless effort and crystal-clear methods, humans are piercing the mysteries of Nature and Life itself!

Science has built-in controls that insure error ends up being exposed, and the progression is always towards more truth. If you present a scientific atheist with the long list of debunked theories and errors at the basis of any modern scientific narrative, you'll simply be told it shows 'science works', or we wouldn't have superseded the errors of the past.

'We know so much more now', a much-heard mantra goes...

Whatever number of callous lies and glaring deceptions you dig up, such as Piltdown man for instance, the scientific atheist will simply argue that the Piltdown hoax was exposed by scientists, so 'science works' and is self-correcting. The reasoning is that an error might occasionally slip in here or there, a little deception by an overzealous scientist perhaps too eager to prove his theory, but hey, shit happens, after all we're dealing with 'human nature'.

Eventually such errors are corrected, so...let's not dwell on the rare unfortunate incident.

*

And so all in all, to doubt a scientific truth is simply considered being irrational and stupid, or even mentally ill... Society takes it for granted that the general public is far too retarded and incompetent to question a scientist. Only the specialists themselves are allowed to question each other. It's perceived as delusional arrogance, the height of hubris to dare question what you are told about reality by these amazing experts!

The idea is that if you're very smart, you just might be able to grasp some bits of what these incredible prophets are sharing with us about Life, Reality and the Universe. If you're good at retaining, you could make quite an impression at cocktail-parties regurgitating some concepts. Actually questioning anything a scientist might say is considered a sure sign of insanity.

The reason it is much more difficult to the average man to question a scientist than it is to question a politician is that science today pretty much fulfills the place of a

Appendix C: The corrupt foundations of Virology

fullblown modern religion... Just replace 'God says' with 'Science says' and modern secular pharisees control the exact same realities as their forebears did, and with the same if not more authority. How people fawn at science, at its neutrality and objectivity!!

We are ceaselessly told science is a completely value-free, glorious and self-correcting human effort, that undeniably 'works', or I wouldn't be typing these words at this very instant (from my current perspective in 'space-time')...

We are all familiar with the fruits of this collective enterprise, even as we use our computers, cars, planes. The general public is faced with technological prowesses that are indeed quite impressive, most notably the fake moonlanding, which of course profoundly marked modern man's mind.

The tangible results of technological progress and accomplishments in the engineering departments put people in awe of science. And indeed, science is responsible for very nifty machines. The problem is that the masses are supposing these technological skills have also been applied successfully and beneficially in the Life Sciences...

The notion that a field like for instance Medecine could be controlled by sheer evil just like politics is, or the world of finance, and contain very fundamental and willful flaws, is something that simply doesn't occur to people. When understanding that the world is owned by evil, it becomes possible to entertain the notion that science may not be quite as 'value-free' as it is made out to be;

yes, it's pretty 'value-free' in the engineering departments, where there are ways to do things, and flawed knowledge or procedure immediately translate in failure or catastrophe;

you cannot build a car engine haphazardly, because it wouldn't work.

Likewise, the construction of a skyrise building relies on proven techniques and careful measurements and proportions that aren't debatable: there aren't a thousand ways to build a skyscraper.

Science indeed 'works' in the engineering departments, but how do we really know it also works in the Life Sciences?

You can invent a thousand ways in which the Universe started: a Big Bang for instance. If this narrative is in reality flawed, it doesn't lead to the collapse of a building or the malfunction of a computer or airplane, so who's going to know or care?

Nothing in real life confirms to us that a Big Bang happened, except the heartfelt assurances of experts telling us so. The same goes for evolution, or heliocentrism, or the Germ Theory of Disease.

Technological feats prove themselves, whereas the Life Sciences heavily rely on theoretical scenarios that are simply adopted by scientists on the basis of questionable considerations and massive pressures.

Appendix C: The corrupt foundations of Virology

So it is important to distinguish between the clearcut and straightforward world of engineering, and the amazing theorizing involved in fields like astronomy, micro-biology, genetics, paleontology and so forth.

When a building collapses, the architect and engineers are immediately questioned for flaws in the design. When someone's health collapses, the medical experts are seldom questioned; they are in fact not accountable. When we look at the actual health status of society's members, it becomes easier to wonder whether a field like Medicine could in fact be quite monstrous, and edified upon crucially flawed dogmas that were simply pushed by stringpullers.

Are the medical sciences designed to keep us healthy, or to make us sick instead?

*

The knowledge is fragmented in society, coming at us from countless specialized fields that are walled-off from larger context. The very experts working in those fields may be so specialized that they are completely incapable of seeing a larger picture.

Thousands of virologists and other specialists work on HIV and AIDS, and many of these people are simply stuffy researchers, not exactly monstrous deceivers who are 'in on a conspiracy'. And so I am not arguing the entire field of virology comprises deceptive people. The actual problem is that most of these researchers have no clue that the very basis of their own field is corrupt.

In order to understand how it could be that all these researchers believe in a virus that doesn't exist, we have to go back in history, and take a look at the foundational pillar of our modern medical system: the Germ Theory of Disease.

The information that is to follow is crucial, and provides an understanding of the entire basis of modern Medicine, and how Big Pharma sprang from it.

Selling poison to the masses to allegedly cure them or alleviate symptoms of illness is of course a monstrosity, and you would think that noone would ingest poison in hopes of getting better. Yet pretty much EVERYBODY in society does just that when they feel, or are sick: they go to a doctor and are prescribed pills that are clearly toxic:

it is openly stated on the insert in the medication box that swallowing these pills has a host of damaging effects, which are euphemistically called 'side-effects'.

These poison pills are obviously poisonous to the organism, which is admitted by the manufacturer and put in actual writing, in order to prevent or limit legal claims ensuing from damage.

Are people insane, swallowing poison as a cure?

Well, as mentioned, people are 'in their Egos'; they can't think, they simply go along with what they've learned from the environment: it's GOOD FOR YOU to swallow poison. So they do.

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This medical practice comes with a virulent form of programming, whereby society's members are ceaselessly impressed with the accomplishments of modern Medicine. They are told that we live so much longer today thanks to Medecine, and that countless horrific diseases have been eradicated.

They don't realize that for centuries society's masses lived in ghastly circumstances:

child labour in mines, in dusty factories, under-nourishment, vile sanitation in cities, where the streets were filled with urine and faeces, horrific medical practices... Yes indeed, people often didn't get too old under those circumstances, especially the underfed poor. The difference in life-spans is in pop-culture solely and mindlessly attributed to the wonders of modern Medecine.

The reality of the matter of course is that humans could get a lot older than they do today. Very few people today die natural deaths... Pretty much EVERYBODY swallows pills when they're older, and it is in fact impossible to determine whether someone really dies of another cancer, that the body generates of itself, or if this cancer and its spread are CREATED by the very pills and treatments supposed to promote health...

This section may be taxing and takes concentration. I hope you try, because understanding what is to follow provides incredible insight into the entire logic and basis of today's medical system...

*

Let's first take a look at the basis of it all: Pasteur's Germ Theory of Disease, which is also the basis of modern virology.

From "Bechamp versus Pasteur" and the site Tuberoze.com:

"Misconceptions about health are ingrained in our culture. The road to understanding the process of maintaining and restoring health has been a long and twisted one.

From ancient and intuitive knowledge, science has taken over, made colossal errors, and clings to them for dear life.

There was a rejection of wisdom or scientific discovery in favor of a more popular, convenient, or politically desirable system.

Just as Socrates was poisoned for his ideas, and Galileo was forced by a fanatic clergy to withdraw his statements about astronomy, ignorance and power can be a dangerous combination.

We do not catch diseases. We build them. We have to eat, drink, think, and feel them into existence. We work hard at developing our diseases. We must work just as hard at restoring health.

The presence of germs does not constitute the presence of a disease. Bacteria are scavengers of nature...they reduce dead tissue to its smallest element.

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*Germ*s or bacteria have no influence, whatsoever, on live cells. Germs or microbes flourish as scavengers at the site of disease.

They are just living on the unprocessed metabolic waste and diseased, malnourished, nonresistant tissue in the first place.

They are not the cause of the disease, any more than flies and maggots cause garbage. Flies, maggots, and rats do not cause garbage but rather feed on it.

Mosquitoes do not cause a pond to become stagnant! You always see firemen at burning buildings, but that doesn't mean they caused the fire...

Traditional Western medicine teaches and practices the doctrines of French chemist Louis Pasteur (1822-1895).

Pasteur's main theory is known as the Germ Theory Of Disease.

It claims that fixed species of microbes from an external source invade the body and are the first cause of infectious disease.

The concept of specific, unchanging types of bacteria causing specific diseases became officially accepted as the foundation of allopathic Western medicine and microbiology in late 19th century Europe.

Also called monomorphism, (one-form), it was adopted by America's medical/industrial complex, which began to take shape near the turn of the century.

This cartel became organized around the American Medical Association, formed by drug interests for the purpose of manipulating the legal system to destroy the homeopathic medical profession.

Rudolf Virchow, father of the germ theory, stated in his later years, "If I could live my life over again, I would devote it to proving that germs seek their natural habitat – diseased tissues – rather than causing disease."

Pasteur (1822-1895) and Paul Ehrlich (1854-1915) jointly gave to the civilized world the disease theory doctrines of microbiology and immunology before vitamins, trace elements, and other nutrients had even been discovered.

From their efforts and dubious discoveries, vaccines became vogue and were embraced by leading medical scientists – those longing for a sound and simple explanation for the inexplicable."

So the Germ Theory asserts that disease is caused by external germs invading our bodies, each specific germ causing a specific disease.

This theory requires germs to have a stable form and shape; however, it was already known in Pasteur's days that germs easily CHANGE form.

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In fact, the germs observed in diseased tissue are simply microbes we are ALREADY CARRYING, which CHANGE FORM as they move to a disease area in an attempt to clean up the garbage!!

From Tuberose.com:

"Our bodies are densely populated with microorganisms, inside and out. What inhabits us doesn't hurt us and is essential to us. We live in a symbiotic, mutually beneficial, mutually necessary relationship with our personal population of bacteria.

Leeuwenhoek discovered life on man with a 17th-century microscope and with unbiased detachment, contemplated the host of living things living on himself—not as disease causation.

Social attitudes have developed over bacteria in relation to dirt, filth or cleanliness.

Even Freudian views have entangled bacteria with sexual attitudes. Pasteur stated later in his career that germs and bacteria are not the exact and primary cause of disease.

He abandoned his earlier beliefs on the Germ Theory and became convinced that the disease came first, the germ second. He stated, "The presence in the body of a pathogenic agent is not necessarily synonymous with infectious disease."

Pasteur was aware that fermentation (which he studied extensively while formulating his germ theory) only occurs in injured, bruised or dead material, and that bacteria are a natural result of fermentation, not the cause.

He realized later that germs and bacteria change their form according to their environment. Unfortunately, the stepping-stones of modern-day medicine were already in place and Pasteur could not reverse the situation.

Most all textbooks of bacteriology reveal that the NORMAL throat routinely carries:

- 1. Alpha-hemolytic streptococci*
- 2. Neisseria (gonorrhoea and meningitis)*
- 3. Coagulase-negative staphylococci*
- 4. Staphylococcus Aureus*
- 5. Group A streptococcus*
- 6. Hemophilus hemolyticus*
- 7. Yeasts, diphtheroids and anaerobes*
- 8. Pneumococci and gram-negative bacillus*
- 9. Gamma Streptococci*

Most infectious pathogenic bacteria, yeast, mold, and fungus, thrive in an imbalanced pH.

The following bacteria, all well known enemies of modern science's war on bacteria, grow optimally on pH imbalanced media:

staphylococcus (staph infection), meningococcus (meningitis), streptococcus (strep throat), corymbacterium diphtheria (diphtheria),

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*pneumococcus (pneumonia) clostridium tetani (tetanus),
h. influenza (the flu) and others”*

So you see, what the med system has done, is to INVERSE CAUSE AND EFFECT:
endogenous micro-bacteria in our organisms MOVE to a diseased terrain to clean up a
mess, and they change form in that process.

The medical system considers this changed bacterium is of EXTERNAL PROVE-
NANCE, and the cause of the disease.

This satanic logic opens the door to the modern ‘military’ medical practice, of bombard-
ing our bodies with poisons designed to kill the intruder!!

A crucial condition for pushing this logic, of outside invaders causing specific diseases,
was the dogma that these bacteria have fixed form; this school is called monomorphism,
as opposed to pleomorphism, which refers to various forms a bacterium can assume as he
changes shape at entering another terrain... From *Perspectives in Biology and Medicine*
40,407-414, 1997:

EXTREME PLEOMORPHISM AND THE BACTERIAL LIFE CYCLE: A FORGOT- TEN CONTROVERSEY

MILTON WAINWRIGHT

*”The first 40 years of this century witnessed bacteriologists involved in a debate which
was fought with an intensity not seen since the arguments over spontaneous generation
conducted during the last quarter of the 19th century.*

*This now long-forgotten controversy concerned the question of whether or not bacteria
exhibit extreme pleomorphism and go through complex life cycles.*

*The term pleomorphism was used to refer to the supposed ability of bacteria to change
shape dramatically, or to exist in a number of extreme morphological forms.*

*Thus it was believed that bacteria could change from a single coccoid to complex filamen-
tous forms and vice versa.*

*In addition, rather than reproducing by single division, bacteria were thought to undergo
complex life cycles involving single cells, spore, filaments, and ultra-filterable forms.*

*The debate split microbiologists into two opposing schools: the monomorphists and the
pleomorphists.*

*The monomorphists finally triumphed, but as we shall see, even today reports continue
to appear apparently showing that bacteria exhibit extreme morphological variations and
undergo complex life cycles.*

Appendix C: The corrupt foundations of Virology

Nearly all modern microbiologists belong to the monomorphic school; that is, they accept that, apart from minor variation, each bacterial cell is derived from a previously existing cell of practically the same size and shape.

Cocci generally beget cocci, and rods give rise to rods.

The monomorphist view, stressed by Virchow, Cohn and Koch, is that by binary fission most bacteria divide transversely to produce two new cells which eventually achieve the same size and morphology of the original.

In the same way, a single spore germinates to give rise to a vegetative cell essentially the same as the cell from which the spore originated.

Exceptions to this rule are accepted in certain so-called higher bacteria, including some actinomycetes.

Simple bacteria, on the other hand, are generally regarded as showing only occasional, slight morphological variation.

This view of bacterial morphology and growth is so enshrined in our view of these organisms that we rarely bother to think about it.

Despite this, there are a small number of latter-day heretics who continue to provide evidence which, they claim, supports the pleomorphist heresy.

The Historical Literature on Extreme Pleomorphism and the Bacterial Growth Cycle.

The original pleomorphists were particularly active during the first three decades of this century.

The basic tenet of their belief was that even common bacteria showed complex life cycles which often included a frequently pathogenic, filterable, or hidden phase.

Some even suggested that bacteria are merely rudimentary components of the fungal life cycle.

The principal proponents of pleomorphism, such as Almquist, Bergstrand, Hort, Lohnis, Mellon, and Enderlein, have largely been forgotten.

However, even renowned microbiologists like Ferdinand Cohn published evidence in support of extreme pleomorphism.

Similarly, the eminent American bacteriologist, Theobald Smith, isolated a bacterium which apparently occurred in three forms: a bacillus, a coccus with an endospore or arthrospore, and a conglomeration of all three.

Examples of pleomorphism continued to be reported with surprising regularity throughout the 1920s and 1930s.

By 1940, however, opposition to the hegemony of the monomorphists was dead, if not yet buried.

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Textbooks on bacteriology nevertheless still gave token support to extreme pleomorphism even as late as the 1960s”

And so it was already known in Pasteur’s day that bacteria DO change form, and that his theory was criminally false.

From tuberose.com:

”What makes the germ theory so dangerous is that it seems so obviously true. But it is true only secondarily.

Bechamp said “There is no doctrine so false that it does not contain some particle of truth. It is thus with microbial doctrines.”

Béchamp discovered Microzyma (now known as micro-organisms) minute or small ferment bodies—the basic structure of cell life; and that germs definitely are the result, not the cause of disease.

Through his experiments he showed that the vital characteristics of cells and germs are determined by the soil in which their microzyma feed, grow and multiply in the human body.

Both the normal cell and germ have constructive work to do. The cells organize tissues and organs in the human body. Germs cleanse the human system and free it from accumulations of pathogenic and mucoid matter.

We are constantly breathing in some 14,000 germs and bacteria per hour. If germs are so harmful, why aren’t we all dead?

In the primary stages of inflammation (pus formation), the bacteria present are streptococci but as blood cells and tissues further disintegrate, the “streps” turn into the staphylococcus—changing into forms native to their new surroundings of dead tissues.

Bacteria do not have any action on live cells; only dead cells. They are not the cause of disease but the result thereof.

That’s why in many cases of pneumonia; the pneumococci don’t appear on the scene until 36 to 72 hours after the onset of the disease.

His biological work might then have revolutionized medicine with profound insight into the nature of life. But in a political world, he found himself up against a skillful politician with wealthy connections -Louis Pasteur.

Antoine Béchamp was a scientist, while apothecary Pasteur was a chemist with no education in life sciences, and an advertiser, plagiarized the research of Bechamp, distorted it, submitted it to the French Academy of Science as his own!

And by making public these premature research findings, Pasteur had a devoted following—people acclaiming him a scientific genius.

Appendix C: The corrupt foundations of Virology

Pasteur was responsible in large part for the onslaught of animal experimentation in medical research.

Pasteur used preparations made from the diseased tissues of previously sick animals, thus making the injected ones sick. This gave the appearance that a germ caused a disease, when in fact these preparations were extremely poisonous.

This is not a scientific procedure, but simply demonstrates the fact that you can make someone sick by poisoning his or her blood.

Based on his theory of microzymas, Béchamp warned emphatically against such direct and artificial invasion of the blood.”

Let's now proceed looking into how Pasteur's theory led to today's science of immunology and virology.

From Tuberoso:

'The German bacteriologist, Robert Koch, set forth rules by which microorganisms could be ruled as the cause of a disease or discounted as non-pathogenic (good) germs.

He provided his famous Postulates Of Koch to assist in making the differentiation.'

In reality, Koch's postulates, precisely because they were so coherent and logical, caused a major problem: going by Koch's postulates, it became in fact impossible to prove that germs caused a disease.

Wikipedia:

'Koch's postulates are the following:

**The microorganism must be found in abundance in all organisms suffering from the disease, but should not be found in healthy organisms.*

**The microorganism must be isolated from a diseased organism and grown in pure culture.*

**The cultured microorganism should cause disease when introduced into a healthy organism.*

**The microorganism must be reisolated from the inoculated, diseased experimental host and identified as being identical to the original specific causative agent.*

However, Koch abandoned the universalist requirement of the first postulate altogether when he discovered asymptomatic carriers of cholera and, later, of typhoid fever.

Asymptomatic or subclinical infection carriers are now known to be a common feature of many infectious diseases, especially viruses such as polio, herpes simplex, HIV, and hepatitis C.

Appendix C: The corrupt foundations of Virology

As a specific example, all doctors and virologists agree that poliovirus causes paralysis in just a few infected subjects, and the success of the polio vaccine in preventing disease supports the conviction that the poliovirus is the causative agent.

The second postulate may also be suspended for certain microorganisms or entities that cannot (at the present time) be grown in pure culture, such as prions responsible for Creutzfeldt–Jakob disease.

The third postulate specifies “should”, not “must”, because as Koch himself proved in regard to both tuberculosis and cholera, not all organisms exposed to an infectious agent will acquire the infection.

Noninfection may be due to such factors as general health and proper immune functioning;

acquired immunity from previous exposure or vaccination; or genetic immunity, as with the resistance to malaria conferred by possessing at least one sickle cell allele.

In summary, a body of evidence that satisfies Koch’s postulates is sufficient but not necessary to establish causation.”

So, the scientists now had a major problem: it was in fact not possible to prove germs indeed caused disease. But not to worry, science is about always finding ‘creative’ solutions.

And from creative solution to creative solution, the subject matter becomes so complex that soon the Ego is completely exceeded, and has no option left but to believe.

Students in medical school are faced with a monstrous body of work, describing the histories and theories of countless alleged heroes and great minds; by the time a student leaves medical school, he is simply programmed. Most doctors don’t consciously deceive people, they’re simply not smart enough to see through the bullshit.

And of course, if they DID see through it, they might as well hand in their licence. This is how denial works generally, and evil is perpetuated: simply going by the consensus, and not ask too many questions that could affect your well-being negatively...

Koch’s postulates presented a problem, for instance, that a certain germ clearly didn’t ALWAYS cause disease, and thus didn’t fulfill the criteria. This is what happened next: it was now alleged that certain people had white bloodcells that were sufficiently adept at destroying intruders, and others did not. The solution became to TRAIN everybody’s white blood cells, through ‘immunizations’:

From tuberose.com:

”The only problem was that none of the microorganisms, in practice, could satisfy the requisites necessary to confirm them as the cause of any given disease.

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Unfortunately, when these demands of causation failed to qualify a bacterium as the responsible culprit, a great void was left in the philosophy of medical science's most cherished fantasy—the microbe THEORY of disease causation.

When the inconsistencies of the germ theory of disease threatened the bacteria/disease premise, Eli Metchnikoff (1845-1916) bolstered the shaky germ theory of disease causation by revealing novel concepts about leukocytic phagocytosis (how certain white blood cells engulf foreign agents in the circulating blood and tissues), starting the indomitable THEORY of immunology.

The newly developed concepts of Metchnikoff erased the obvious inadequacies of the germ theory:

why everyone exposed to the same microbe didn't develop the disease. Theoretical immunology per Ehrlich, Pasteur and Metchnikoff could now explain the whys and why-nots.

If a person's immune cells were smart and could recognize the enemy—the invading bacterium—then phagocytosis immediately engulfed and destroyed the invader.

If the leukocyte was incompetent (by whatever strange reason) the invader took control and proceeded to destroy the victim.

The answer was to educate the leucocytes so they could recognize and destroy the invading microorganisms.

This Platonic academia gave rise to the theory that injection of disease residues, (fractions of pus, into a healthy person), would provoke an immune reaction (the antigen/antibody theory).

Thus, a sharpening up of leucocytes so they could recognize the invader and engulf it."

Since the bacteria associated by the monomorphists with disease have a certain size, and because even when they are filtered out of a certain liquid, that filtrate will STILL cause disease symptoms when injected in a subject, a new problem surfaced:

how could liquid NOT containing any bacteria STILL cause disease?

Thus, the 'virus' was invented, small enough to pass through the filter, while the bacterium was not.

From Tuberoso:

"The germ theory, virus theory, genetic theory and autoimmune theory—contemporary disease causation theories—are all based upon and rely upon IMMUNOLOGY.

Immunology is based upon and must be supported by Darwinian concepts of evolution.

Appendix C: The corrupt foundations of Virology

Pull out the evolutionary foundation and all the prevailing theories collapse; the highly publicized, but nonexistent, advances of modern medicine are exposed as scatologists!

Nonetheless, the germ theory is still believed to be the central cause of disease, because around it exists a global supportive infrastructure of commercial interests that built multi-billion-dollar industries based upon this theory.

Virus

The inability of the Germ Theory to satisfy the POSTULATES OF KOCH... the Virus Theory can't survive the basic requisites of scientific scrutiny to remain a theory, much less become a LAW.

Dorland's Illustrated Medical Dictionary tells us that a VIRUS is a minute, infectious agent not resolved (distinguished separately by the light microscope).

It is without independent metabolism and can only replicate (reproduce itself) within a living host cell.

A virion is defined as a complete viral particle found outside of host cells and can survive in crystalline form and can infect a living cell.

In other words, the most intelligent virus (no brain or nervous system) outwits a cell membrane (the guardian of the cytoplasm), passes into the cells interior, sneaks by the lysosomes that normally ingest and digest intracellular decayed or foreign matter, trick the ribosomes and polysomes into believing that the virus is a friendly amino acid, enters into the amino acid polypeptide chain of amino acid residues, takes over the ribosomal control (coup d'etat), reproduces itself many times over and then kicks out a virion (crystalline) to attack the adjoining cell!

Russian bacteria hunter Dimitri Iwanowski, who gathered fluid from diseased tobacco plants, achieved the first isolation of a virus in 1892.

He passed this liquid through a filter fine enough to retain bacteria; yet to Iwanowski's surprise, the bacteria-free filtrate easily made healthy plants sick.

In 1898, a Dutch botanist, Martinus Willem Beijerinck, repeating the experiment, also recognized that there was an invisible cause and named the infectious agent "tobacco mosaic virus."

In the same year as Beijerinck, report, two German scientists purified a liquid containing filterable viruses that caused foot-and-mouth disease in cattle (viruses were at one time called filterable viruses, but eventually came to apply only to viruses, and was dropped).

Walter Reed followed in 1901 with a filtrate responsible for yellow fever, and soon dozens of other "disease-causing" viruses were found.

In 1935, another American, Wendell M. Stanley, went back to the beginning and created pure crystals of tobacco mosaic virus from a filtered liquid solution.

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He affirmed that these crystals could easily infect plants, and concluded that a virus was not a living organism, since it could be crystallized like salt and yet remains infectious.

Subsequently, bacteriologists all over the world began filtering for viruses, and a new area of biology was born—virology.

Historically, medical science has vacillated on the question of whether a virus is alive.

Originally it was described as nonliving, but is currently said to be an extremely complex molecule or an extremely simple microorganism, and is usually referred to as a parasite having a cycle of life.

Commonly composed of either DNA or RNA cores with protein coverings, and having no inherent reproductive ability, viruses depend upon the host for replication.

They must utilize the nucleic acids of living cells they infect to reproduce their proteins, which are then assembled into new viruses like cars on an assembly line.

Theoretically, this is their only means of surviving and infecting new cells or hosts.

Underlying the birth of virology was the doctrine of monomorphism—that all microorganisms are fixed species, unchangeable; that each pathological type produces only one specific disease;

that microforms never arise endogenously, i.e., have absolute origin within the host; and that blood and tissues are sterile under healthy conditions.

Theoretically, under ideal health conditions, the blood might be sterile, though it has the inherent potential to develop morbid microforms, as discussed earlier.

Long and repeated observation of live blood in the phase-contrast, dark-field microscope, however, shows that the blood can contain various microforms in an otherwise asymptomatic host, or in a condition, or in a condition defined as normal or healthy in orthodox terms.

Monomorphism was the cornerstone of developments in 20th-century medical research and treatments.

Refusal by the mainstream to examine fairly, much less accept, the demonstrated facts of pleomorphism—that viruses and bacteria, yeast, fungi and mold, are evolutions from microzyma;

that microforms can rapidly change their form (evolve and devolve) in vivo, one becoming another, dependent upon conditions in the biological terrain (environment);

that blood and tissues are not necessarily sterile; and that there are no specific diseases, but only specific disease conditions—was the foundation of the debate.

It is so called because those who wore the “robes” of scientific authority would not be swayed from folly when resented with its contrary proofs. These proofs began in earnest with Antoine Bechamp in the nineteenth-century.

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In the early third of the 20th-century, the heated debate took place over filterable bacteria versus non-filterable. This was a major battle concerning micromorphology.

The orthodox view prevailed: bacterial forms were not small enough to pass, or did not have a smaller, earlier stage. What passed through “bacteria-proof” filters was something else, i.e., viruses.

Standard medical textbooks long made this filtering distinction between bacteria and viruses.

Subsequently, however, the cellular nature of many filterable forms originally thought to be viruses, such as some mycoplasmas, rickettsias, and various other groups, has been established.

With the victory of the monomorphic view, deeper understanding of infectious “disease” was lost, setting the stage for cancer, degenerative symptoms and AIDS.”

*

So what then is a ‘virus’, really? Back to Béchamp.

From Tuberoze:

“Thirty years prior to the rise of monomorphism, Béchamp brought his attention to tiny”molecular granulations” found in body cells, which other observers had noted before him.

They had been scantily defined, and no one had identified their status or function.

After 10 years of careful experimentation, Béchamp brought to the world in 1866 the profound revelation that the granules were living elements.

He renamed them microzymas, meaning “small ferments.”

During the following 13 years, Béchamp, with his devoted co-worker, Professor Estor, developed and refined the Theory of Microzymas.

The essence of this theory is that the microzyma, an independently living element, exists within all living things, and is both the builder and recycler of organisms.

It inhabits cells, the fluid between cells, the blood and the lymph. In a state of health, the microzymas act harmoniously and fermentation occurs normally, beneficially.

But in the condition of disease, microzymas become disturbed and change their form and function.

They evolve into microscopic forms (germs) that reflect the disease and produce the symptoms, becoming what Béchamp called “morbidly evolved” microzymas.

This occurs due to modification of our terrain by an inverted way of eating and living.

Béchamp observed granules linking together and lengthening into bacteria. He therefore observed, explored and expressed the concept of pleomorphism first.

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Being at the foundation of organization in the body, microzymian transformations build up cells and eventually the whole organism in which they exist.

Their function is twofold, and they are poised to recycle the physical body upon death. It is matter, which cannot be created or destroyed, and is the precursor to all living organized matter.

The microzyma is a ferment: a living element capable of fermenting sugar.

This is a digestive (chemical) process carried on by enzymes (from Greek, meaning “to ferment”).

There are various classifications of fermentations, based on the final products. Alcohol is one such product, so there are alcoholic fermentations.

There are also lactic fermentations, resulting in the production of lactic acid. This kind of fermentation happens in muscle, creating the fatigue and pain we’re all familiar with.

Béchamp saw the life process as a continual cellular breakdown by microzymian fermentation—even in a healthy body.

Renewal is happening as well, which is also being done by the microzymas.

When illness is present, fermentative breakdown is not only accelerated, but is taken over by morbid evolutions, including bacteria, yeast, fungus and mold.

These are the upper development forms of the microzyma, which feed on vital body substances. This results in degenerative disease symptoms.

Enzymes

Not only fermentation, but nearly all chemical reactions in the body are carried out, or controlled, by enzymes.

Enzymes are catalysts—substances that assist chemical processes. They are complex proteins and perhaps the most amazing body substances.

They quickly accomplish complex reactions at body temperature that would take days in a lab with very special equipment, or would be impossible altogether.

According to Béchamp’s discoveries, it is possible that enzymes create, or themselves become, microorganisms.

It is known that enzymes take part in repairing damaged genes—the elements that define and control our heredity and function.

Béchamp suggested that microzymas coagulate to become genetic material.

Enzymes, then, are quite magical and mysterious substances. Behind every enzyme is a microzyma. In one sense, the gene may be seen as the tool of the microzyma.

The mechanism for repair could be that enzymes construct or become repair proteins, which are then spliced into the gene.

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There is a good possibility that this is what “viruses” are—repair proteins, or structures that do gene repair, not forms that cause symptoms.

Most viruses are made of a core of genetic material surrounded by a protein coat.

The repair process has been misconstrued by mainstream bioscience as a disease, and its tools, the repair proteins, have been called viruses, particularly retroviruses.

Retroviruses have the ability to insert themselves into our DNA. Supposedly, this is what the retrovirus HIV does.

Observers with a certain bias could easily assume the thing shouldn't be there. Such is the kind of error to which the conditioned scientific mind can be led by germ theory.

Since viruses don't have a reproductive mechanism, they must use the host cell to reproduce.

But perhaps the reason they can't replicate outside the cell is that they're not intended to.

Perhaps something in the cell is producing or becoming viruses for a reason. There is the possibility that a virus may have a complex of microzymas in the center.

And, as with bacteria, monomorphic medical science offers no explanation as to where these forms come from in the first place. Pleomorphism, however, easily suggests an answer.

Disease conditions weaken our enzyme system so that “improper” repair structures can be formed.

Since enzymes must have minerals to function, even a simple mineral deficiency could be involved in the failure of gene repair.

A faulty protein structure may still have the ability to get into the DNA, but it may cause malfunction.

If so, it would fail to fulfill properly its original purpose, and possibly instigate another morbid situation in the cell as well.

Another possibility is that even if the repair structure is correct, nutritional deficiency or depletion of the enzyme potential may prevent proper function.

Once a protein structure is floating around, it could evolve into a higher morbid form itself, depending on circumstances.

It may evolve into a bacterium. This has been well documented in the lost chapters in the history of medical biology.

And in a compromised terrain, today's bacterium can be tomorrow's terrain-poisoning yeast, fungus, or mold.

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Pasteur denied that bacteria could change their form. Only the unchanging, specific germs of the air were the cause of disease, he said.

Béchamp, on the other hand, never denying that the air carried germs, maintained that airborne forms were not necessary for disease.

Pasteur wished to establish that we must be invaded (and therefore be protected by profitable vaccination).

But the true scientist showed that an independently living element, which could morbidly evolve, already exists in all cells of the body, and showed evidence that it is all that is needed for the appearance of symptogenic organisms.

The body naturally has within it the factors and potential necessary to produce the symptoms of disease, including microorganisms. It means we also have the innate ability to become, and to stay, healthy.”

Quoting three last passages from Tuberoso, we find what all this has led to, and how a monstrous practice could take hold in society:

”Whether Pasteur or Béchamp is correct may still be an issue for some people. It does seem unusual, though, that Antoine’s name, and the controversy itself, have been omitted from history, medical and biology books—even encyclopedias.

Given the magnitude and number of Béchamp’s discoveries, it is more-than-likely that this omission is more than oversight.

The historical assassination of Antoine Béchamp resulted in medical science drawing conclusions from a half-truth.

This has meant untold misery for the human race, especially in the West. The resulting concept of diseases as entities that attack us is highly questionable and is a major block to resolving health care issues today.

The odd thing is, Pasteur himself was reported to have admitted on his deathbed that, “Claude Bernard was right—the microbe is nothing, the terrain is everything.”

But, even as he lay dying, he would not give credit for the demonstration of this fact to whom it was due—Antoine Béchamp!

One organism can rapidly assume many forms and it may be in several stages at once.

The toxins (acids) from the whole spectrum of these microforms combine to produce symptoms, or provoke the body to produce them.

The toxic output of yeast, fungus and mold is a primary disruptive influence in the body. But it is not the microforms themselves that initiate disease.

They only show up because of a compromised biological terrain.

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Pleomorphism is observable if only medical science will take the trouble to look. Once this cycle of development has begun, it further compromises the terrain, creating a vicious circle of imbalance.

As explained earlier, humans rely on certain microorganisms for life, as does every higher organism on Earth. They reside primarily in our digestive tract. This is an incontestable fact.

It isn't much of a stretch to imagine that other forms could take over if the habitat changes. Invasion is not necessary for this to happen. They can evolve right out of any cell.

To understand the principles of pleomorphism and terrain is to understand why we are sick and tired. Once we understand WHY we are sick and tired, we can start making the necessary changes in our lifestyle to bring our bodies back into balance."

And:

"Controlled by pharmaceutical companies, the complex has become a trillion-dollar-a-year business.

It also includes many insurance companies, the Food and Drug Administration (FDA), the National Institutes of Health (NIH), the Centers for Disease Control (CDC), hospitals, and university research facilities.

The microbial doctrine gave birth to the technique of vaccination that was blindly begun in 1796 by Edward Jenner.

Jenner took pus from the running sores of sick cows and injected it into the blood of his "patients."

Thus was born a vile practice (immunization/vaccination) whose nature has changed little to this day, and whose understanding is still clouded by Pasteur's theory.

This also gave birth to the development of antibiotics, the first being penicillin in 1940.

An antibiotic is the poisonous waste from one germ used in the attempt to kill another. Penicillin is the poison from a fungus.

This has created the proliferation of aggressive and stubborn forms of resistant strains that haunt us today."

And:

"A healthy or diseased biological terrain is determined primarily by four things:

its acid/alkaline balance (pH); its electric/magnetic charge (negative or positive); its level of poisoning (toxicity); and its nutritional status.

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One critical symptom of diseased terrain is low oxygen.

Another is a stoppage of movement or stagnation in the colloidal body fluids between cells.

Still another is loss of electrical charge on the surface of red blood cells. This contributes to a condition called rouleau, sometimes called “sticky blood.”

Within a cell’s wall, all the chemicals and components acting together make up life. Nothing within the cell is believed to be alive of itself.

But, when you look at live blood, you can observe that microorganisms undergo an exact, scientifically verifiable cycle of change in their form.

As profound as the change of a caterpillar to a butterfly, this evolution is even more fantastic, since it can happen quite rapidly (sometimes in a matter of minutes!).

There are no enemies or specific diseases to fight. There is only the consequence of balance or imbalance.

The universe seems to operate by keeping opposites in balance. When things get out of balance, a sign usually appears to make it known.

Health is balance in the system. If you want to see a rough comparison of what’s happening in a sick body, try not cleaning your house for about a year.

In that environment, all kinds of small “guests” will come out of nowhere to take up residence with you.

Similarly, the stresses of our wrong eating habits and way of life “dirty up” our inner environment. Our terrain becomes overly acidic (pH imbalance)—paving the way for unwanted guests.

In this unbalanced environment, morbid bacteria can issue from our own cells. These tiny life forms can rapidly change their form and function.

Through a process called pleomorphism, (pleo = many; morph = form), bacteria can change into yeast, yeast to fungus, fungus to mold.

Microorganisms such as a specific bacterium, can take on multiple forms. This is a change of function as well as shape.

It’s analagous to someone with multiple personalities, the person’s physiology changes with the personality changes.

Dr. E.C. Rosenow of the Mayo Biological Labs, and other bacteriologists, demonstrated that a media change could alter streptococci to pneumococci and the food change back would reverse pneumococci to streptococci.

This showed that bacteria are scavengers of nature and being essentially bags of enzymes, alter their shape and enzyme production for the purpose of dissolving to its smallest element whatever dead tissue is present.

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In addition to pH and pleomorphism, we need to consider a most important concept—the difference between the symptoms of a disease and the disease condition.

In pleomorphism, a so-called species is just a stage in the growth cycle of a family of beings. Each member functions differently and looks a lot different from the others.

What most people call a “disease” is really a symptom or a collection of symptoms.

For example, cancer tumors are symptoms, which is why trying to fight them has resulted in the epidemic we have today.

What people commonly think of as causes of disease, are symptoms.

In this category are bacteria, yeast, and their descendants. When germs are involved in illness, they are producing, or influencing the body to produce, secondary symptoms.

In orthodox medicine, these secondary symptoms are thought of as the disease.

The answer though, lies in the condition of your terrain. Is it in balance? Or will it support the development of unwanted guests?

Once it gets going, the imbalance becomes a vicious circle. In pH imbalance, body tissues are on the acid side.

The acid condition is promoted by a number of things, the main ones being food types and poor digestion. In poor digestion, food is either fermenting or putrefying.

In the early stages of the imbalance, the outer symptoms may not be very intense and are frequently treated (manipulated) with drugs.

They include such things as: skin eruptions, headaches, allergies, colds and flu, and sinus problems.

As things get further out of balance, more serious conditions arise. Weakened glands, organs and systems start to give way—thyroid, adrenals, the liver, etc.

Unfortunately, symptom manipulation plays a major role in creating worse symptoms later.

But most people don't consider or realize this when they go for the quick medical fix. Even most doctors are not aware, or aren't telling.

The medical/militaristic approach is a substitution of artificial therapy over natural, of poisons over food, in which we are feeding people poisons (drugs), trying to correct (attack) the reactions of starvation.

Lack of understanding creates fear, but when we understand that both health and disease are created by our own living and eating habits, then there is no longer any fear of “germs.”

Our individual immune systems are inescapably linked to the planet Earth, of whose substance we are made.

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The entire planet Earth, the complete geosphere, has its own functioning immune system, a self-protecting, regenerating, healing system.

When we are not integrated in that system, or we harm that system, the inevitable result is our own degeneration.

There is no blessing that anyone has ever received that was not linked to the Earth, even if it came from the Internet!

Even the British Medical Journal of November 1950 admitted: "With the best of care, heavy bacterial contamination of vaccine lymph is inevitable during its preparation, and as many as 500 MILLION organisms per ml. may be present..."

This being true, if bacteria caused disease, everyone receiving their first vaccination would expire within 24 hours of inoculation."

The bottom line is this:

GERM THEORY

Disease arises from micro-organisms outside the body.

Micro-organisms are generally to be guarded and protected against.

The function of micro-organisms is constant.

The shapes and colours of micro-organisms are constant.

Every disease is associated with a particular micro-organism.

Micro-organisms are primary causal agents.

Disease can 'strike' anybody.

To prevent disease we have to 'build defences' or administer reactive agents to 'attack' invading pathogens

There is now another crucial and fascinating issue that must be brought up, that may kind of blow your mind if you didn't know it:

what the entire fields of micro-biology, virology, and all the sciences studying the realms of the very small have historically been using as an instrument is an ELECTRON-MICROSCOPE.

Amazingly, the electron-microscope KILLS samples under study instantly, and what this means is that all these researchers have always been looking at DEAD SAMPLES.

THEY NEVER LOOKED AT LIVE CELLS!!

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Because of this, it could simply be ALLEGED and taught as dogma that such dot seen in a pic of the sample was really doing this, and another dot was doing that, but this was simply INFERRED, or CLAIMED:

it could never be observed in real time, because researchers weren't provided with microscopes allowing to observe LIVE samples and dynamic processes.

Milton Wainwright:

'In the 3rd Edition, Basic Histology, Junqueira & Carneiro, 1980, we discover the limitations of the electron microscope in that the electron beam demands the use of very thin tissue sections enclosed in a high vacuum.

The authors of these requisites state on page 9: "These conditions preclude the use of living material...and...The electron beam on an object can damage it and produce unwanted changes in tissue structures.

They take a living, changing scene (the blood), and disorganize it, by staining the blood sample. They then take a snapshot of this disorganized situation and interpret it as the entire story."

The implications are that cause and effect could simply be INVERSED. Also, changing forms of micro-organisms could never be observed with this static approach. Of course, this was PRECISELY why the electron-microscope became the standard research tool.

It seems truly mindboggling that science's entire understanding of living cells is based on the observation of DEAD CELLS.

More so, because superior microscopes allowing for NOT killing samples under study, allowing observation of LIVE cells, have existed since at least 7 decades.

The entire field of virology uses electron-microscopes.

Why?

Because the stringpullers can't allow researchers to observe what REALLY TAKES PLACE IN A CELL!!

From Tuberoso:

R. R. Rife

Perhaps the most profound confirmation of pleomorphis was executed by another nearly obliterated genius, this time an American microscopist with the name of royal Raymond Rife.

His story was told in The Rife Report by Barry Lynes. It has been published in book form as The Cancer Cure That Worked!

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Rife's ordinary microscope (with 31,000 diameters resolution), was capable of detail and clarity surpassing the newly emerging electron microscopes.

Its use of prismatically dispersed natural light frequencies, rather than electron beams and acid stains, allowed clear views of living subjects.

Each microorganism has its own fundamental frequency of light, something Bechamp apparently took advantage of with his polarimeter.

Rife arrived at the conclusion that light could be used, instead of fatal chemicals, ot "stain" the subject. This was brilliant. equally brilliant was its execution.

The entire optical system—lenses and prisms, as well as the illuminating units—are made of block quartz crystal.

The illuminating unit used for examining the filterable forms of disease organisms contains fourteen lenses and prisms, three of which are in the high-intensity incandescent lamp, four in the Risley prism, and seven in the achromatic condenser, which has an aperture of 1.40.

Between the source of light and the specimen are subtended two circular, wedge-shaped, block-crystal quartz prisms for the purpose of polarizing the light passing through the specimen, polarization being the practical application of the theory that light waves vibrate in all planes perpendicular to the direction in which they are propagated.

When light comes into contact with a polarizing prism, it is split into two beams, one of which is refracted to such an extent that it is reflected to the side of the prism, without passing through the prism, while the second ray, bent considerably less, is enabled to pass through the prism to illuminate the specimen.

When the quartz prisms on the Universal Microscope (which may be rotated with vernier control through 360 degrees) are rotated in opposite directions, they serve to bend the transmitted beams at variable angles of incidence while, at the same time, since only a part of a band of color is visible at one time, a small portion of the spectrum is projected up into the axis of the microscope.

It is possible to proceed this way from one end of the spectrum to the other—infra-red to ultra-violet.

Now, when that portion of the spectrum is reached in which both the organism and the color band vibrate in exact accord with one another, a definite, characteristic wavelength is emitted by the organism.

A monochromatic beam of light corresponding exactly to the frequency of the organism is then sent up through the specimen and the direct, transmitted light, enabling the observer to view the organism stained in its true chemical color and revealing its own structure in a field which is brilliant with light.

Instead of the light rays from the specimen passing through the objective and converging, they pass through a series of special prisms which keep the rays parallel.

Appendix C: The corrupt foundations of Virology

It is this principle of parallel rays in the Universal Microscope, and the shortening of projection distance between the prisms, plus the fact that three matched pairs of ten-millimeter, seven-millimeter, and four-millimeter objectives in short mounts are substituted for oculars, which make possible not only the unusually high magnification and resolution, but which serve to eliminate all distortion as well as all chromatic and spherical aberration.

The fine adjustment being seven hundred times more sensitive than that of ordinary microscopes, the length of time required to focus ranges up to one hour and a half.

*A major upshot of Rife's work was his ability, through several pleomorphic stages, to transform a virus he found in cancer tissue into a fungus, plant the fungus in an asparagus-based medium, and produce a bacillus *E. coli*, the type of microform indigenous to the human intestine.*

This was repeated hundreds of times.

Rife showed that the pleomorphic capacity of microforms goes beyond the bacterial level to the fungal level, and its progression to the last stage—mold. Included in this cycle are the very important stages intermediate to microzymas and bacteria, the protein complexes usually referred to as viruses, and their immediate descendants, the cell-wall deficient forms.

Rife identified 10 families in the whole spectrum of microlife. Within each family, any form/member could become any other.

Also, the fact that organisms have resonant frequencies allowed Rife to further develop his r.f. "beam ray," which helped rid the body of cancer symptoms.

What marvelous and beneficial revelations might have arisen with Rife's technology guided by Bechamp's vision?

These waves, or this ray, as the frequencies might be called, have been shown to possess the power of devitalizing disease organisms, or "killing" them when tuned to an exact wavelength, or frequency, for each different organism."

"The Rife Universal Microscope, developed in the late 1930's and early 1940's, clearly established that germs (microorganisms) are the result of disease (scavengers of dead cells) rather than the cause thereof.

If germs are involved, they arise as primary symptoms of that general condition.

Though germs don't cause disease, secondary symptoms are produced in response to their activity (commonly called the disease).

One reason the conventional medical community doesn't see the big picture is their means of looking at it. A lot depends on how you look at it and what you look at it with."

Appendix C: The corrupt foundations of Virology

To conclude this section, let's link this criminally flawed basis of virology to the modern AIDS-establishment with another amazing article.

Bryan Ellison is clearly a guy with massive insight into the structure of the medical system, and provides us with truly great insider-info into the workings of that world.

It's important to realize that the entire cancer industry was for decades looking for a VIRAL CAUSE of cancer. In fact, even AZT, the toxic meds countless gays were killed with, were originally designed as a cancer drug back in the 60s, but were never used and had been shelved because deemed way too toxic. THIS is what they gave gays: a failed cancer cure that was just too toxic to even attempt treating cancer!!

It was this cancer establishment looking for a cancer-virus that found a lucrative franchise in today's AIDS industry.

Please take a look at this fascinating interview with an insider who understands that world.

INTERVIEW BRYAN ELLISON *Rethinking AIDS* March/April 1994

In this interview with Bryan Ellison, we try to cover the broad outlines of the NIH/CDC influences on basic research science and the AIDS debacle.

RETHINKING: Bryan, let's start with you giving an overall summary of the two main features of how the HIV/AIDS epidemic actually can be, shall we say, manufactured or created by the NIH or the CDC.

ELLISON: The question is, how is it that we got the HIV hypothesis in the first place, and how is it that hundreds of thousands of scientists and tens of thousands of AIDS researchers can march to the drums of HIV, without ever considering any of the questions that have been raised by Peter Duesberg or Robert Root-Bernstein or any of these guys?

How is it that they mindlessly all follow along? How did we get ourselves trapped in an HIV hypothesis that doesn't budge? How did we get it in the first place?

My contention is that this rests on two pillars.

One is the biomedical research complex, funded primarily by the National Institutes of Health, or NIH, and the second pillar is the Public Health Service, which primarily acts these days through the Centers for Disease Control, or CDC.

In fact by looking at the history of primarily those two organizations we can begin to get an understanding of why science not only can get itself in a rut with the HIV hypothesis, but how it had no choice but to do that.

Very simply, the NIH began in 1887 as something called the Hygienic Laboratory.

It was very small back then. It was actually a branch through the Public Health Service, which itself was a branch, of the Navy.

Appendix C: The corrupt foundations of Virology

It came out of the Navy; it has retained its military connections. That's why the Surgeon General wears his white uniform; that has an actual rank within the military structure.

In case of war, or in case of national emergency, the officers of the Public Health Service retain their officers' titles within the military command.

These were the early beginnings of the NIH. It was a fairly small backwater agency.

In the 1930s Congress did create the National Cancer Institute, which was the first subdivision of NIH to focus on any particular subject, and gradually it became the National Institutes of Health—plural; it used to be the National Institute of Health.

Basically where the big break came was after World War II, in the polio epidemic. There was a transition; because of a scandal and a political shakeup, a man named James Shannon became the director of the NIH in 1955.

James Shannon wanted to create the largest scientific research establishment in history, and particularly he wanted to model biomedical research on the Manhattan Project—large sums of money, step on the gas pedal, and maybe science will go faster and better.

Every year since 1956 the budget of NIH has grown, out of control. The result was at the time that the floods of new money were directed in a war against polio.

It trained polio virologists—David Baltimore is an example—and these people went on after the polio epidemic ended, around 1960, to tackle cancer, and eventually to dominate the war on cancer.

But they were all virologists by training. It was during the sixties that we saw the rise of people like Howard Temin as well, and Robert Gallo.

RETHINKING: Are you saying that they were looking for a viral cause of cancer?

ELLISON: They only looked for a viral cause of cancer. Nothing else was even being considered.

All the top virologists, who were now in control of science by the sixties—because the new money pouring into NIH, turning it into a powerhouse of a federal agency rather than a backwater agency, had now put the virologists in the dominant position, because they had received all of the new money, or virtually all of it.

So the virologists dominated the war on cancer. They still do to this day.

RETHINKING: What about the toxic aspects of cancer caused by radiation, poisons, or environmental factors: Is NIH also behind that?

ELLISON: The NIH did in fact create a program starting in 1962, as I recall, to search for chemical carcinogens in the environment, and this created a smaller but still oversized program within biomedicine, that began to blame even trace chemicals that are miles away from you for your cancer.

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These are barely detectible in the environment, but because men were now being paid full time just to find such chemicals, even the tiniest quantities of a chemical would be enough to blame for cancer.

There were several oversized programs, but the biggest one by far is the virus-cancer program, which officially began in 1964, but actually had its roots a little bit earlier, in the war on polio.

What happened was that the transition occurred to these slow diseases of cancer, or multiple sclerosis, or Alzheimer's, or diabetes, but the fast viruses were not compatible with the slow diseases.

The virus invades you today; your immune system neutralizes it, and then a slow disease strikes years later.

How could the virologists somehow connect their fast viruses with the slow diseases?

Well, along came some few virologists in the early sixties who simply invented the notion of the slow virus, which actually was awarded the Nobel Prize in 1976.

RETHINKING: Who was that?

ELLISON: That was Carlton Guidachek. Of course once the concept—of slow viruses that can act even after they've been cleared from the body by the immune system—had come to be accepted, it was possible to blame conceivably any disease on a virus, no matter how uninfecious the disease was.

So they proceeded through cancer, and by the time AIDS came along, once they realized that AIDS was a new bandwagon, a new parade if you will, all of the virus hunters from the start controlled all the reins of power in the biomedical research establishment, and so naturally they dominated the research on AIDS—literally from before the first publication on AIDS.

*The very first person to describe AIDS cases—Michael Gottlieb in Los Angeles describing five homosexual men with *Pneumocystis carinii* pneumonia—himself was already suggesting that it was caused by a herpes type virus, Cytomegalovirus. After that Epstein-Barr virus was blamed, HTLV-1, and finally you have HIV.*

That was the result of the virus hunters being in a dominant position in the establishment.

That's the reason that AIDS wasn't blamed on a bacterium or on an environmental cause or a toxicological cause.

The virus hunters controlled biomedical research and the biomedical research establishment, and had done so since the war on polio, and had done so because the NIH was an overfed bureaucratic agency that had in fact created by far the largest scientific research establishment in the history of the world—more technicians wearing lab coats, grinding out more data on a daily basis. It only gets worse every year.

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RETHINKING: How much money do they spend a year?

ELLISON: Now the NIH is spending about ten billion dollars per year. And what that does is, the more data you grind out, the less time and ability anyone has to think about the data or interpret the data, and so of course you just get deeper and deeper in the HIV hole.

RETHINKING: The second pillar you mentioned is the public health aspect of this, namely the Centers for Disease Control.

ELLISON: Now we have the other question, which is, the first official identification of AIDS cases occurred in June of 1981.

From there it was fewer than three years, until April 1984, when Bob Gallo held a press conference and officially declared, and had it set in federal stone, that AIDS was caused by HIV, a retrovirus.

RETHINKING: This was declared without having published any scientific paper.

ELLISON: He'd published no papers on it, and he declared it in a press conference, and it was set in stone.

Now, the virus hunters did dominate the establishment, still do, and they will blame any disease they can get their hands on on a virus.

However, they're usually rather slow. The disease has to be around for a long time before they notice it and start searching for a virus.

Otherwise they don't pay attention. Cancer had been around for thousands of years of recorded history, and other diseases too.

AIDS was far too brand new, and it was mostly striking male homosexuals and intravenous drug users, and these were just not groups that anyone was inclined to pay attention to.

The virus hunters had bigger things on their minds. Gallo himself was not interested in finding an AIDS virus. He was more caught up looking for a leukemia virus, and he was looking at retroviruses.

So the question is, how did we get from the discovery of a disease that affected marginalized groups in society, to within three years where the virus hunters were already blaming it on a specific virus? That's a major feat.

To put it in summary form, you can trace it to the Public Health Service, but particularly public health activists, and to understand these sorts of people you have to understand that the commissioned officer corps of the Public Health Service were not research scientists ever.

I'm not talking now about the modern NIH research scientist type; I'm talking about the original commissioned officers of the Public Health Service.

Appendix C: The corrupt foundations of Virology

Their role was to put on uniforms and to try to control and manage epidemics by going to cities around the United States, quarantining, exerting emergency controls, trying to shut down commercial districts—all creating great resentment on the part of local people, and in no case is there any proof that their measures succeeded.

But they are proud of thinking of themselves as activists, trying to contain epidemics for our general health, for our common good.

The modern incarnation of the public health movements, and of these activists, who are not research scientists, but who are proud of being activists, is the Centers for Disease Control, which began as malaria control in war areas in World War II, based out of Atlanta, Georgia, where it still resides today.

It became renamed in the 1940s the Communicable Disease Center.

You can see in the name that it was biased toward infectious disease, because infectious disease creates fear on the part of the population, and eliminates a lot of the resistance to otherwise draconian measures.

Their bias, or course, was always to look for—what they do is they try to define clusters of disease, try to make diseases appear to be infectious, so as to justify their strong-handed measures to contain and control the disease. If it's infectious, people are more afraid of it.

RETHINKING: There is so much more of this on the tapes and in your book. But you told me recently that the CDC is trying to define violence and gun-related crimes as clusters of epidemic disease.

ELLISON: That's right. Violence of course they are not calling an infectious disease, but they are trying to treat it as a disease with perhaps some kind of environmental cause.

They think they can cure violence by two measures primarily. One is gun control; they think if you get rid of the guns, then the gangs of course will stop purchasing their automatic weapons through the underground.

And second, that if you fund the gangs and their organizations, their front groups, that are creating riots and violence, that you will then induce them to become peaceful.

RETHINKING: Where did you get that from?

ELLISON: This is from articles published by CDC officers themselves, who are not outlining their strategy for, quote, "how to stop the epidemic of violence."

They believe that because it's an epidemic or disease that it shouldn't be punished. You shouldn't fill up the jails with these people, or death row. Rather you should give them money and take everyone else's guns.

The Centers for Disease Control has had three major programs through which it can make diseases appear infectious and make everyone step in line to agree.

Appendix C: The corrupt foundations of Virology

One is that in the early 1950s they formed a special unit, an elite, semi-secret unit, that is now almost fully secret, called the Epidemic Intelligence Service, or EIS.

New graduates of medical schools, or biological graduate schools, or perhaps dental schools, or a few other things, public health departments, are recruited upon graduation to take a several-week course, and then dispatched on two-year active assignment, paid by the CDC, in various local and state health departments to become the eyes and ears of the CDC—an invisible intelligence network that watches for the tiniest clusters of disease, and, when the CDC deems appropriate, turns them into national emergencies.

We saw this kind of cynical manipulation in the 1957 Asian flu epidemic. We saw it in the 1960s with clusters of leukemia, which they tried to make appear infectious.

We saw that with the swine flu epidemic that never materialized, in 1976, and with the Legionnaire's epidemic that same year.

And we've seen it more recently with Lyme disease, with Hantavirus pneumonia, and just one thing after another.

Even after those two years, every member of the EIS becomes part of a permanent reserve officer corps for the CDC that could be called up in case of national emergency or time of war, to serve as officers of their respective ranks, with actual emergency powers.

Today many of these people, by sitting in foundations, major companies, the new media, Surgeon General's office, and other key positions politically, act as silent advocates for the CDC, echoing the CDC's viewpoint whenever it needs support.

So of course that's a very influential network, and I might add that as of about one year ago, because of too many outside requests for the membership directory of the EIS, the CDC has recently suppressed the availability of this directory. They no longer want people knowing what the membership is.

RETHINKING: Some of these members hold high media positions.

ELLISON: That's right. Just as an example, the head medical writer for the New York Times, Larry Altman, is a graduate from the 1960s of the EIS.

The other program that the CDC has is called a partnership program. Basically they give grants to private organizations—even creating private organizations in some cases—supposedly to spread education, meaning the CDC party line.

But in effect by spreading around this money the CDC creates and buys influence with organizations that do not appear to be connected to the CDC, at least officially.

So for example, the CDC has thrown this money around to medical groups such as the American Red Cross, to hemophilia organizations, to gay rights and AIDS activist groups.

RETHINKING: And this is all carefully documented in your book?

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ELLISON: That's right. In fact we list a number of the organizations that are funded, and I looked at some of those in my last RETHINKING AIDS article.

There are enormous lists, and I'm only just beginning to uncover many of the organizations that are funded under this partnership program with what they call community-based organizations.

See, the idea is—the CDC puts it in slightly different language. They say, well, these organizations can reach their constituencies more effectively than we can.

That's code language, of course, for saying that it's more believable when it seems to come from private organizations without a conflict of interest.

RETHINKING: What kind of money is involved—some sort of minimum amounts they might give. Do they give money to ACT-UP, or those kinds of groups?

ELLISON: I haven't yet been able to prove ACT-UP. I can document the connection with several AIDS activist groups. I don't want to name more until I can prove them.

RETHINKING: What is the most unlikely group CDC funds that you uncovered?

ELLISON: Well, let me name two examples. On the AIDS activist, gay rights side of the AIDS debate, as it has been publicly constituted, they have funded the National Association for People with AIDS. It is a militantly pro-gay rights organization, but coordinates a good deal of the AIDS activist movement.

RETHINKING: And they fund the other side of that, too.

ELLISON: They simultaneously fund Americans for a Sound AIDS Policy, which has advised the religious right, and was the primary advising group to William Dannemeyer, Congressman.

So the CDC was financing both groups at the same time, and the fact is that while the two sides debated on red-herring issues, so to speak, they agreed on one thing, and that is that we needed stronger public health measures, and that the CDC were good guys.

This is an example of the sort of thing they fund. The funds could range anywhere from, I gather, a few thousand or a few tens of thousands of dollars, all the way up to millions of dollars, as in the case of the Red Cross.

It depends on what level of money is required to buy off a group. Some of these groups were created entirely by CDC funding.

RETHINKING: For example?

ELLISON: For example, Americans for a Sound AIDS Policy. So the CDC, with its EIS officers, and with its partnership program, has created circles of influence far beyond its own immediate existence, where much of its influence is not recognized as coming from the CDC.

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Thus we have what appears to be a groundswell of support for any CDC position, which is in reality orchestrated by the Public Health Service and particularly by the CDC.

To illustrate how they use this in AIDS, quite simply the EIS network was heavily involved in identifying the first AIDS cases, which were not even a cluster.

The first five AIDS cases did not know each other. They had no connection to each other. They hadn't even been connected sexually through anonymous sexual encounters or anything that we know of.

But they found all five and defined it as a cluster arbitrarily. From there they went on to redefine diseases that existed in hemophiliacs, in intravenous drug users, in Haitians, in Africans, wherever they could go, for the purpose of making the AIDS epidemic appear to be infectious.

The dominant view among those few scientists looking at AIDS from the very beginning was that it must be caused by drugs, particularly by poppers, which were wildly popular in the homosexual community.

This was the view they were fighting, and they had to make AIDS look infectious. They did it through these kinds of cluster studies, by redefining diseases in other groups.

The EIS was instrumental in that, and the partnership program, since 1984, when it began for the AIDS project, has been instrumental in creating what appears to be a spontaneous support for the public health activist viewpoint of AIDS, and for blaming it on a virus, from all sectors.

I must also say that this why the virus hunters paid attention to AIDS—because the CDC brought it to their attention and made it look infectious, and meanwhile the virus hunters, who dominated the NIH and the universities funded by the NIH, jumped on it and picked their own favorite virus, a retrovirus, on which to blame AIDS.

It is this Public Health Service, which spends many billions of our taxpayer dollars, that has in one sense or another created this HIV hypothesis, and which defends it to the last drop of blood.

I think the only way we're going to ever deal with this and really to break the hold of the HIV hypothesis, and prevent future calamities like this, which will be inevitable, is to start cutting back the Public Health Service radically, perhaps abolishing some agencies."

*

Are you getting it?

They can define ANY sufficiently small bit of 'genetic' or other material that reacts with a test a 'virus'. When people have immunological conditions, for instance because they were poisoned, cells breaking down release all kinds of fragments of materials.

We are told these fragments have an exogenous source and are causing the trouble, that they are really contagious viruses.

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In reality, every time it is alleged that a virus was 'isolated', you have to look for the first paper describing this successful isolation, and it often simply cannot be found, as in the case of HIV.

It becomes important to verify what precisely is defined as "isolation of a virus", and the scientific community is in fact experiencing significant trouble agreeing on that.

HIV tests are supposed to find the presence of a virus, a virus that was never isolated.

The presence of this alleged virus is INFERRED by detection of 'antibodies' to HIV. Yes, HIV-tests actually measure 'antibodies', and do NOT detect the virus itself!

In reality, these unspecific tests detect whatever cellular debris reacts with them.

As you may know, taking a HIV-test involves the taking of TWO tests: a Western Blot and an Elisa. They haven't even got a straightforward, virus-specific test that finds an ACTUAL virus, and therefore, the presence of HIV is simply INFERRED.

Of course, Koch's postulates aren't being met at all. All this thrives on BELIEF.

WHERE IS THE KILLER VIRUS???

The killer virus is the killer belief system that was inserted into the Reality Principle inside the Psyches of society's members...

A belief that made many gays swallow gaypoison in lethal doses...There's your killer virus:

a PSYCHIC VIRUS...

Appendix D: AIDS – A General Picture

You probably already get the basic gist of the story: gays were made to believe they were infected with a lethal virus that doesn't exist.

The reason the scientific community at large went along with it is not because millions of scientists are 'in on a giant conspiracy'; as always, only the top guys are aware of it, the top of the social pyramid.

By the time the average scientist has a Phd in Biochemistry or some such field, he is programmed into an entire logic. If he should come to see through that logic at some stage, which is very rare, he is in fact in trouble, and not only career-wise; it could actually be dangerous to his health...

The HIV-lie is edified upon a long list of prior lies that have become dogma and cannot be questioned; the deception is tied into a larger medical and institutional logic that's already in place since a century, and that involves a certain approach to life, disease and treatment that runs deep.

The highly convoluted and esoteric field of virology has become so complex that virologists have to struggle just keeping up with the literature that is pumped out in a runaway train dynamic. They certainly don't have the leisure to revisit the foundations of virology, and start entertaining new options from scratch... Not only would such research not be funded, a non-dogmatic mindframe is simply liable to abort all career-perspectives...

Researchers consider themselves lucky when after years of study they find a job in some big lab, where they get paid for results, not for questioning and re-analyzing what is already taken for granted and is ingrained in their culture. These poor people function in universe that is HIGHLY dogmatic, authoritarian, competitive and result-oriented. Their bosses are virulent narcissists who aren't remotely interested in truth, but only in furthering their own interests, always hoping for the precious Nobel...

Jewish Robert Gallo, the man who stole Luc Montagnier's work and is today considered the co-discoverer of HIV is a textbook case of a malignant narcissist.

*

It is perfectly possible to understand what AIDS is and how this scam works, if you're willing to face the truth about society, and do some basic research. People who believe society is a benign place, where wonderful medical experts are working over-time for our benefit, have emotional investments that prevent logical thinking and honesty: they are completely in denial.

Appendix D: AIDS – A General Picture

AIDS is a large topic and there are countless angles that need to be covered. Seeing many resources are already available on the internet doing a great job exposing the HIV/AIDS scam, I'll only provide a sketchy outline. The reader is free to explore more in depth on his own. A perfect site to do that is the VirusMyth website, that I highly recommend, featuring many high-quality articles written by scientists and journalists for the layman.

But even this website has a problem. In fact, ALL visible AIDS-dissent in society is controlled opposition: the mediatic gay AIDS-dissidents, the scientific dissidents, the big websites and the docs such as 'The Other Side of AIDS' or 'House of Numbers'...

Basically, what you need to understand about AIDS is perhaps most importantly:

*how AIDS is defined as a syndrome,

*how HIV-tests work: a HIV test involves TWO TESTS, the Elisa and the Western Blot, both of which are UNSPECIFIC and do not detect an ACTUAL virus,

*how the treatment against the alleged virus was so amazingly toxic that it was clearly the main cause of AIDS-mortality in gay circles, especially between '87 and '94. (Please check out what AZT actually is: just amazing!)

*and that there are in fact VARIOUS 'AIDS-epidemics', that don't resemble each other.

In Africa, contrary to in the West, AIDS largely touches heterosexuals.

Other 'AIDS-defining' conditions have even been outlined for the African continent , which means that certain African AIDS-patients would instantly fall off the statistics if they bought a plane-ticket to the West, where they'd be diagnosed differently.

In Africa, one AIDS-defining condition is actually significant weight loss. I'm not kidding you! What this means is that an undernourished African with all kinds of debris in his blood from dying cells is more than likely to test positive for HIV, because ANYONE with immunological issues is likely to test positive. Since his wasting is considered an AIDS-defining condition, he can readily be diagnosed as an AIDS-patient.

In a nutshell, through such diagnostical techniques they could create a massive AIDS epidemic in Africa. After the social engineers had started with gays in the West, and soon turned other reject groups into targets, such as junkies and hemophiliacs, the scheme was exported to subsaharian Africa. What a bounty for Big Pharma!!

*

So AIDS isn't a disease, it is a SYNDROME. Acquired Immune Deficiency Syndrome. This 'Syndrome' comprises a LARGE number of diseases and conditions, each of which already existed prior to AIDS. If in 1970 you had pneumonia, you were a pneumonia-patient. If in 1990 you had pneumonia, and you took a HIV-test that came out positive, you were an AIDS-patient. The difference is the added test-result.

Appendix D: AIDS – A General Picture

There are about 30 AIDS-defining diseases, and all that's needed when someone comes down with one of those is an added positive HIV-test to qualify as an AIDS-patient.

When the CDC simply decides to consider another condition as 'AIDS-defining', it can thereby significantly swell up the AIDS stats. This has happened several times. From the CDC-website, december 1992:

"CDC has revised the classification system for HIV infection to emphasize the clinical importance of the CD4+ T-lymphocyte count in the categorization of HIV-related clinical conditions.

This classification system replaces the system published by CDC in 1986 (1) and is primarily intended for use in public health practice.

Consistent with the 1993 revised classification system, CDC has also expanded the AIDS surveillance case definition to include all HIV-infected persons who have less than 200 CD4+ T-lymphocytes/uL, or a CD4+ T-lymphocyte percentage of total lymphocytes of less than 14.

This expansion includes the addition of three clinical conditions:

pulmonary tuberculosis, recurrent pneumonia, and invasive cervical cancer — and retains the 23 clinical conditions in the AIDS surveillance case definition published in 1987; it is to be used by all states for AIDS case reporting effective January 1, 1993."

Wait til you hear what this reclassification actually implies: in 1993, it created a DOUBLING of the number of AIDS-patients in the US overnight. A low CD4 count isn't an actual disease or illness. CD4 T helper cells are white blood cells that are an essential part of the immune system. If someone now had too few of them, he could be diagnosed as an AIDS-patient, EVEN if in perfect health!!

So now they started checking the blood of HIV-positives for low amounts of CD4... Initially, the definition of an AIDS-patient was basically someone with a positive serological test result + 1 or several AIDS-defining illnesses. The 1993 reclassification now allowed to diagnose AIDS EVEN IN THE ABSENCE of any illness...

Clever huh?

Another point worth mentioning is that for a while, AIDS-meds were prescribed when AIDS-defining illnesses appeared. Next, they were recommended even in the absence of illness, and a mere positive HIV-test sufficed to start treatment. In the US and in many other countries, HIV+ pregnant mothers are often FORCED to take AIDS-meds, and can lose custody of their newborn when they refuse...

*

And so these tests don't actually FIND a virus at all. In the best of cases they find what are assumed to be 'antibodies' to HIV. This is but one of the numerous absurdities in the entire AIDS-story: if someone's blood would indeed show antibodies against HIV, then obviously he should be protected against this alleged virus.

Appendix D: AIDS – A General Picture

Weren't we taught antibodies are the immune system's response to a problem? That the presence of antibodies constitutes protection and immunization? Are tests now diagnosing a problem on the basis of the PRESENCE of antibodies, when we were constantly told antibodies are precisely what we need, and the entire med system has been vaccinating us all along in a logic of CREATING antibodies?

Are antibodies a good thing, or a bad one? Well, in case of HIV, it's bad apparently, go figure...

We've heard so much about this 'retrovirus' being so 'clever', hiding so well, and deceiving our immune system. Well, if HIV-testing is about finding antibodies to HIV, then how was our immune system deceived by this alleged smart virus? The presence of antibodies shows that the immune system was NOT deceived and actually responded to the invasion.

Such bizarre, bad logic is inherent in AIDS-science.

The next question becomes, do these tests find ACTUAL antibodies then?

Well, a critical point is the concept of 'false-positives' in HIV-testing, and in all kinds of medical tests for that matter; this refers to a positive test result when the test cross-reacted with something else. Apparently, a test can turn out positive because of pretty much 'whatever'...

The very notion of a 'false-positive' shows just how virus-unspecific these tests really are, and also, how 'antibody-unspecific'. It basically shows authorities admit that ANYTHING could be 'cross-reacting' with a test. And indeed, the truth of the matter is, that if your immune system is stressed out for whatever reason, for instance because you went on an alcohol binge and took a few lines of coke the previous night, you might very well end up with a positive serological HIV-result.

If you want to have fun, just read up on how these two tests, the Elisa test plus the Western Blot, actually work: it's amazing how complex they make it all...much too complex to get into here.

This amazing complexity of fields like virology, and the concentration that is required, before regular laymen can even understand what kind of assumptions HIV-testing is based on, keeps most people off-premises. These assumptions run all the way down to the flawed foundations of the field, and are often simply bizarre and contradictory.

To follow, just two quick quotes from wiki, first about Elisa, then about Western Blot. Remember a HIV-tests consists of a combo of these two tests. The very reason they need TWO tests for HIV rather than ONE, is that a HIV-specific test doesn't exist.

Observe that these tests are in fact used for all kinds of purposes, and weren't designed at all to find HIV or antibodies to it.

Wiki/ELISA:

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"Because the ELISA can be performed to evaluate either the presence of antigen or the presence of antibody in a sample, it is a useful tool for determining serum antibody concentrations (such as with the HIV test or West Nile virus).

It has also found applications in the food industry in detecting potential food allergens, such as milk, peanuts, walnuts, almonds, and eggs and as serological blood test for coeliac disease.

ELISA can also be used in toxicology as a rapid presumptive screen for certain classes of drugs."

Wiki/Western Blot:

"The confirmatory HIV test employs a western blot to detect anti-HIV antibody in a human serum sample.

Proteins from known HIV-infected cells are separated and blotted on a membrane as above.

Then, the serum to be tested is applied in the primary antibody incubation step; free antibody is washed away, and a secondary anti-human antibody linked to an enzyme signal is added.

The stained bands then indicate the proteins to which the patient's serum contains antibody.

A western blot is also used as the definitive test for bovine spongiform encephalopathy (BSE, commonly referred to as 'mad cow disease').

Some forms of Lyme disease testing employ western blotting.

A western blot can also be used as a confirmatory test for Hepatitis B infection.

In veterinary medicine, a western blot is sometimes used to confirm FIV+ status in cats."

*

What we would want to see of course, is a test that finds an ACTUAL VIRUS. If they can tell us there's a virus, surely they should be able SHOW US this virus?

If there's a virus in someone's bloodstream, why not simply design a test that is specifically keyed to finding that virus? And then simply isolate that virus from the blood sample and show it under a microscope?

Well sorry, they can't do that actually.

You're just going to have to BELIEVE that these tests find 'antibodies' to an alleged virus, and you're also told that a test may turn out positive because of other things than antibodies...

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The bottom line is that ALL positive HIV-tests are ‘false positives’, because none of them finds an actual virus. They react with genetic garbage and who knows what crap in the blood of people with compromised health.

On the basis of such shady testing, many gays were told they carried a killer virus. Starting back in '87, such a gay guy was put on AZT, and then it was game over. It was basically from '87 to '94 that gays received massive doses of AZT, and it was during these years that the bulk of gays died, and very rapidly too...

Next, the med system started lowering the doses of poison that were administered, now dispensing the highly costly tri-therapies and new cocktails. Though still swallowing poison, gays now didn't die quite as fast anymore. The resulting comparative increased longevity of cocktail-popping patients no longer ingesting AZT in fatal doses suggested that science was making progress.

And so today the message is that you can live with HIV...

Of course, if you don't swallow any Big Pharma trash at all, you live much better and longer. Many gay men today in their 40s or so know at least a few people who've been diagnosed with HIV way back in the 80s or early 90s, and who never took treatment and never fell sick.

A thing that perhaps needs bringing up is that AZT was only released in 87, so you may wonder, what about the earlier deaths, prior to that date?

Well, even Rock Hudson back in the early 80s already received hyper-aggressive treatments.

Looking at the numbers and putting them in perspective, there really weren't all that many AIDS-patients back in the early 80s; remember that about 240 million people were living in the US in 1985. Throughout the 80s, there were some tens of thousands of AIDS-patients.

According to a CDC table dated June 2001, the total number of AIDS-cases in the 81-87 period was 46,251.

An ‘AIDS-case’ is someone with one of the many AIDS-defining illnesses plus a positive HIV-test result; this is the definition, which makes you wonder how anyone could have been declared an AIDS-case before this alleged virus was even announced to the world, and before HIV-tests were developed, that incidentally provided Gallo which quite a fortune, having some claim or patent on them...

At any rate, these numbers aren't exactly sensational if they make up 30 different diseases and touching 7,000 people per year on a population of a quarter billion...and hardly suggest a terribly infectious virus...

Nevertheless, it's true that even in the early 80s, before the AZT-years, some gays started dying of creepy afflictions. Remember how the media showed us scary pics? You'll find

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awful pics published in the 80s of emaciated, dying living zombies, but here's one that's not too graphic and disturbing:



Figure 0.1: https://www.ucsf.edu/sites/default/files/styles/2014_inline_4-col/public/fields/field_insert_file/news/diane-jones_0.jpg?itok=iO2MG1nz

Considering 30 or so conditions were AIDS-defining, basically ANY gay man who got sick because of a toxic lifestyle, and who would test HIV-positive because of the unspecificity of those tests, became an AIDS-patient.

Unhealthy lives and compromised immune systems simply yielded a SYNDROME of symptoms, and it sufficed for the medical community to include all of those as 'AIDS-defining'.

Many gay dudes were living very unhealthy lives and really pushing it with Poppers, got sick, and even in the early days received intense 'experimental' medical treatment on top of that. It's easy to see how their immune systems could fully cave in and death ensue, more so since they were made to believe they had caught a killer virus, which is a belief that obviously must have a significant psychological impact...

*

And so the reason this scam could take hold in the first place, is the fact that there was indeed an original problem that could serve as a foundation for the AIDS-program. This problem was that many gays back in the seventies were undeniably leading very toxic lives: cigarettes, alcohol, drugs, late nights, promiscuous sex, VDs, anti-biotic treatments, hepatitis shots...

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Lubricants used by gays included questionable ingredients, which of course could penetrate the organism through the richly blood-irrigated anal tract: parabens, petrochemicals, benzene derivatives such as sodium benzoate, methyl, ethyl and propylparaben, and benzoate of soda. Boric acid, salicylates and cinnamic aldehyde (an ingredient used in 'hot' lubricants).

Add especially Poppers to these life-styles, and its really no wonder some people's immune systems started experiencing problems.

The AIDS-epidemic was built on that foundation: some gay men were INDEED starting to experience some very specific health-issues...



Figure 0.2: qsz

Poppers was initially often mentioned as a possible cause of AIDS, but this hypothesis was discarded by the scientific community. Eerily, Poppers was manufactured by the same company that would later manufacture AZT, Burroughs Wellcome...

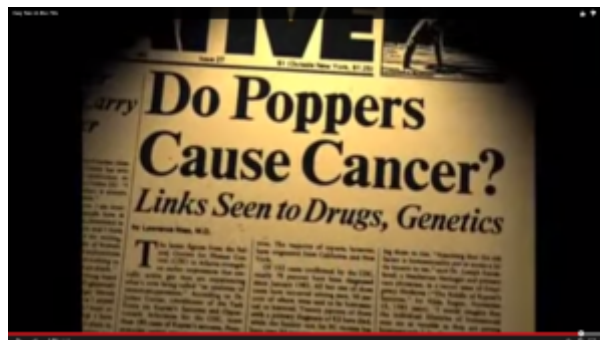


Figure 0.3: qaa

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Poppers, which after all is inhaled and a known carcinogen that is highly toxic, is key in a story where all the initial gays coming down with AIDS-defining conditions were heavy Poppers users.

All the early gay AIDS-patients showed severe respiratory conditions and often horrific cancers around their nostrils called Kaposi Sarcoma. Observe that today's AIDS-patients rarely show this pattern, and we really must wonder why not.

The reason of course is that the gay scene was killed, and that entire universe of cruising and Poppers and promiscuous f*cking doesn't exist anymore, except in some marginal pockets of inner city life. Poppers-use in the gay community massively dropped in the 80s and often became illegal.

Thus it comes as no surprise that at the start of the epidemic, gay men invariably showed Kaposi Sarcoma facial cancers and/or pneumocistis, and today's gay AIDS-patient shows other 'AIDS-defining' illnesses.

If no virus exists and HIV-tests are fraudulent, an important thing that really remains to be clarified is what precisely gays were coming down with in the early 80s... Therefore let's turn our attention to Poppers. Anyone who reads up on Poppers will easily understand what the scientific community REFUSES to understand:

that intensive Poppers use was BOUND to create the symptoms found in those early patients. You don't need a VIRUS to explain what happened to those guys' lungs and airways...

From 'The Poppers Story':

"Michael Rumaker, in his classic book A day and a Night at the Baths, describes the tubs as"permeated with that particularly inert, greasy odor of poppers. Wherever you went, the musky chemical smell of it was constantly in your nostrils."

He found himself heading to the single, small window, in order to gasp a few breaths of "something other than the cold, kerosene smell of amyl."

My own most vivid memory of poppers in action goes back to Fire Island, sometime in the Seventies – that legendary time. Yes, children, I was there, I remember it. I was visiting friends in the Pines, and was spending a couple of hours at the disco one night.

Across the room, I noticed an acquaintance of mine, the writer George Whitmore, dancing up a storm and inhaling liberally from a poppers bottle which he kept in the pocket of his jeans. Somehow in the course of the evening, the bottle broke, and the contents spilled all over George's leg, giving him a terrible and very unsightly burn. It made me wonder what kind of damage inhaling the stuff must do."

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Quoting extensively from a great article by Tom Bethel, called ‘AIDS and Poppers’:

”Once a week, Dr. Harry Haverkos puts on the white uniform of the Public Health Service, and goes to work at the National Institute on Drug Abuse in Rockville, Maryland.

It is one of over 40 divisions comprising the National Institutes of Health. Dr. Haverkos, 43, is the director of the Office of AIDS at NIDA, and although he is a cautious man, not given to dramatic statements, he is persistent, and for over ten years he has been pursuing a line of inquiry about AIDS that has received remarkably little attention considering its potential importance.

Since 1983, when he was working at the Centers for Disease Control in Atlanta (CDC), and began analyzing the early data on AIDS, he has been intrigued by the possible role of a widely abused drug called poppers.

A nitrite-based inhalant, it just may be a missing key to the endless medical puzzle called AIDS.

In particular, Haverkos believes that the drug may be the mysterious cause of Kaposi’s sarcoma (KS), the rare form of cancer that, at the outset of the epidemic, almost defined AIDS.

‘It’s clear that HIV alone can’t explain Kaposi’s,’ he said. ‘There has to be something else’ (Haverkos, 1994).

Something new and strange was happening in the homosexual communities on both the East and West Coasts.

Young homosexuals, apparently in good health, were coming down with previously rare diseases.

One month earlier (in June 1981), five case of Pneumocystis carinii pneumonia had been reported by Dr. Michael Gottlieb in Los Angeles (CDC, 1981a).

‘The patients did not know each other and had no known common contacts or knowledge of sexual partners who had had similar diseases’, Dr. Gottlieb reported.

‘The 5 did not have comparable histories of sexually transmitted disease... Two of the 5 reported having frequent homosexual contacts with various partners. All 5 reported using inhalant drugs...’.

One month later, on July 3, 1981, there was a second report in the CDC’s Morbidity and Mortality Weekly Report (CDC, 1981b). By now there were 15 cases of pneumocystis, and 26 cases of Kaposi’s sarcoma were added to the list.

The report pointed out that KS was normally very rare, found among elderly men and usually manifesting a ‘chronic clinical course’. In these new cases the ‘fulminant clinical course’ seemed quite different.

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'The occurrence of this number of KS cases during a 30 month period among young homosexual men is considered highly unusual', the report added. This time there was no mention of drug use.

On the same day, however, there was an article by Lawrence K. Altman in the New York Times (Altman, 1981).

Headlined 'Rare Cancer Seen in 41 Homosexuals', this was probably the first article to appear in the national press about the condition that would later be called AIDS.

The 41 cases had been found in New York and California. 'The cause of the outbreak is unknown, and there is as yet no evidence of contagion', Altman wrote.

As before, none of the patients knew one another, and Dr. James Curran, at that point a 'spokesman' for the CDC, was reported as saying that 'the best evidence against contagion is that no cases have been reported to date outside the homosexual community or in women'.

Dr. Alvin Friedman-Kien of New York University Medical Center, who had reported many of these cases, told Altman that among nine of the 'victims' (a word that would later be abolished from AIDS reporting), he had found 'severe defects in their immunological systems', with their T and B cell lymphocytes evidently malfunctioning.

Most of these cases involved men who had had 'multiple and frequent sexual encounters with different partners', sometimes 'as many as ten sexual encounters each night up to four times a week'.

And Altman added this little detail: 'Many' of these men 'reported that they had used drugs, such as amyl nitrite...'. Six weeks later, another report in MMWR once again failed to say anything about drug use (CDC, 1981c).

At the CDC, Dr. James Curran was put in charge of setting up a task force to investigate this new medical phenomenon, which early on was named GRID (Gayrelated Immune Deficiency).

On his second day on the job, Harry Haverkos was signed up it may have helped that he and Curran had both gone to Notre Dame.

The newly formed group was called the Kaposi's Sarcoma and Opportunistic Infections Task Force, and it included a dozen or so members.

One of the first points to emerge was that virtually all the men in the initial cluster of cases they investigated had been frequent users of the nitrite inhalants called 'poppers'.

Nitrites have a respectable medical pedigree. In 1867, amyl nitrite was used to relieve angina pains in heart patients (Brunton, 1867).

A volatile liquid, it came in a meshcovered glass ampule which could be broken, or 'popped', and held to the nose. When the fumes were inhaled, the pain subsided.

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Nitrites expand arteries, and they do so by permitting muscles to relax (Nickerson, 1975). No reports of KS or immune problems surfaced in those heart patients, but then the inhalant was used only rarely, and during the patients' later years.

There are amyl, butyl, alkyl and isopropyl nitrites, but it is always the nitrite part that is important.

Early warning signs about the recreational use of nitrites began to appear in the medical literature in the 1970s.

Dr. Guy Everett of the Chicago Medical School noted in 1972 that amyl nitrite 'is widely used by men, who most commonly sniff an inhaler or break a 'popper' shortly before orgasm'.

The purpose seemed to be 'a sense of prolonged orgasm and increased sense of excitement', he wrote.

Some said that poppers gave them a headache or aching eyes, however, and 'these are certainly warning signs of possible serious side effects' (Everett, 1972).

Dr. David Smith, the founder and medical director of the HaightAshbury Free Medical Clinic, added that although poppers were gaining popularity outside 'the drug culture or the deviant subculture', there seemed to be 'less use or interest by either heterosexual or lesbian women' (Smith, 1972).

The American Journal of Psychiatry warned in 1978 that 'popping and snorting volatile nitrites' was a 'current fad for getting high'.

But research raised the question whether 'repeated use of these products could increase the risk of developing cancer'.

Most AIDS reporters have been less candid than Randy Shilts, but he nonetheless remained silent about the real attraction of poppers. In fact, it has rarely appeared in print.

'He avoided the issue', said Hank Wilson, a gay activist in San Francisco, who founded the Committee to Monitor Poppers in 1981. 'The great breaker of the taboos had his own taboo on this issue'.

Mr. Wilson himself, who manages a singleroom occupancy hotel in San Francisco, was candid about poppers.

'They relax your sphincter muscle, okay?' he said. 'If you're having casual sex, in a park or a bathroom or in a tearoom, wherever, and it's quick, it's casual? You don't generally have as much foreplay, you're more orgasmic oriented, as opposed to pleasuring someone. You see what I'm saying. Poppers facilitate quick anal intercourse' (Wilson, 1993).

The same claim was published in Medical Aspects of Human Sexuality, in 1975. Poppers were by the mid 1970s being widely used by gay men, the journal reported, because they

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enabled ‘the passive partner in anal intercourse to relax the anal musculature and thereby facilitate the introduction of the penis’ (Labataille, 1975).

Virtually all the early homosexual patients later diagnosed with AIDS had used poppers.

‘Amyl nitrite was used at least once by all the patients with Kaposi’s sarcoma (in their study)’, Michael Marmor et al. reported in The Lancet in 1982, ‘and further passive exposure at homosexual discotheques was reported by many’ (Marmor et al., 1982).

Analysing the data from three early CDC studies, Dr. Haverkos and coworkers found that out of 87 patients with Kaposi’s, pneumocystis or both, all but three had used poppers (Haverkos et al., 1985).

He had interviewed one of those three himself, in a New York hospital. ‘He had pneumocystis, was short of breath, and was eager to get back upstairs to his room’, Haverkos recalled. ‘He simply answered ‘no’ to questions and skipped whole sections of the interview’ (Haverkos, 1994).

Questions about nitrite use came at the end of the form. It is quite likely, in fact, that all 87 of the men had used poppers.

Surrounded by stacks of papers and medical journals in his cramped office, Haverkos gives several reasons for suspecting that nitrites are the cause of Kaposi’s.

The statistical connection between the two is impressive. Repeated use of poppers, and the incidence of KS, have been overwhelmingly confined to gay men.

‘About 96% of Kaposi’s cases occur in gay men, as opposed to 65% of all AIDS cases’, he said. Twice as many whites as blacks use poppers and twice as many get Kaposi’s.

After warnings about nitrites spread through the gay community in the mid 1980s, both the use of poppers and the incidence of Kaposi’s declined.

‘The primary action of nitrites is cell intoxication’, said Dr. Peter Duesberg, a cell biologist at the University of California, Berkeley.

‘Nitrites reach into the bone marrow and interfere with the creation of new blood cells, including T-cells. They kill enzymes, and they mutate DNA’ (Duesberg, 1994a).

Duesberg believes that nitrite use alone is sufficient to explain most of the early AIDS cases among gay men, where either immune suppression or KS was found.

‘Put all those points together’, Dr. Haverkos said, ‘and you don’t have to be a rocket scientist to see that there is some logic to the hypothesis’.

Unfortunately for the hypothesis, he added, ‘the CDC and the NIH then published two big studies in which they didn’t find an association between nitrites and KS’.

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Perhaps the most important was the Multicenter AIDS Cohort Study. Between 1984 and 1985, about 5000 gay men in four cities participated.

Those who developed AIDS were compared with HIVpositive controls who did not, and nitrite users did not seem to be concentrated in the AIDS group.

The authors, however, noted the limitations of their own research. ‘We did not attempt to quantify nitrite usage... It is thus possible that we missed or obscured a meaningful association’ (Polk et al. 1987).

Patients were asked how frequently they had ‘used poppers during sex in the past two years’, Haverkos points out, and by the time subjects were asked the question, many gay men had become wary of poppers through pointofsale warnings in gay bars and porn shops. These had had their deterrent effect.

Statistics from the San Francisco Health Department show a dramatic drop in the use of poppers between 1982 and 1988 (Wilson, 1994a).

Therefore, by the time subjects in the MAC study were interviewed, it is likely than many were no longer using poppers, or had given them up two years earlier. The yes/no, ever/never questions that have also been used in other epidemiological studies have consistently failed even to try to quantify lifetime use of nitrites.

‘The difficulty is this’, Dr. Jaffe added. ‘Nitrite use among gay men also tends to be associated with other behaviors.

Men with a heavy use of nitrite inhalants often also are highly sexually active, and have other sexually transmitted diseases. So it’s very hard in doing studies to be able to separate out all these behaviors that are highly associated’.

Nonetheless, it seems remarkable that professional disease sleuths should have found it so hard to believe that a carcinogen, reported as a new fad among homosexual men in the 1970s, might be the cause of a new cancer that emerged in the 1980s and emerged among the very people who had been inhaling it.

An indicator of the CDC’s evident desire to subordinate toxicity to infection in searching for a cause came in 1983.

In that year, even before HIV was identified as ‘the virus that causes AIDS’, the Public Health Service put out a brochure (‘What Gay and Bisexual Men Should Know About AIDS’) specifically claiming that nitrite inhalants had been ‘ruled out’ as a cause of AIDS.

‘Current research favors the theory that AIDS is caused by an infective agent, possibly a member of the retrovirus group’, the pamphlet explained (U.S. Public Health Service, 1983).

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The second most important experiment enabling the CDC to ‘rule out’ poppers was a study done on mice, conducted in 1982-83 by Daniel Lewis and Dennis Lynch of the National Institute of Occupational Safety and Health (a subdivision of the Centers for Disease Control).

Mice were exposed to various concentrations of isobutyl nitrite for up to 18 weeks, and the effect on their immune systems was measured.

A sharply lower white blood cell count was observed in male mice (down to nearly one third the level of controls), but the overall conclusion of the study was that ‘at the levels tested, isobutyl nitrite had no significant detrimental effect on the immune system of mice’ (Haverkos & Dougherty, 1988).

In May, 1994, however, the National Institutes of Health sponsored a ‘technical review’ of nitrite inhalants at a public meeting in Gaithersburg, Maryland. Among the speakers was Daniel Lewis.

In conducting the experiment, he explained, nitrite dosage had been kept low, approximating the background exposure levels encountered by humans working in a poppers factor.

In a detailed report on the meeting, the writer John Lauritsen noted: ‘Lewis explained that in determining the dose, they had to adjust it below the level at which they were ‘losing’ the mice’.

It is possible that the mice they ‘lost’ had in fact succumbed to immunotoxicity exactly what the study claimed not to have found (Lauritsen, 1994a).

When asked how he accounted for the discrepancy between the findings of this study, and others definitely showing immunesystem impairment (Ortiz & Rivera, 1988), Lewis responded: ‘dosage and length of exposure’. Nitrites ‘should be considered a hazardous substance’, he added (Lauritsen, 1994b).

What about the testing of nitrites on human subjects? Eighteen male volunteers were tested for a few days by Elizabeth Dax and William Adler at the Addiction Research Center in the late 1980s.

After the last inhalation, blood was drawn for the immune profile; and then again after one, four and seven days had passed.

Modest depression of Tlymphocyte counts and natural killer cells were observed, with a rebound to baseline levels taking place several days after the last inhalation (Dax, 1991).

Lee Soderberg of the University of Arkansas also made a presentation at the Gaithersburg session. His experiments, with mice subjected to a stronger nitrite dose, definitely showed immunesystem impairment, especially a reduction of macrophage activity. Here, too, immune functions seemed to recover after about a week (Soderberg & garnet, 1991).

During a question period, Dr. Duesberg, who was an observer although not a speaker at the session, raised this issue of reversibility.

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Among homosexuals, he pointed out, nitrite use had often gone on for years. What is needed, he suggested, are longer term studies. But Soderberg said that his team had ‘no data on more chronic exposure’ (Lauritsen, 1994a).

Duesberg said later that those who had so carefully investigated smoking and lung cancer would not have been content to give subjects a few cartons of Marlboros, and having found that they caused no ill effects, proclaim cigarettes to be safe. ‘With drugs, the dose is the poison’, he said (Duesberg, 1994a).

And the dose accumulates. The apparent failure to appreciate this point is the answer to Jaffe’s and Curran’s earlier belief that nitrites could hardly be the cause of disease, because nitrite-use was already so widespread by 1981.

The key point is that nitrite-use as a fad or habit in the gay community had apparently been going on for about ten years by the time Kaposi’s emerged. And that may well be the time it takes for the critical dose-level to build up.

Duesberg has proposed to correct the research lacuna by exposing mice to nitrites for longer periods, and then seeing what happens. Will they develop pneumocystis or something resembling Kaposi’s?

In August, 1993, while he was working on a grant application to fund such an experiment (together with an experienced animal researcher from the University of California, Davis), Duesberg discussed the situation with Daniel Koshland, who at the time was both the editor of Science magazine and, like Duesberg, a member of the Department of Molecular and Cell Biology at U.C. Berkeley.

Duesberg told Koshland about the widespread use of poppers among homosexuals, the toxicity of nitrites, and the need for further animal experimentation.

Koshland had heard very little about all of this potentially crucial background to the AIDS controversy (Duesberg, 1994a).

The upshot was that he supported Duesberg’s grant proposal. His letter of support was submitted along with the grant application to the National Institute on Drug Abuse.

In it he wrote:

‘As an observer, I have in the past been critical of Duesberg for not suggesting experiments to resolve this controversy. However, he has now answered my call with a proposal to test the role of nitrite inhalants as a cofactor in AIDS.

Certainly this idea seems intuitively to have merit, as nitrites have long been known for their potent mutagenic and carcinogenic effects. He plans to extend some unfinished work by other laboratories in the mid-1980s on mice ...’ (Koshland, 1993).

Despite this endorsement from the editor of the leading science journal in the country, the proposal was turned down by the National Institute on Drug Abuse.

The agency cited Duesberg’s lack of ‘preliminary experiments’ in the field, and his failure to give a full hearing to opposing views.

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He resubmitted an amended proposal in August 1994, again supported by an endorsement from Daniel Koshland.

But this too was turned down, in a letter dated November 30, 1994. ‘No further consideration be given to this application’, the accompanying note read (Duesberg, 1994b).

Butyl nitrites were officially banned by the Anti Drug Abuse Act of 1988 (Public Law 100690), but manufacturers responded by selling chemical variants as ‘room odorizers’ and marketing them under such names as ‘Rush’, ‘Ram’, and ‘Locker Room’.

Then, in the 1990 Omnibus Crime Control Act, mainly in response to the concerns of Rep. Mel Levine of California, Congress outlawed the manufacture and sale of all alkyl nitrites.

Once again the chemistry was reconfigured, and by 1992 nitrites were back on the market, sold as video head cleaner, polish remover (‘Just like the old daze!’ ad copy in a gay magazine trumpeted), carburetor cleaner (‘The good stuff’) and leather stripper (‘Not an overpriced ‘headache in a bottle’ like those other brands’) (Wilson. 1994b).

‘The use of poppers is increasing across the board in the big cities’, the antipoppers activist Hank Wilson claimed, in an interview in the summer of 1994.

‘It’s in the air in the San Francisco clubs. I personally stopped going to the sex clubs about 18 months ago because the air got so bad’ (Wilson, 1994c).

Wilson’s boyfriend, who always used poppers with sex and had KS, died last year of AIDS. Wilson himself was diagnosed with AIDS in 1987, but looks to be in good health (he steers clear of AZT).

Institutional memory in the gay community is short, Wilson said, and there is concern that young men who have come to the big city in the 1990s will think of poppers as the ‘new toy’.

They know little of the battles that were fought a decade ago, when pointofsale warnings were mandated in California, but have since lapsed.

Let us briefly review: In 1981, the CDC found that gay men were coming down with unusual diseases, among them a rare cancer, Kaposi’s sarcoma.

It turned out that with very rare exceptions, all these men had been inhaling a volatile substance of known mutagenic and carcinogenic potential, for the purpose of getting ‘high’ and facilitating anal intercourse.

Despite the best regulatory efforts of Congress, this substance is still sold legally.

Meanwhile in 1984, in the course of an election campaign, we were told that the cause of AIDS had been discovered. The virus HIV was the culprit.

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Ten years later, we were told by the codiscoverer of the virus that nitrite inhalants ‘could be the primary factor’ in KS, which, Dr. Fauci thought at the end of 1993, might be caused ‘by an agent that at this point is unrecognized’.

By mid 1994, then, it was clear from the mouths of the government’s leading researchers that they still did not understand AIDS.”

*

Can you see how devious all of this is? During the 70s, Poppers had been channelled SPECIFICALLY into the gay scene, targeting gay men.

The initial horrific GRID and AIDS-cases marking the public’s imaginary all showed emaciated dying men with horrific facial cancers and collapsing lungs. Of course, the system next needed to hide the smoking gun, Poppers, and so it made sure that its use decreased, through law-making and a generalized change of atmosphere in a gay-scene that became ‘softer’, and soon was closed-down altogether.

Thus society at large wouldn’t be able to progressively establish a pattern between Poppers use and AIDS.

And so what happened in the early 80s is that a certain population-group with an already compromising lifestyle suddenly became the target of researchers whose cancer research was dramatically failing to produce results since years.

The cancer-virus everyone had been looking for but noone could find, was turning the entire establishment into a joke. Results, results, results...

It must have occurred to someone that gays with toxic lifestyles could surely be experiencing some immunological problems that could possibly be translated into a very lucrative new virus-narrative.

A 33 year old ambitious jewish doctor called Michael Gottlieb must have received a phone call from his handlers, and became the puppet who kicked it all off. After having found a few sick gays in a population of hundreds of thousands of sexually promiscuous, Poppers-sniffing gay party-animals, the virulent media-programming started.



Figure 0.4: aqsz

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On June 5, 1981, Gottlieb's paper appeared in the *Morbidity and Mortality Weekly Report*, stating:

*"In the period October 1980–May 1981, 5 young men, all active homosexuals, were treated for biopsy-confirmed *Pneumocystis carinii* pneumonia at 3 different hospitals in Los Angeles, California.*

Two of the patients died. All 5 patients had laboratory-confirmed previous or current cytomegalovirus (CMV) infection and candidal mucosal infection. Case reports of these patients follow.

*Patient 1: A previously healthy 33 y-old man developed *P. carinii* pneumonia and oral mucosal candidiasis in March 1981 after a 2-month history of fever associated with elevated liver enzymes, leukopenia, and CMV viruria.*

The serum complement-fixation CMV titer in October 1980 was 256; May 1981 it was 32.

*The patient's condition deteriorated despite courses of treatment with trimethoprim-sulfamethoxazole (TMP/SMX), pentamidine, and acyclovir. He died May 3, and post-mortem examination showed residual *P. carinii* and CMV pneumonia, but no evidence of neoplasia."*

The 4 other patients were equally shortly described in this paper which soon set off the AIDS-craze, although it wasn't called AIDS yet.

Gottlieb initially coined 'GRID' for the mysterious new affliction he had discovered, which stands for Gay Related Immune Deficiency.

Note that these patients were also medically 'treated', meaning their bodies were bombarded with MORE poison...And so they died of course: AIDS-stats.

It is important to note that these 5 early homosexual 'GRID' -cases had nothing in common, hadn't even shared sex or the same partners, and thus hardly constituted an infectious cluster that had suddenly emerged in society.

Nothing about the scenario suggested a highly infectious virus, and everything suggested a Poppers problem. These 5 men were homosexuals with a highly promiscuous life-style and, very tellingly, heavy Poppers-users. They all had affected lungs.

Creepy doc Michael Gottlieb has made a life-career out of HIV, and is still very busy propagandizing the narrative.

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Figure 0.5: Image result for michael gottlieb photo



Figure 0.6: aaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaa

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You know this kind of guy. How much have we heard in the media about all these elite docs treating stars... From Wikipedia:

"Gottlieb was Rock Hudson's doctor following the actor's AIDS diagnosis until his death in 1985.

He was also physician to the late Elizabeth Glaser, co-founder of the Elizabeth Glaser Pediatric AIDS Foundation (EGPAF).

In 1987 he resigned from the full-time UCLA faculty, and established a private practice of internal medicine and clinical immunology.

In the period 1981-1987 he published 50+ papers on various aspects of HIV infection and treatment. He was an investigator on the early clinical trials of AZT that led to approval by the U.S. Food and Drug Administration (FDA) in 1987.

Gottlieb was the Principal Investigator on a 10.3 million dollar National Institutes of Health contract for an AIDS Clinical Trials Group (ACTG) awarded to UCLA to test potential therapies for HIV.

His work in the early years of the epidemic is chronicled in Randy Shilts' book And the Band Played On."

"In 1989 Gottlieb and two other physicians were sent letters of reprimand by the Medical Board of California for "allegedly over-prescribing controlled substances" to actress Elizabeth Taylor.

Gottlieb received and responded to a warning letter in 2005 from the Food and Drug Administration regarding errors and inconsistencies in the testing of an investigational HIV-1 rapid diagnostic test."

*

A few years after GRID was announced, the world was stunned at hearing Robert Gallo's 1984 press conference, a sensational media-operation that hadn't been preceded by convincing scientific substantiation at all.

No peer-reviewed papers, nothing of that: suddenly, the world, and even the scientific world was bombarded with the news.

A nervous secretary of health Margaret Heckler announcing Robert Gallo's 'break-through' in a massive media operation:

Creepy jewish cancer-researcher Gallo's moment in the sun and claim to super-fame. Observe the dismal energies at the scene of the crime, and Heckler's face...



Figure 0.7: <https://i2.wp.com/i.ytimg.com/vi/k6zd3gdDKG8/maxresdefault.jpg>



Figure 0.8: https://i0.wp.com/www.whale.to/a/image/FullImage_200332114848_307.jpg

Suddenly society was told that a ‘very smart’, deadly and infectious virus was now discovered, and that it caused AIDS.

All research efforts were now deviated to support the fake narrative, that was heralded and upheld by the entire press, as well as the scientific community, except for a few, who will be discussed in the next section.

Throughout the 80s, the population at large and gays in particular were terrorized with the threat of a mysterious new affliction, a new contagious and deadly plague.

Remember all the hype about the kiss between Rock Hudson and Krystle in Dynasty? Greg Louganis at the Olympics, hitting his head against the diving board and potentially contaminating the Olympic pool with infected homosexual blood...

The massacre really started with release of AZT in 87, which had become a massive target of gay activism, the SOLE target in fact.

All the gay energies were channelled into that mission: getting poison pills sooner. That had been jewish theater puppet Larry Kramer’s mission, aided by his buddy Rodger McFarlane, the nuclear submarine operative: making society aware that gays needed and wanted AZT.

Appendix D: AIDS – A General Picture

Organized Cells like ACT-UP ceaselessly created mediatic campaigns for release of AZT. The incredible message of these agents was that the FDA and the Reagan Administration were killing gays by not releasing Big Pharma trash sooner!!

‘STOP KILLING US!!!’ the agents and their brainwashed gay army shrieked in highly mediatic operations.

This led to a completely irresponsible liberation of AZT on the market, in a way that bypassed all the usual controls. It was flagged free for release after a few bad trials.

In 94 at last, the most authoritative study on AZT revealed that it had no benefits at all, which of course is a massive euphemism. That’s when new ‘cocktails’ started emerging and the lethality of the ‘treatment’ was decreased.

Intelligence-owned radical activists were used to push this poison on the gay community in an amazing craze of media-promoted ‘double-think’ that was so virulent that most got caught in the trap...

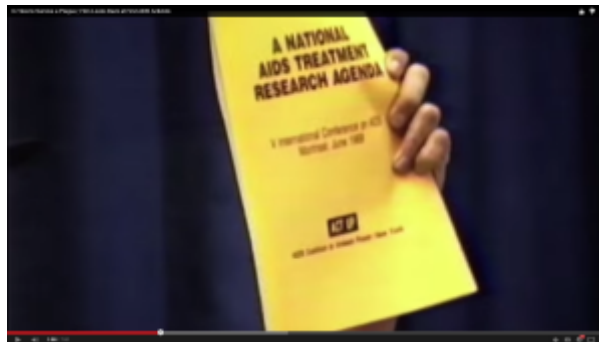


Figure 0.9: azse

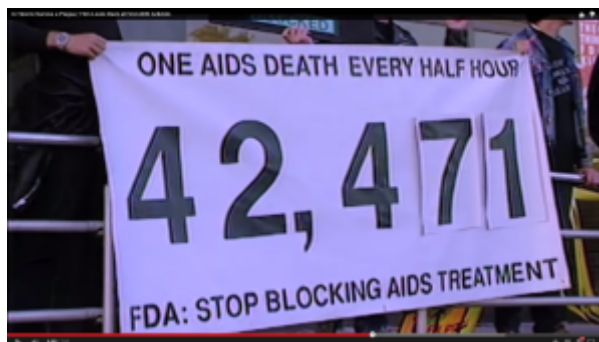


Figure 0.10: azde

Appendix D: AIDS – A General Picture



Instead of creating a gay culture, gays were now turned into Big Pharma's agents. Shrieking for the right to be poisoned... This was considered a major act of defiance to a criminal system, that was so mean to withhold poison pills from gays!

Sheer insanity of the masses...and amazing deceit by the social engineers, who were spearheading a major operation in society, that involved a full reorganization of an entire medical field...

*

And so this virus was obviously specifically associated with gay men, regardless of politically-correct piffle about everyone being at risk.

Gays were made to understand that they in particular needed to get tested, and many did. These tests being unspecific, and basically cross-reacting with excess 'genetic' debris found in the blood of anyone with any type of compromised health-condition, many gay party-animals tested HIV-positive.

They were subsequently put on a DNA chain terminator that kills cells indiscriminately, and that amounts to nothing less than sheer ratpoison.

If this sounds odd or impossible to you because such a criminal scheme would be way too obvious, well, it's exactly what happens to any cancer patient too, whose body gets bombarded with poison.

How many cancer-deaths can be attributed to the treatment? Who knows...Maybe practically all of them?

People diagnosed with cancer seldom refuse to undergo treatment, and if they do and stay alive, who will find out about it? Such cases don't get published in the literature. There are no long-term studies I'm aware of involving a significant control-group of cancer-patients NOT undergoing allopathic treatment.

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What happens to a cancer-patient who refuses poison pills and chemo and simply starts eating tons of oranges instead, and soon returns to full health? He doesn't appear in any statistic...

And so an already mentioned trick in this deception is that today, the doses of ratpoison HIV+ people receive have been reduced by at least a factor 4, which is why the treatment doesn't kill HIV-patients quite as quickly anymore.

This in turn allows the med system to toot its own horn, and argue that science is making much progress and getting on top of this 'horrific plague': today you can 'live with HIV', thanks to scientific progress and ingenuity! Of course, it's much more lucrative to have HIV-patients purchasing poison-pills for decades rather than a mere year...

That's the basic outline of how this works.

Books have been written on this, and I'm sorry to not provide more detail, but this would just get too long.

All the angles have already been covered, except for an interesting mechanism, which will be brought up next, as we look into what has been called 'AIDS-denialism'.

Indeed, the next section discusses just what lengths the system is going to, to promote belief in HIV/AIDS, and what techniques are being used.

Since we're dealing with a psychic virus, and everything is ultimately about consciousness, affecting belief systems, it is of course crucial for the system to manage our views, and there are age-old techniques for this...

Appendix E: AIDS- The Controlled Opposition – General

The bottom-line of HIV is that it is a PSYCHIC VIRUS: it is a flawed belief that has affected people's minds, to the point that people actually died. Talk about the power of beliefs! In an evil society, everything is first and foremost about controlling people's beliefs about reality. After centuries of social control, the social engineers have developed much skill in this process of controlling belief systems; this isn't being 'paranoid', just think of a famous concept like 'Engineering Consent'. Only the naive don't realize that very significant effort is undertaken constantly to influence what and how we think and in truth, the social engineers aren't really hiding they're spending much effort programming us into suitable mindframes...

It always comes down to the same thing: in a society owned by evil, where everything really lies right out in the open like E.A Poe's Purloined Letter, understanding how things work involves combining a LARGE amount of data coherently. Figuring things out is largely about putting together many data that of themselves are often not particularly sensational, esoteric, or hidden: you can simply pick them up from encyclopedia and mainstream sources.

The truth is that it would probably be exaggerated to even say I'm 'researching' things; the term 'research' simply seems too pompous and hyperbolic to cover what it is I'm doing: merely googling up some names and articles that are found in a matter of minutes.

This is all about combining large amounts of data into a picture that makes sense. These data are lying all over the place, and are usually not 'obscure', or picked up from 'fringe circles'...

Individual pieces of info can seldom provide conclusive proof of anything; it's when many pieces are put together that suddenly a shocking new picture emerges... The problem is that people 'in their Egos' usually can't do this, nor are they willing or able to produce the effort of following when somebody else does it for them:

the Ego feels it already knows everything it needs to know, and will certainly not process open-mindedly what an unknown entity is exposing, especially if the exposé is laborious. It's a question of short attention-spans, of lacking motivation, of the inability to recognize truth, and even of a failure of logical thinking...

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If you're up for it, we will scrutinize the mindframes and discourse of AIDS-dissidents in the subsequent sections, and HIV+ gay activists of ACT UP San Francisco will be discussed in detail.

Maybe at some later stage I'll add a section on the scientific dissidents, most notably Peter Duesberg, who is without doubt the most important AIDS-dissident all categories confounded. I prefer to focus on the gay activist AIDS-dissidents of San Francisco, because it is more entertaining, less technical, and provides a nice pic of the shady techniques, bizarre networks and intelligence activity involved.

I emphasize that ALL AIDS-dissent is controlled, equally the scientific frontmen. Peter Duesberg criticizes the official paradigm, but doesn't question its foundations. Moreover, he keeps functioning smoothly in the equally deceptive cancer-establishment, where he has regained fame with an alternative cancer-hypothesis that allows to blame cancers on entire chromosomes, rather than on single genes. He is really offering the cancer-establishment a way out of the mess, of failing to find a cancer-gene, after they had equally failed finding a virus.

Peter Duesberg is like a gatekeeper of AIDS-dissent, and he's being used to keep other scientists off-premises of the AIDS-mess.

The main actual disinfo he puts out is that there actually IS a HIV-virus, but rather than being dangerous, Duesberg says it's a harmless passenger virus.

The Duesberg school monopolizes AIDS-dissidence and defines most websites, such as Rethinking AIDS. This 'school' emits a lot of accurate info but ultimately its critique of the official paradigm is really marginal, because belief in a virus is still involved, pharmaceutical treatment of HIV and AIDS could still be appropriate, and in a general sense, evil intent is never suspected...

Thus Duesbergians really transmit a very tepid, washed-down picture of the realities of an AIDS-massacre engineered by social puppeteers; this impression is strengthened by Duesberg's typically cheery mood and obvious state of relaxation and contentment; this is clearly not a man whose career was destroyed by evil forces, and who is hunted down by the FBI and harassed by intelligence agencies to give up his AIDS-dissent activism. Nor is he a man who is profoundly disillusioned with the realities of his own field, or with the workings of the research world in general and the entire institutional apparatus: he is one of the most cited cancer-specialists...

So his name will come up regularly, but the focus will be on ACT UP SF, after the general considerations brought up in this section.

*

It may be a bit much for a reader to analyze AIDS-dissidence and controlled opposition even before having a solid grasp of how the AIDS-scam even works. I provided no more than a quick, general outline of a vast topic in the previous section; since controlled opposition adds a layer of complexity to an already complex subject with countless

technical and esoteric givens, some prior familiarity with the topic of AIDS would come in useful here.

What is also required to grasp the reality of controlled opposition is an awareness of the bigger logic of things that has been brought up all along: society is controlled by evil. Once an individual truly realizes this, he is in a position to reprocess EVERYTHING very efficiently, and make sense of anything he is looking at.

He has a crucial insight: that in a society owned by evil, ANY individual or organism with a social impact is controlled by evil. Be it church, or government, the world of finance or even science, or humanitarian organizations like Amnesty International... Individuals like the Dalai Lama, Krishnamurti, Nelson Mandela, the pope, or Mother Theresa... Michael Jackson, Madonna, Eminem, Jerry Springer, Oprah Winfrey, Anderson Cooper, Larry King, David Letterman, Angela Merkel... As a general rule, it's safe to assume that if you know the name, something's probably wrong with that individual... All you need to do next is figuring out what precisely that is...

In an evil society, there is something wrong with ALL prominents in positions of influence, but there are two cases of figure: an individual might be consciously deceiving the masses. Or he might be just a useful idiot who isn't aware of the bigger picture.

Actually, there's something of a continuum between these two extremes, kind of like a Kinsey-scale: an owned puppet who is not truly in the know will necessarily make all kinds of compromises and morally questionable decisions throughout the years, which have a cumulative impact; he ends up becoming used to evil, and 'semi-conscious' of it anyway... Therefore in a way, whether he is truly 'in the know' or not matters little; the effects of his influence are the same.

An unconscious sheep evolving through high circles is closer to evil, functioning in a particularly evil environment, that has become the setting of his psychological reality, his 'natural environment'. Whether his Ego perceives that environment as 'good' or 'evil' matters little, when his actions are harmonized with the external logic anyway. As we've seen in previous sections, unconscious people have internalized the evil logic in their 'Reality Principle', and act accordingly.

Evil largely works with its puppets on a 'need to know' basis, and doesn't provide them with more knowledge than is required for their mission... Social engineers may often opt to use naive puppets for their purposes, because this adds an aura of credibility and honesty to whatever evil they're used for.

In fact, very few of even the influential people have a deeper understanding of what is going on in society; usually, they are aware of only a few things: that the masses are being lied to about many issues, and that there are people in high places who control things. It's very rare even for social prominents to realize just how old this control is, how massive its scope, how precisely it works, what its nature is and what the elite masterplan is.

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In the end, it doesn't really matter what precisely motivates many prominent puppets to remain largely ignorant of evil, although there's certainly no harm in learning to get better at analyzing the specifics of their psychologies; perhaps someone is too stupid, or else too cowardly, too arrogant, too traumatized and dissociated, too programmed, or any combination of character flaws. The result is the same: whatever his precise psychological constellation, he is serving evil, even if he doesn't know it... In the 'Matrix', every single individual or organism with a social impact is sold in some way. They might be gleefully serving evil and having a ball, or they might have remained quite unconscious of it.

So, things start making a lot of sense when we understand society is owned by evil; all data of reality can now be harmoniously fitted together, whereas an Ego in denial has no hope in hell doing any such thing. What is required to see evil is essentially the ability and willingness to bear the disorienting feeling of loss of control such an awareness implies; indeed, the implications of such social control and mass-deceit are truly monstrous in scope and it takes the mind some time getting used to applying this realization consistently, to everything.

I recommend simply using it as your working hypothesis, kind of like a scientific theory, or a theory of everything, and see how far you get: the progression is endless. I'm not adding: 'what have you got to lose?' because I know how terrified people are of losing their sanity, and this isn't an intellectual game. There's a lot at stake and psychologically, it's pretty delicate to truly let go of the safety of consensuality... The gain for those who successfully do is of course massive, but isn't measured in financial gain and social status.

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Some things can't be proven in the way of a math equation: most things people consider to be fact, or 'proven true', are simply narratives put out by agreeing authorities; it's ultimately Authority's stamp of approval sealing what is considered true or false in society.

Even countless scientific dogma merely rely on CONSENSUS of experts who agreed to adopt a theory, rarely on some type of absolute standard. Can things be true in and of themselves, regardless of who voices them? THIS is a key question, and only a positive answer to it can motivate an individual to break the spell of consensuality, passivity and intellectual submissiveness.

You can't prove society is controlled by organized evil with a simple syllogism, less so when people don't even know what evil is, and cannot recognize it even in the cartoonishly distorted face of a Mother Theresa, or a pope Benedict.

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Mother Theresa looked so bad that even the Vatican felt it needed to address the monstrous darkness emanating from this gnome-like little witch... So religious PR-guys put out laughable piffle about the suffering of this tiny 'saint' who, bearing the grief of humanity upon her puny shoulders, suffered immensely and hence could certainly look joyless and dark at times...

In reality, this small monster cleaned up the streets of Calcutta with her jesuit partner in crime. Countless 'untouchables' were transited through her organization, and 'relocated'. Relocated whereto? Try to find files on these people...

Evil to the masses is merely what they are TOLD is evil, what their Super-ego has LEARNED is evil: Islam, terrorism, hate, homophobia, Charles Manson, Jodi Arias...

You can't make people see society is run by evil; they're either ready to face it, or not. There's nothing you can say to make anyone change his mind, no way of 'proving it'... It doesn't help to present one or even countless instances of foul play that became known scandals; whatever actual proof of deceit is offered, programmed people 'in their Egos' will simply argue it is just a case of an isolated malfunction due to greed and corruption of a few individuals. It doesn't reveal a systemic problem... People want to believe that overall, the system works and is transparent, and consider it's really pointless and negative to focus on the bad stuff in a 'paranoid' way...

How to prove something of this order, of Christine Maggiore or Peter Duesberg or ACT UP SF being 'controlled opposition'? I don't have a confession lying somewhere of activists stating they work for intelligence agencies, nor has Authority confirmed this in a press release....

When we're dealing with controlled opposition, truth and lies become enmeshed in a trance-inducing blob of latent incoherence if not blatant contradiction and confusion; a very active effort of concentration is required in a situation where most people aren't even willing to understand AIDS is a scam in the first place. The few who did figure it out next tend to step into the back-up trap, getting suckered in by the controlled opposition; they are captured in a second net, that catches those who slipped out of the first net: they now fall for the dissenting agents...

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it is so easy to naturally assume that if the AIDS-establishment is corrupt, then AIDS-dissidents attacking that establishment must necessarily be on the good side. Our desire to find a clearcut situation, a good guys -versus- bad guys scenario, sets us up for deception...

Actually, it's very rare to hear anyone mention that AIDS-dissent could be controlled opposition. While with respect to an issue like 9/11, a significant minority is aware of controlled opposition and agents, AIDS involves science and has mobilized far less scrutiny and effort from 'truthers'.

Comparatively few truthers have figured out the specifics of the AIDS-scam, and even fewer have analyzed the historical link between gay activism and intelligence agencies. And so the notion of controlled opposition seldom occurs even to those aware of the AIDS-deception; who could possibly think that HIV+ gay activists attacking the official AIDS-story could actually have been set up and controlled by the establishment? It just seems so devious and convoluted, so evil, deceptive and bizarre that we simply don't want to entertain that possibility.

But the facts show that the social engineers DO operate that way, and all the time:EVERYTHING is about what people believe and think, and little is left to chance, by those who own the media, politics, finance and EVERYTHING...

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AIDS-dissidents have put out a lot of truth, but in a certain, designed, counter-productive way. When someone realizes AIDS is a scam but fails to see prominent AIDS-dissidents are sold, controlled opposition, this has a number of problematic implications; for one thing, he will tend to get DEMOBILIZED, figuring AIDS-dissent is already organized and doing its job of exposing the deception. Hence he no longer has an urgent motivation to inform others and seek like-minded individuals, because it seems enough people are already on the case.

Especially since organized AIDS-dissent of gay activists such as those of ACT UP SF is extremely radical and off-putting, regular gays who have come to understand the basics of the AIDS-scam prefer leaving the noisy activists to it.

A mechanism that comes in play here is kind of reminiscent of the Stonewall hoax, or the DSMIV unlisting of homosexuality; remember how millions of gays in the West were made aware that a few trannies and hustlers basically gave them the modern gay freedoms by courageously fighting the forces of oppression at the Stonewall Inn in 1969. Most gay men figured: well, whatever...We now have gay bars and gay lives, so kudos to those trannies, but we don't really care.

These rioting trannies were NOT inspiring, did NOT mobilize gay men in an actual way, and did not generate any type of contagious mindset of snowballing grassroots activity. And so basically, millions of gay men never got to organize themselves to actually fight police oppression, creating their own sound, real, effective networks in the process.

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Gay men never cared about Stonewall, they all felt deep down that it's a much-hyped but really boring episode of history. One moment society lived in a pre-Stonewall era, and the next in a post-Stonewall era. Gays were put before a fait accompli and next everybody moved on, in a new logic designed by a few. Whether this new logic suited gays or was advantageous to them is not the point. The point is they were merely fashion-victims never calling any of the shots.

Likewise, the unlisting of homosexuality from the DSMIV had been a quick operation managed by a few agents, wherefore no true gay consciousness and organization emerged from it: the alleged confrontation between gays and society's authority on mental health had been a sham.

So even if Stonewall or this unlisting had positive effects, it's a thing of the past that built nothing in terms of male/male solidarity, power, organizing, consciousness; the average gay guy is dimly aware of it, but played no part in it himself and doesn't feel particularly concerned.

Just like Stonewall and the DSMIV unlisting, AIDS-dissent is confined to and monopolized by a few organized cells that really serve to keep an honest, independent, informed, organically developed, sound community from emerging in society...

A second implication of the failure to identify organized AIDS-dissent as controlled opposition is that it creates a lot of confusion because as we'll see, AIDS-dissidents put out conflicting information.

And thirdly, it generates a warped perspective in a more general sense about the actual scope of social control. Why?

Well, because belief in the existence of bona fide organized dissent suggests that we live in a transparent system, where ultimately the people can indeed organize themselves and tackle the lies of Authority without getting their brains blown out by the CIA.

*

In earlier chapters, it was pointed out that the Ego uncritically adapts to its surroundings, to the social environment, that is internalized in a 'Reality-Principle'. The Ego hasn't got the intellectual scope, the time, the means or the desire to reprocess consensual reality; its focus is to adapt as well as possible to a social reality that can only be taken for granted.

And so the Ego, plugged-into society and disconnected from the Self and the Universe, has no actual references. It relies on consensuality and authorities who are trusted.

The Ego largely defines itself by in-group mimicry and OPPOSITION to others; its sense of identity is largely defined by the distance separating it from 'evil', 'insane' or otherwise despicable others. This is why the Us-versus-Them dynamic is EVERYWHERE in the social sphere:

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Christians-versus-evolutionists, democrats-versus-republicans, the West-versus-Islam, the allies-versus-Fascism, capitalism-versus-communism, Protestantism-versus-Catholicism...

The heterosexual is NOT homosexual, the successfully socialized human resource is NOT schizophrenic...Queer is whatever is sexually NON-normative...

The Ego finds confirmation of its identity by distancing itself from what it is not. The unfortunate differences detected in inferior and alien others are the Ego's obsession, and any type of actual higher reference or golden standard is lacking altogether. It needs its authorities and its enemies, because without them, it has no clue of what or who it even is...kind of like today's gay man...

So the Ego is programmed into binaries, and always belongs to a camp. If you're in the science-camp, opposing religion, it becomes difficult to question the official AIDS-story, because you can't question it without questioning science, and questioning science would undermine your advantage in your crusade against religious bigots.

The social engineers are of course well-aware of the Ego's lack of actual references and of a golden standard, and how the Ego processes reality in for/against and us/them binaries. They know how to use the Ego's limits to their advantage; what the social engineers need to do in order to own the Ego fully, is to control not only its main beliefs, that are always heavily flawed...

Authority ALSO needs to control the MAIN OPPOSITION to those beliefs, which means Authority needs to control the opposition to ITSELF... Authority ITSELF sets up the opposition to its OWN official stories; this is called the controlled opposition. As already noted by Lenin:

"The best way to control the opposition is to lead it ourselves."

Considering how important the AIDS-narrative is to the stringpullers and how much is at stake, it is only logical that significant effort was undertaken to push the story. The best way of pushing a massive lie, is setting up and controlling the very opposition to it. This has also happened with AIDS.

*

Let's go over some general principles regarding this concept of 'controlled opposition'.

So the Ego only knows what's it's FOR, or AGAINST, and is very eager to constantly assert its autonomy and agency by declaring what its opinions are, but these opinions are never truly its own: they are always taken over from outer sources.

Usually, whatever issue is highlighted in the social programming, comes with a binary, an opposition between two camps, two ideas, two adversaries; Evolution versus Creation for instance or, as seen earlier, pleomorphism versus monomorphism.

If you become attentive to it, you'll easily notice just how ingrained this mechanism is in pop-culture, where every single issue in the news, every single policy is preceded by a

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for/against debate: are you FOR an integrated Europe? Or against it? FOR universal health coverage? Or against it? FOR gay marriage? Or against it? Etc

Next, as the debate unfolds, it becomes more technical and complex. Often, spin-offs are formulated, variations, and compromises such as ‘Intelligent Design’, or National Socialism (he he)... Sometimes downright ‘Kuhnian Revolutions’ occur, where both antagonistic options are superseded and a new paradigm emerges, that in turn soon generates all kinds of new binaries and Us-versus-Them camps.

And so in a general manner, binaries are everywhere in the social sphere... Take Keynesian theory versus Milton Friedman’s Chicago School ‘laissez-faire’: a typical instance where the sum total of ideas that are offered to the masses on a particular topic is controlled by two conflicting schools. If you don’t like Keynes, because you consider government should stay out of the Economy, then you end up with Friedman.

Very intelligent people start generating a large body of work and theories around these two opposing views, and soon it takes the Ego years of study to even familiarize itself with the crude basics of a debate that gets amazingly complex and technical. Soon, only a few people remain who have the time, the brains and the means to get on top of an issue that was contextualized FOR THEM BY OTHERS.

Could it be that certain crucial aspects are MISSING altogether from such an engineered A-versus-B debate, that BOTH sides are omitting crucial info, and that in the noise of the confrontation we remain unaware of this? Well, as it happens, in the named example, neither Keynesians nor the Chicago School point out that the Federal Reserve is privately owned, largely by jewish bankers...

So today, when people resent government-regulation of the Economy, they often automatically opt for laissez-faire by default, or some of its spin-offs. Not wanting to realize that the entire money-system is completely owned by a few since at least a century, they become seduced by libertarian doctrines, all the time believing that this is their firm, personal conviction based on informed study.

They become fans of an establishment-puppet like Chomsky, and now start regurgitating pompous and absurd concepts like ‘anarcho-syndicalism’, without having a clue of what kind of world they live in, an owned world, in which they are spoonfed their ideas.

What good is laissez-faire in a world where all the big businesses are already owned, belonging to elite puppets and chosen families? What good is laissez-faire when the rats race to feed on dropped crumbs only?

Laissez-faire at this stage merely means that corporations become the monstrous tentacles of an ever-growing global octopus, that is now exercising the very same power that was once centralized, through newly-grown, diversified, well-coordinated arms. When society’s masses advocate for laissez-faire, they are missing a crucial clue: that power isn’t just government. That VERY SAME power comes at us from other institutions too, from the entire top of the pyramid...

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Let's hear two quotes from Foucault once again, already cited in Part 3:

“Power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society.”

And:

“It is the custom, at least in our European society, to consider that power is localized in the hands of the government and that it is exercised through a certain number of particular institutions, such as the administration, the police or the army.

One knows that all these institutions are made to transmit and apply a certain number of orders and to punish those who don't obey.

But I believe that political power also exercises itself through the mediation of a certain number of institutions that look as if they have nothing in common with political power and as if they are independent from it, but in fact they are not.

One knows that the university and more generally all teaching systems, which simply appear to disseminate knowledge, are made to maintain a certain social class in power and to exclude the instruments of power of another social class.

Another example is psychiatry, which in appearance is also intended for the good of humanity, is at the knowledge of psychiatrists.

Psychiatry is another way to bring to bear the political power over a social class. Justice is yet again another example.”

The trick with laissez-faire is that it is TOO LATE for it, the checkersboard is already owned, the deck of cards is rigged, and it really doesn't matter whether human resources are owned by governments or corporations when BOTH are run by the same families sharing the same ideologies. Even Mussolini famously observed that,

“Fascism should more appropriately be called corporatism because it is the merger of state and corporate power.”

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So the Ego evolves through a society in which all the main institutions are owned, and social reality is created by the ideas and events and structures that emerge from the social top, NEVER from the base.

By controlling religion AND science, and the main puppets affronting one another in mediatic evolution-versus-creation debates, the social engineers control the substance and form and direction such debates take.

Observe that christian AGENT Kent Hovind is a pretty funny guy, who was always seen having a ball in debates. A big name in evolution-versus creation pop-culture, Hovind

is a pretty shrewd and well-informed debater. In my opinion, he usually wiped the floor with his evolutionistic opponents.

Unfortunately, Hovind only has a few degrees from non-accredited christian institutions, which convinces most evolutionists that he can't be taken seriously regardless of his arguments. A much bigger problem is that the guy isn't clean and has a very bad reputation. Actually, he is now in prison. Since January 2007, Hovind is serving a ten-year prison sentence after being convicted in federal court of 58 counts, including 12 tax offenses, one count of obstructing federal agents, and 45 counts of structuring cash transactions, known as 'smurfing' in the banking industry. In another federal court case in early 2015, Hovind was found guilty of Contempt of court.

The trick here is, that a con-man is promoted and provided with a mediatic pedestal, giving face in society to the opposition to evolution. Next, the con-man is exposed and prosecuted, and thus the system has significantly DISCREDITED such opposition afterwards. What the general public retains, is that Hovind is in prison.

Hovind incidentally also promoted the dino-story. Being a young earth creationist, he figures man and dinos used to roam together over the earth a few thousand years ago. Amazingly, he actually created a park in Florida called 'Dinosaur Adventure Land'. The park's slogan is: "Where dinosaurs and the Bible meet!"

If all this sounds pretty ridiculous, what should catch your attention is that Hovind is probably the most famous creationist in society, and his name is dropped constantly on social media sites where christians and evolutionist meet. Of course, it's usually the evolutionists who drop Hovind's name most often...

And so the mechanism here is easy to understand: by using a clown, an owned puppet to attack evolution, and subsequently exposing and emprisoning this clown, the system has successfully led creationists astray, and at the same time discredited the opposition to evolution.

Hovind has provided a great deal of very good arguments against evolution in a way the general public could understand. Subsequently discrediting the man also serves to do away with all such arguments, or to at least associate them with disrepute. In a society of Egos, where social status, credentials and authoritativeness of the messenger always mean more than the substance of an argument, it's easy to see how effective such a form of programming is...

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The phrase 'controlled opposition' really refers to those situations involving a confrontation between camps that are NOT on a par, where one side represents consensuality and the official position, and the other side is essentially considered a 'fringe movement', such as UFO-coverup circles, anti-globalization activists, Tea-Party groups, 9/11-Inside-Job-crowd, etc etc.

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Controlled opposition is in fact merely a special case of a general situation where opposing camps are ALWAYS controlled by social engineers, and especially refers to those situations where intelligence circles set up a FACADE that attacks an institution.

It is designed to organize, discredit and lead astray the opposition to a desired, official narrative. In this process, BOTH camps are affected, those who go by the official version, and those who oppose it.

Since practically every single story that gets put out in the social sphere contains lies, especially the most mediatized ones, the system anticipates that people could end up detecting flaws and find fault with an official narrative.

The possibility of people waking up to authoritative lies cannot be ignored by social engineers in a world where information is only a few clicks away... A narrative like 9/11 for instance was bound to raise numerous doubts in the minds of a significant minority of people. Rather than leaving such people to simply explore at their leisure what could be wrong with the official 9/11 story, progressively developing expanding networks of truth-seeking individuals sharing knowledge and insights, the system prefers being on top of the issue from the outset:

it creates its OWN OPPOSITION, thus controlling the official narrative AND the opposition to it. This is called the ‘controlled opposition’.

Take Alex Jones, whose name must be familiar to most people. Since almost two decades he has been seen vociferating against the evil illuminati and the NWO. This man is of course an agent. His function is to take control of a truther-movement BEFORE it could even come into being on its own terms, basically by creating it HIMSELF.

In this process, he certainly provides information and views that may contain some or even a lot of truth. This is the bait. Since the Ego can’t do much of its own thinking, and operates in a FOR/AGAINST logic, many people are caught in the trap: Authority has lied about 9/11, and Alex Jones exposes the lie. Hence Jones is surely telling the truth, and is an honest man who is trustworthy.

Rather than engaging in a truth-seeking process that involves the use of one’s own faculties in an exploration of the unknown, an overwhelming majority of truthers now becomes passive: they have found a guru who tells it like it is and has a lot of information. What quicker way to learn than listening to Alex Jones?

The fans are now no longer in a position to discover how Alex Jones significantly distorts and omits crucial information. Nor is their own mind actively processing reality, and pursuing its own questions, finding answers and developing a well-oiled analytical apparatus in the process.

Observe how the manic raging of this truther-guru doesn’t promote a mindframe of balanced lucidity and rational analysis. Not only do his loud rants whip up emotions of outrage and anger in his fans, they also put off many others: those who trust authority,

and who find confirmation in Jones' enraged vociferation that 'conspiracy-theorists' are unbalanced.

Thus Alex Jones is affecting BOTH camps, in a way that strengthens the official narrative. The net effect produced by this agent is that millions of people become sick and tired of hearing about 'illuminati', 'NWO', 9/11; the social sphere becomes completely saturated with these topics, and the majority DESENSITIZED to them.

The bulk of the population has seen the Alex Jones fans slurring, ranting and producing screamy lines, of 'killing the illuminati', 'we need a revolution', 'people need to wake up'... Soon enough, the mainstream population simply can't take any of it seriously anymore, while the minds of the fans have been hijacked; BOTH sides are affected.

In reality, the truthers can't do their own thinking anymore, and are now consuming truther-junkfood passively, which in turn confirms to the 'sheep' that truthers really don't seem all that smart... Thus through an agent like Alex Jones, the system is very skillfully managing people's beliefs and convictions...

There are at least a few dozens of pretty famous truther-agents, and there's something profoundly wrong with all of them. Another great example is David Icke. Like all agents, he argues that we are controlled, that 9/11 was an inside job, that the Fed is privately owned, and has touched upon a large variety of other issues. The problem is that Icke ALSO puts out a 'lizard-narrative'. Lizard-like aliens from Nibiru have made a secret pact with our leaders, or perhaps mated with elite families and produced hybrid offspring...

Next, reports and videos emerge on social media sites of high officials alleged to be seen morphing, their faces suddenly becoming scaled, their eyes now resembling lizard-slits, not unlike what we saw in the popular TV-series from the 80s called 'V'...

The inevitable result, is that in the mind of the general public, conspiracy-theorists become associated with paranoid schizophrenics and loonies. Slurs today abound on the internet, about the mental health of anyone doubting an official narrative: tinfoil hat, schizophrenic, insane, unbalanced, people needing to be locked up...

And so basically, the system promotes agents who attack official narratives and priorities; these agents lead their fans astray, and keep them from doing THEIR OWN THINKING, and at the same time provide the mainstream with abundant evidence that only crazies doubt Authority.

Agents come in various forms, depending on the requirements of their mission. They might be very rational and composed, like ex(?) - CIA-agent Snowden for instance. Or Julian Assange. Ex-FBI agent Ted Gunderson exposed institutional paedophilia for decades. It was 'his dossier' basically. Of course, no prosecutions ever followed from his efforts...

All the high-profile whistleblowers you see on the internet are agents. If they weren't, they would of course be targeted for assassination, but here again we have to be careful: most truthers immediately assume that anyone who gets taken out, like Bill Cooper

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for instance, must have been a good guy. This is leaping to conclusions; even agents can outlive their purpose or become a liability for some reason.

In sum, there's an entire science to engineering consent, and the creation of 'controlled opposition' is a key part of it. What I'm getting at, is that a controlled opposition has of course equally been set up with regards to AIDS...

In conspiracy-circles, notions often come up, of HIV being a virus engineered by the CIA, or something that was taken from monkeys and transmitted to humans. On Rense's site for instance, an article by Alan Cantwell MD called 'More Evidence HIV Was Made At FT. Detrick' starts as follows:

"I am a physician and AIDS researcher who has authored two books on the man-made origin of HIV/AIDS ("AIDS and the doctors of death: an inquiry into the origin of the AIDS epidemic" and "Queer blood: the secret AIDS genocide plot.")

This is obviously complete piffle that leads HIV/AIDS doubters astray and also, makes them seem paranoid. It's the kind of quick fix that appeals to lazy 'truthers', and there's a lot of those around:

truthers who correctly figure that in a general manner, authorities lie to us, but who do not quite have the attention-spans and the focus to research things in more depth. They sense HIV/AIDS is fishy, and subsequently buy into any conspiratorial scenario they're offered. And the 'CIA-manufactured virus'-story is all over the place, so...

The 'virus' in these stories is that they STILL promote belief in an actual virus. Which is a belief most AIDS-dissidents promote too, people like Duesberg, who is pretty much the 'father of AIDS-dissent'.

Even Luc Montagnier, (co-) discoverer of HIV, can today be seen on Youtube, in excerpts from the doc House of Numbers, now actually claiming HIV is harmless and doesn't cause AIDS. How amazing indeed, yet actually belief in a virus is STILL involved...

So this is a key piece of disinfo the controlled opposition puts out: they basically claim THERE IS a virus, only it's relatively harmless and doesn't cause AIDS, at least not always...

Only a minority of dissidents, and mainly the Perth group denies the existence of a virus altogether or rather, they state that such a virus hasn't been isolated or demonstrated to exist in a scientifically plausible manner.

Those who get into the subject matter more deeply than we can get into here will find that the Perth Group is extremely rigorous, and presents a perfectly clear picture of how the scientific world has consistently lied about evidence of a virus. The Perth Group is now largely ignored by the Duesberg-school of dissent, which is a sign on the wall:

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ANY dissident should know very well that no scientific evidence for a virus was ever presented.

The fact that the Duesberg-school upholds the existence of the virus, merely claiming it is harmless, changes the goalposts of what the debate SHOULD be about: instead of completely attacking the HIV/AIDS-lie, dissidents now expose essentially only a part of it: they argue that AZT was too toxic and led to many deaths, and that HIV doesn't cause, or doesn't need to cause AIDS.

Their scathing statements on AZT at first glance suggest that such dissidents are informed, angry and well on the case, fully understanding that gays were poisoned by a criminal system! But at closer inspection, they don't really seem all THAT angry, nor do they convey much of a picture, of an organized, engineered massacre, or of Evil in high places, or about the entire logic of the medical system, and of life in a satanic cattle-farm...

The problem is that most AIDS-dissidents are upholding what is in fact the MAIN PILLAR of the entire AIDS-scam: the HIV virus. They STILL believe in a HIV-virus, or claim to.

But it is the very FOUNDATION of the AIDS-deception that an actual virus was never even isolated, never found. If that is so, then why believe in a virus at all? Thus Duesberg's foundation is corrupt, and ultimately converges with the official paradigm MUCH MORE than it seems at first glance;

the debate now becomes: how harmful is HIV really, and what type of medical treatment does it justify and require?

It follows that there is in reality a sliding slope between the official AIDS-paradigm and the Duesberg school...

*

Dissent to the official HIV/AIDS versions comes at us from various angles, that are captured nicely in this August 7, 2014 article from aids.about.com;

*"According to Nicoli Nattrass, Director of the AIDS and Society Research Unit at the University of Cape Town and author of *The AIDS Conspiracy: Science Fights Back* (Columbia University Press, 2012), AIDS denialists can be characterized by four symbolic roles:*

"Hero scientists" – doctors or scientists who use whatever scientific credentials they may have to create a patina of legitimacy for unsupported research.

"Praise singers" – those who actively promote the denialist cause to the public, generally under the construct of a conspiratorial narrative.

"Living icons" – individuals with HIV who provide "living proof" that an alternative remedy is keeping them alive.

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“Cultropreneurs” – those who use a conspiratorial premise as a marketing strategy for an alternative remedy or for commercial gain.

The list of top five AIDS denialists represent elements of these various symbolic roles. They are rated not only on the influence they had during a specific time in HIV history, but on the impact that some of their messages or actions still carry today.

#5 – ACT UP/San Francisco

ACT UP (AIDS Coalition to Unleash Power) is the seminal AIDS activist group co-founded by playwright Larry Kramer in 1987.

While the organization was credited for effecting positive changes in biomedical research and healthcare access for those living with HIV, the ACT UP/San Francisco chapter went on an entirely different course—disputing HIV as the cause of AIDS, and officially breaking from the parent group in 2000.

While their causes embraced animal rights, gay liberation, vegetarianism and the promotion of medicinal marijuana, their arguments were usually framed as a near-anarchic disavowal of societal greed and decay.

According to the group’s website:

“The truth is that people aren’t dying of AIDS. People are getting sick and dying from... immunosuppressive aspects of everyday life in our toxic, fur worshipping, ozone depleting, money driven, consumerist (sic) society.”

Despite dwindling membership numbers in later years, their anti-establishment posture drew support from the likes of Pretenders lead singer Chrissie Hynde (who donated \$5,000 to the cause) and the People for the Ethical Treatment of Animal (PETA), with whom they marched in protest of animal testing.

It was, perhaps, the scattered, haphazard nature of the group’s mission that allowed them to cull support from those who might have otherwise questioned their denialist beliefs.

The leader of ACT UP/SF, David Pasquarelli, died in 2004 at age 36 from complications of HIV, while compatriot Michael Bellefontaine died in 2007 at age 41 of an unspecified systemic infection.

#4 – Matthias Rath

German-born Matthias Rath, well-known vitamin magnate and head of the Dr. Rath Research Institute in California, made international headlines when he claimed that vitamins (which he refers to as “cellular medicine”) could effectively treat HIV/AIDS, while insisting that antiretrovirals (ARVs) were toxic and dangerous.

During the height of the AIDS pandemic in South Africa in 2005, Rath’s organization distributed tens of thousands of brochures to poor black townships urging HIV-positive residents to abandon their ARVs and use vitamins instead.

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Shortly after, Rath was taken to court for conducting unauthorized vitamin trials (in which several people were reported to have died), and was subsequently banned from publishing any further advertisements promoting his products or from continuing research within South Africa.

The perceived support from government—South African Health Minister Manto Tshabalala-Msimang and the Medicines Control Council were also named in the suit—evidenced the influence of Rath’s dissident claims.

#3 – Christine Maggiore

Christine Maggiore was considered by many to be the poster child of the AIDS dissident movement.

The founder of the organization, Alive & Well AIDS Alternatives, Maggiore promoted the view that HIV was not the cause of AIDS and advised HIV-positive pregnant women not to take ARVs.

Maggiore was diagnosed with HIV in 1992. While she had initially worked as a volunteer with such well-regarded HIV charities as AIDS Project Los Angeles and Women At Risk, it was upon meeting with AIDS dissident Peter Duesberg that she began to actively question the mainstream science.

She made headlines soon after for eschewing ARVs during her pregnancy and subsequently breastfed her daughter, Eliza Jane, while professing that HIV was perfectly harmless.

So compelling was Maggiore as an activist that the South African government invited her to exhibit at the 2000 International AIDS Conference in Durban.

Her meeting with then-President Thabo Mbeki was said to have influenced in his decision to block funding to medical research on HIV-positive pregnant women.

Beyond Maggiore’s ability to draw support from those who saw her as a beacon of hope, she gained frequent—and sometimes morbid—media attention from those who questioned whether she would truly martyr herself for the cause, even as her own health began to fail.

(Conversely, during the same period, HIV-positive activist Zackie Achmat drew international attention for refusing to take ARVs until the South African government agreed to distribute the drugs to the larger public.)

Among Maggiore’s supporters were members of the rock group, the Foo Fighters, who organized a sold-out benefit concert for her in 2001 (a stance they have since distanced themselves from on their band’s website).

Eliza Jane died at the age of three of pneumocystis pneumonia. Maggiore died in 2008 at the age of 58 of a disseminated herpes infection and bilateral pneumonia.

#2 – Dr. Peter Duesberg

Peter Duesberg is largely considered the father of the AIDS dissident movement.

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Born in 1936 in Germany, Duesberg received much acclaim in his early career for his research on cancer-causing viruses and quickly rose in prominence, eventually being awarded tenure at the age of 36 from the University of California, Berkeley.

However, by the start of the AIDS crisis in 1987, Duesberg became the center of a scientific controversy by hypothesizing that recreational drugs such as alkyl nitrates (also known as “poppers”) were the cause of AIDS, and that HIV itself was harmless.

He later went on to include ARVs as causative agents for the syndrome.

While Duesberg managed to garner support during the early days of the crisis—including Nobel Prize biochemist Kary Banks Mullis (who was honored, ironically, for his work on PCR technology used in viral load testing)—it was not until his meeting with then-South African President Thabo Mbeki that Duesberg’s influence was truly felt.

In 2000, Duesberg was invited (alongside fellow denialists Harvey Bialy, David Rasnick, Robert Giraldo, Sam Mhlongo, and Etienne de Harven) to sit on Mbeki’s Advisory Panel on HIV and AIDS, a highly publicized think tank which led, in large part, to Mbeki’s ideological declaration that “it seemed to me that we could not blame everything on a single virus.”

Mbeki’s unyielding stance on HIV—even his insistence on using “HIV and AIDS” to symbolically separate the two—was considered a key reason for his eventual removal from office in 2008.

(Strangely enough, the Presidential Advisory Panel Report, outlining Duesberg’s now-disproven views, are frequently posted on denialist websites in support of the movement.)

When addressing Duesberg’s role in South Africa, Max Essex of the Harvard School of Public Health, questioned whether Duesberg was simply a “tease to the scientific community” or an “enabler to mass murder” for the deaths caused by years of government denial.

Duesberg continues to publish his dissident theories, most recently in the December 2011 issue of the peer-reviewed Italian Journal of Anatomy and Embryology.

#1 – Former-South African President Thabo Mbeki

It would be far too easy to conclude that the denialist policies of former-South African President Thabo Mbeki were driven by a simple “coming together” of aligned ideologies, or that he was somehow “bamboozled” by the dissidents he chose to embrace.

From his earliest days as deputy President to Nelson Mandela, Mbeki was seen to readily embrace “African solutions” to the disease over those of mainstream “Western” science.

At one point, this included the use of a powerful industrial solvent called Virodene, which was tested illegally on humans in both South Africa and Tanzania.

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In many of Mbeki's speeches on or around the subject of HIV, there were often undercurrents of anti-colonialism or suggestions that HIV was a means by which "the West" could either manipulate, exploit or repress the African people.

In a published biography by journalist Mark Gevisser, Mbeki reportedly compared AIDS scientists to Nazi concentration camp doctors and black people who accepted orthodox AIDS science as "self-repressed" victims of a slave mentality.

In justifying his decision to block the distribution of ARVs to the general public, Mbeki similarly commented:

"I am taken aback by the determination of many people in our country to sacrifice all intellectual integrity to act as salespersons of the product of one pharmaceutical company."

Because he remained so unswayed in the face of ever-rising HIV deaths, many concluded that AIDS denialism simply serviced Mbeki's political ideologies, allowing him to embrace misguided policies with the complete assent of Western "experts."

Since Mbeki's removal from office in 2008, there has been an enormous turnaround in South Africa, which today operates the largest antiretroviral program in the world.

But the tragic delay in response from Mbeki and his Health Minister Manto Tshabalala-Msimang, resulted in over 340,000 HIV-related deaths; 170,000 new infections; and 35,000 babies born with HIV between the years 1999 and 2007, according to research from the University of Cape Town."

On my list, Peter Duesberg would definitely hold the N°1 spot, but such lists are debatable. Prominent AIDS-dissidents also include a number of professional journalists, and other scientists, but the basis of AIDS-dissent is really two-fold:

on the one hand, gay-activists such as David Pasquarelli and Michael Bellefountain from ACT-UP, basically representing the 'gay community'. Such gay activists were usually HIV+ themselves, and many died in the last decade.

The second and most crucial field of AIDS-dissent comes from virologists and cancer-specialists like Peter Duesberg and a few others, such as Eleni Papadopulos from the Perth Group.

Kary Mullis is also a big scientific name supporting HIV/AIDS-dissent, because he received a Nobel for his (shady and unsound) PCR-technique (Polymerase Chain Reaction), which allows to duplicate genetic materials in great quantities, thereby facilitating analysis. Of course, whenever a Noble says anything, the world hears it.

And then there are various other categories of AIDS-dissidents, such as Christine Maggiore for instance, who was basically useful to the system for propagandizing AIDS to the mainstream population, addressing women and pregnant women in particular.

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The controlled opposition... In the next pages, we'll be looking at the HIV+ gay activists... the HIV/AIDS dissidents: AGENTS.

Appendix F: Controlled Opposition – Gay AIDS-Dissidents/1

So a ‘cluster’ of AIDS-dissent arose in the mid-90s from ACT UP San Francisco.

Earlier, in the second half of the 1980s, AIDS-dissent had started emerging from the scientific world or rather, from a handful of straight jewish scientists, most notably Peter Duesberg.

AIDS-dissent is still today very rare in circles of gay activism;

ACT UP SF is the most prominent instance of organized gays questioning the official HIV/AIDS story, and is therefore the main focus of this section. There are very good reasons to suspect that ACT UP SF’s resistance to the official narrative is a case of controlled opposition. In fact, you can actually KNOW this, but only if you’re up for the effort and willing to put 2 and 2 together; that’s precisely what yours truly will be doing here.

The amount of data that comes up is large, and so this section is spread out over several pages.

In pop-culture, you sometimes hear about the proverbial butterfly, whose flapping wings through a long chain of cause-effect events lead to a storm elsewhere. Another popular concept is ‘six degrees of separation’, which is the theory that everyone and everything is six or fewer steps away from any other person in the world. These notions transmit the idea that everything is connected in the world. What we find with gay activists in general and AIDS-dissent in particular is that invariably, there’s merely 1 DEGREE OF SEPARATION between them and intelligence circles.

I hope you bear with me, as I expose how convoluted all of this is. If you do, the gain is more understanding of how the system is operated in general. I can promise you one thing: you’ll find out some pretty amazing shit about these activists... In this section, believe it or not, a direct link between ACT UP SF and the Jonestown massacre of the 70s will be provided.

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So obviously, controlled opposition never emerges organically in society from grassroots levels; remember that the system constantly promotes this notion, of ‘grassroots’ organization of gay activism: the term comes up all the time when we read about the history

of gay organizations and events like Stonewall, and suggests that regular gays from the street somehow got together and started to organize themselves.

The truth is, gay activism has never been about regular people at the base of the social pyramid spontaneously creating an organization. Instead, intelligence agencies create a structure, a facade, that soon turns out to be remarkably efficient at mobilizing the media and making noise.

ACT UP SF didn't need to be set up for the creation of HIV/AIDS-dissent, because the organization already existed since the 80s; indeed, ACT UP SF was a local branch of the organization set up by Larry Kramer and co-founders in 1987.

Of course, Larry Kramer's ACT UP wasn't into AIDS-dissent, quite on the contrary: it was set up to mediatize the AIDS-scare and promote poison pills. ACT UP truly dominated and defined gay activism in the 1980s; it was all about agitating aggressively and relentlessly for release of AIDS-medication: gays needed poison pills!! It was murder to withhold AZT from dying gays!!

So ACT UP had many local chapters, and its San Francisco cell was apparently for organizational reasons divided in two in 1990. In the article soon to follow, we read:

“ACT UP Golden Gate concentrated on issues involving treatment and treatment access, while ACT UP San Francisco focused on broader social issues involving public policy and politics.”

It is likely that more than organizational reasons were involved for this 1990 reorganization, and possibly differences over treatment issues were already then at play. Be that as it may, we are told that two individuals arrived in SF in 1993, joined ACT UP SF, and basically took control of the cell and turned it around into its EXACT OPPOSITE: an AIDS-dissent organization.

These individuals were two young guys, David Pasquarelli and Michael Bellefountaine, who landed in SF in 1993 after apparently having wrecked havoc in Florida, where Pasquarelli had co-founded an ACT UP chapter in Tampa.

We are actually to believe that two young dudes in their 20s simply perpetrated a 'coup' as it were, taking control of a local chapter of a major national activist network like ACT UP; they simply ousted those who disagreed with them and, in the end, THEY KEPT THE ACT UP name! This is obviously impossible without help from stringpullers.

So, are you with it so far? ACT UP was created in 87 by Larry Kramer and consorts to push the AIDS-scare and agitate for release of AZT. There were local chapters all over the US, and ONE OF THOSE chapters was hijacked by two individuals, Pasquarelli and Bellefountaine, who turned it into an AIDS-DISSENT vehicle. Pretty remarkable, isn't it? Let's take a closer look at what precisely happened here...

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Appendix F: Controlled Opposition – Gay AIDS-Dissidents/1

It is possible that there had been some prior trouble with the local ACT UP chapter leading to a 1990 division into two cells, but it was really with Pasquarelli and Bellefontaine's arrival in San Francisco in 1993 that the shit started hitting the fan, which seems amazing; even in 1996, Bellefontaine still looked like a big, pretty healthy-looking kid with baby-cheeks, and not exactly like a machiavellian master strategist... To follow, a screenshot of each.

David Pasquarelli, in Sept 1996 against the Board of Supervisors. He had just turned 29...



Figure 0.1: yyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyy

And here, his buddy Bellefontaine at the same hearing:



Figure 0.2: yyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyy

They are good at reading fast in an outraged tone, but hearing them really makes you wonder who wrote the speeches of these young guys... As we'll find later, Bellefontaine was a radical zionist with FBI-connections and a deep commitment to the memory of the Jonestown People's Temple... Pasquarelli died in 2004, and Bellefontaine in 2007, we are told of AIDS...

So ACT UP Golden Gate dealt with the Big Pharma side of things, and it was from the other, socially-oriented division that AIDS-dissent emerged.

These AIDS-dissidents now started arguing that the heavy, cancerogenic pharmaceutical drugs that ACT UP agitates for in reality create AIDS. They actually retained the name ACT UP SF, whereas ACT UP Golden Gate had to change its name in order to avoid confusion, and now became ‘Survive AIDS’.

So we have a pretty weird and suspicious scenario here: AIDS-dissent coming from a branch of the very organization that relentlessly mass-mediatised the entire AIDS-scare, and helped create the epidemic in the first place, through loudly pushing poison pills...

Suddenly, an already existing activist cell changed its position 180°, and basically now kept doing the exact same thing it had been doing all along, but from the opposite angle. This is a major red flag... In theory, it is indeed possible that some AIDS-activists in the course of their involvement in that world started figuring things out, and actually changed their position. But it seems just a bit too convenient that the main gay AIDS-dissent in society should have emerged from a cell that was originally designed by the social engineers to agitate FOR AIDS-awareness and release of poison pills to a generation of gays. AIDS-dissent coming at us from precisely such a cell... Why not from elsewhere?

And why did this dissent remain largely confined to that cell (and to a few less visible other ACT UP cells)?

Also, it is of course very strange that the dissidents were allowed to retain the name, while the original ACT UP-group had to change its name to ‘Survive AIDS’...

*

So ACT UP was set up in 1987 by Larry Kramer and some co-founders designed to agitate for release of Big Pharma pills for gays. More info about this organization will be provided as we go along. ACT UP SF on the other hand OPPOSES the official AIDS-story, and actually argues that AZT killed gays.

Let’s first take a look at a year 2000 article by David Salyer describing how ACT UP in San Francisco was split up over AIDS-dissent. This article was written by an AIDS-establishment puppet who writes for thebody, which appears to be some Big Pharma-operated website. Of course, Salyer vehemently bashes these dissidents.

Observe also that David Salyer claims to be on HIV-meds since 1997. This may be true but if it is, it means this guy was yet another 40- year-old gay activist who sailed through the entire AZT-era, only to start treatment after...

Salyer presents AIDS-dissent in a typical and usual way, and I’ve underlined the unmissable notions it seeks to spread: unsurprisingly, society’s members are ceaselessly impressed with the notion that AIDS-dissent is just awful, pathetic, insane... From the-body.com (The Complete HIV/AIDS Resource):

‘Queens of Denial
By David Salyer

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*From AIDS Survival Project
September 2000*

Last February the members of ACT UP Golden Gate voted to change its name to “Survive AIDS!”

They changed their name to put an end to growing confusion in the community between ACT UP Golden Gate and a group of people using the name “ACT UP San Francisco.”

A little background history is needed to set the context for this decision.

ACT UP (AIDS Coalition to Unleash Power) began in 1987 in New York City, and was the foundation of the AIDS direct action movement and a catalyst for changing the way the public, the medical establishment, and the government responded to the AIDS crisis.

Using direct action and civil disobedience, ACT UP chapters throughout the country made enormous strides for patients rights.

In San Francisco, ACT UP Golden Gate split from the original ACT UP San Francisco in 1990.

ACT UP Golden Gate concentrated on issues involving treatment and treatment access, while ACT UP San Francisco focused on broader social issues involving public policy and politics.

Over the next several years the two ACT UP chapters worked separately or together on local and national AIDS issues.

By the late '90s, ACT UP San Francisco developed a very different philosophy concerning AIDS treatment and began to align itself with groups that believe HIV does not cause AIDS and that it is the use of anti-HIV medications which make people get sick and die.

*ACT UP San Francisco members are now called “AIDS dissidents” because of views like these:
antiretroviral drugs are harmful; safer sex is unnecessary; animal testing of medical therapies is unethical; HIV is not the cause of AIDS.*

As you might guess, ACT UP San Francisco’s views have led to frequent and sometimes violent conflicts with other activists, AIDS service organizations and medical researchers.

ACT UP San Francisco’s targets have included national ACT UP founder Larry Kramer and the Bay Area’s other ACT UP group, ACT UP Golden Gate, which accepts the theory that HIV causes AIDS.

ACT UP SF has outraged lots of people in the gay and AIDS communities.

Like when ACT UP SF member Ronnie Burk dumped used cat litter onto the head of San Francisco AIDS Foundation Executive Director Pat Christen at a public forum in 1996.

Not surprisingly, ACT UP SF's tactics have mostly undermined their credibility, but they continue to spread their message by posting flyers, spray-painting sidewalks, placing newspaper advertisements urging people to "challenge the HIV myth," and holding community forums with titles like "Rethinking AIDS: From Tragedy to Triumph," that sometimes draw as many as 90 people and typically consist of a panel of so-called experts (discredited scientists, researchers or doctors who share the common belief that "the collection of illnesses grouped together and called AIDS is not caused by a virus.")

Although ACT UP SF is the most visible group of dissidents, other groups (some with overlapping memberships) also question the authenticity of AIDS. These groups include ACT UP Hollywood, HEAL San Francisco, and Alive and Well, formerly known as HEAL Los Angeles.

Members of these groups have claimed that the AIDS epidemic is over — if indeed it ever existed — and that the world would be better off if people stopped using protease inhibitors and other HIV medications.

Disagree with them and run the risk of being shouted down, intimidated and driven out of the group.

With the original ACT UP mission destroyed and abandoned, long-term members have been forced to move along, regroup or mutate into other organizations like ACT UP Golden Gate's "Survive AIDS!"

So often, it's easy for us to say, "Oh, those crazy California folks!" After all, isn't this the same state that gave us the Manson Family, the Unabomber, the O.J. trial and the Heaven's Gate cult (whose 39 members committed mass suicide in March 1997, believing their spirits would join a UFO trailing the Hale-Bopp comet)?

Well, AIDS dissidents aren't just a bizarre quirk of California activism anymore.

On the opposite coast, the latest incarnation of ACT UP Atlanta has begun its very own public gutting of that chapter's original mission. Looking for examples between the "old" ACT UP Atlanta and the "new" one?

ACT UP Atlanta was formed in 1988, organized dozens of protests and highly publicized actions at institutions like the Centers for Disease Control and the state capital in an effort to raise awareness about AIDS and the need for funding, education and faster research.

The "new" ACT UP Atlanta has aligned itself with the AIDS dissident groups in San Francisco and Hollywood (who explicitly state they believe HIV does not cause AIDS and is not a health emergency) and signed onto an ad placed in the Congressional Record in June calling on Congress to cut all funding for AIDS programs.

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It saddens me to observe the decline and utter bastardization of ACT UP Atlanta. Several of its original members are friends and acquaintances of mine and have publicly denounced this current manifestation.

This new ACT UP Atlanta is not improved, not progressive and certainly not worthy of its predecessor's deserved reputation for aggressive advocacy.

In fact, the new ACT UP could do us all a favor and simply SHUT UP.

All these dissident chapters of ACT UP are about as effective at convincing us that HIV does not cause AIDS as the National Rifle Association is at persuading us that we don't have a gun problem in this country.

This really isn't about dissension at all; it's about denial. These people are in rabid, certifiable denial.

They are, in fact, rebels without a clue.

Some basic research, like reading, provides ample evidence that AIDS is caused by the human immunodeficiency virus (HIV).

Check out: niaid.nih.gov/factsheets/evidhiv.htm or hivinsite.ucsf.edu/social/spotlight/2098.3cce.html. It's there.

Now take a look at dissident claims that "the use of anti-HIV medications make people get sick and die."

I can respond to this bit of absurdist nonsense from my own personal history.

I was infected with HIV in 1993. I took no drugs whatsoever (not AZT, not a single prophylaxis) from the time I seroconverted, until August 4, 1997, when I was hospitalized with 81 T-cells and a kick-ass case of pneumocystis pneumonia. At that time I was given Bactrim, a common antibiotic.

I did not begin HIV drug therapy until almost two months later. I developed AIDS and almost died before I ever put an HIV-related drug in my body.

I sit here now in front of a computer keyboard, with lots of HIV medications and various prophylactic treatments coursing through my veins, living proof that the dissident theory is a loopy pile of "X-Files" conspiracy crap.

All social movements evolve over time, and the AIDS movement has been through some dramatic transformations.

ACT UP used to have a simple mission: help people survive with HIV until there is a cure.

The tragedy here is that AIDS dissidents have such problems grasping the basics. HIV is an ugly fact of life, yet they appear to believe they can shout or intimidate it out of existence by denying its presence in mankind.

I'm embarrassed for these half-baked loudmouths, because they are the AIDS community's equivalent of all those pathetic, public irritants who end up as guests on the "Jerry Springer" show.

So you get the general idea: ACT UP SF and AIDS-dissent in general are presented as irresponsible and crazy. Many such articles are found on the internet, and for 'good' reason: from the social engineers' perspective, AIDS-dissent must be discredited and made to look irresponsible and insane. How convenient for them that ACT-UP SF acts in ways provoking just such an impression...

Though these dissenting activists aren't crazy by a long shot, they certainly ACT like it... and a wealth of facts can be brought to bear... ACT UP SF uses alarming techniques, such as activist Ronnie Burk,

'dumping used cat litter onto the head of San Francisco AIDS Foundation Executive Director Pat Christen at a public forum in 1996.'

Physical assault, stalking and nightly phone calls, screamy actions...

While the general gist of ACT UP's views on AIDS seems largely correct (but only at first glance), their actions and behaviours are INDEED creating that image of irresponsibility and lunacy: they are loud, screamy, violent, scandalous...

Of course, to gain credibility as a minority with an uncomfortable truth, IMPECCABLE STANDARDS of behaviour are required. How interesting that ACT UP SF does the exact opposite, as if its true aim was to DISCREDIT ESPECIALLY ITSELF in the eyes of the majority...

*

Let's now look at a year 2000 news release from ACT UP NY about the San Francisco split up. ACT UP NY of course aggressively backs the official AIDS-story. The press-release is shown in full, which also serves to show you see what kind of creepy stuff the regular ACT UP- establishment actually fights for...

Here's the press-release, and observe how bizarre all this sounds... Unlikely excuses justifying why the ACT UP name was GIVEN TO DISSIDENTS:

"A Letter to the Community

March 21, 2000

On February 29th the members of ACT UP Golden Gate voted to change its name to "Survive AIDS!"

We are changing our name to put an end to the continuing confusion in the community between ACT UP Golden Gate and a group of people using the name "ACT UP San Francisco".

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We feel that we owe the community that has supported us over the years an explanation for why we are changing our name.

The decision to change our name was difficult and has been discussed internally for over a year.

On one side were people who felt an affiliation with the name ACT UP, what it stands for, and its long list of accomplishments.

Others felt we were spending too much time and energy explaining to media, physicians and the community which ACT UP chapter we were.

In the end we all agreed that we wanted to spend our time and energy fighting to save and improve survival of people with AIDS/HIV.

Some background history is important to set the context for this decision.

ACT UP (AIDS Coalition to Unleash Power) began in 1987 in New York City and was the foundation of the AIDS direct action movement.

ACT UP was the catalyst for changing the way the public, the medical establishment, and the government responded to the AIDS crisis.

Never before has there been a patients rights and advocacy group that has had such a tangible impact on society through direct action and civil disobedience.

In San Francisco, ACT UP Golden Gate split from the original ACT UP San Francisco in 1990.

ACT UP Golden Gate concentrated on issues involving treatment and treatment access while ACT UP San Francisco focused on broader social issues involving public policy and politics.

Over the next several years the two ACT UP chapters worked separately and together on local and national AIDS issues.

Over time ACT UP San Francisco became controlled by individuals who had a different philosophy concerning AIDS treatment.

This in itself was not a problem. The problem was that any one who disagreed with them on this one issue was shouted down, intimidated and driven out of the group.

Long term members, seeing the original ACT UP mission and philosophy destroyed, were forced out of the group in disgust.

This new ACT UP San Francisco chapter harassed and stalked members of the AIDS community who disagreed with them about AIDS treatment strategy, first locally, then at national AIDS events.

As time went on their tactics became more violent, culminating in physical assaults, which runs counter to the ACT UP philosophy of non-violent civil disobedience.

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At present, ACT UP San Francisco has aligned itself with groups that believe HIV does not cause AIDS and that it is the use of anti-HIV medications which make people get sick and die.

Those of us who are taking these drugs can accept that the drugs may not work for everyone, that we often experience negative side effects, and that the long term consequences of taking the drugs are unknown.

But the reality is that many of us would have died along time ago without anti-HIV therapy and prophylaxis medications. HIV would eventually win the battle.”

And now take a look at what it is ‘Survive AIDS’, and mainstream ACT UP is actually doing: the second part of this same press release informs us about current targets of ACT UP Golden Gate = Survive AIDS. Observe how creepy this organization really is, how obsessed with Big Pharma...That’s what ACT UP has always been all about...

”Because of our belief about HIV and treatment, ACT UP Golden Gate continued our work to improve the survival of people with AIDS. Some of our accomplishments over the last few years include:

- Negotiated price reductions from pharmaceutical companies for a number of AIDS related drugs.*
- Forced pharmaceutical companies to provide new AIDS drugs on a compassionate basis to people who did not qualify for drug trials but had run out of other treatment options.*
- Participated in local and national community advisory boards to ensure drug trials were conducted in ways that benefited participants and were not wasteful.*
- Worked with other organizations in San Francisco to force AIDS non-profits to be more accountable to the citizens of San Francisco.*
- Forced Kaiser Permanente to accept HIV disease as a specialty, which require unique diagnostic viral load tests, and initiated a HIV patient advisory board.*
- Worked with city housing groups to halt owner move-in evictions of the elderly, disabled and people with AIDS.*
- Worked with other AIDS organizations to get the government and pharmaceutical companies to study the side effects of current AIDS treatments.*
- Obtained one million dollars in state funds for UCSF to study organ transplantation in HIV+ people. Prior to this, the surgeons at UCSF routinely denied life-saving transplant procedures to anyone who was HIV+.*
- Wrote a regular column for the B.A.R. to keep the community informed about current issues regarding HIV/AIDS.*

We continue to work on most things listed above. New projects we are working on include:

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- Helping to ensure that people who are experimenting with treatment interruption are doing so safely and that we collect as much useful data as we can.
- Continue to monitor HIV clinical trials through various local and national community advisory groups.
- Watchdog for new HIV therapies in the pipeline, including new targets for antiviral therapy as well as immune-based therapies and modalities.
- Advocate for people with AIDS needing treatment education, access and advice.
- Monitor the continuing demise of managed health care, and make sure funding is available to keep our health standards at the high level we have demanded over the years.

We will also mobilize people with AIDS to organize direct action as necessary.

Most social movements evolve over time, and the AIDS movement has been through similar, if not more dramatic transformations.

And now, since the AIDS crisis is not over, we will strive to continue our important work without the confusion over the name.

We invite all interested advocates to help us carry on our new mission to help people survive with HIV until there is a cure.

Contact us for further information.

SILENCE=DEATH. SURVIVE AIDS!

March 21, 2000

FOR IMMEDIATE RELEASE”

Can you see how useful ACT UP has been, to Big Pharma and the medical industry? Some gay agents supposedly representing all gays of society, ceaselessly agitating for more pills and more AIDS-research...

*

Thus a ‘COUP’ occurred in ACT UP SF, and the cell was turned around 180°... The two main guys behind it were Michael Bellefontaine and David Pasquarelli. You can easily know that such a coup was set up by higher powers and allowed to happen. Even legally, the original ACT UP cell could easily have retained its own name, and force the dissidents to adopt another name.

It is BIZARRE and very telling that AIDS-dissidents were allowed to take control of an entire ACT UP cell...

The AIDS-dissent of ACT UP SF was strikingly violent, chaotic and disruptive; EX-ACTLY like Stonewall, or the APA-zaps, or the actions of ACT UP or Queer Nation

in the 80s. Radical activism and theatricality of course can't mobilize people in understanding about AIDS, and accomplishes JUST THE OPPOSITE...

Several significant patterns suggest controlled opposition: AIDS-dissent of ACT-UP SF remained strikingly confined to that cell: there was no 'contagious' quality to it at all, when indeed you would have expected otherwise;

after all, by the late 90s, a minority of gay men, who must still have numbered into the thousands, must have realized something was wrong with the official AIDS-story. Many thousands more must have been open to the suggestion, if it was brought to them in a balanced, enlightening way.

Why?

Because many mature gay men have seen many instances of HIV-positive gays put on AZT who started wasting away in a matter of months, and dying. And they have also seen that HIV-positive gays refusing medication usually did NOT die...

The thing is, there were quite a few HIV-positives who started taking AZT in the late 80s and early 90s and got so sick of the pills that they just couldn't handle it: vomiting all day, diarrhea, massive headaches and so forth. After some weeks or months, they thought: fuck it, I'd rather die of this virus than having to ingest this poison.

And so they stopped taking AZT, and what do you know? They didn't die...when all the others did... Such people of course are fooled no more: they've lived it, they've seen it, and have felt the poison destroy their own bodies. They know they survived because they stopped trusting doctors. They know HIV/AIDS is a lie.

Any gay man in his 40s or older who evolves through gay circles knows at least a few HIV+ guys who don't take pills and are healthy. Thus you would think ACT UP SF could have garnered much support from grassroots-levels. However, this was not the case. The movement remained largely confined to that cell, as if it was merely meant to be... a FACADE, certainly not a growing community of males inspired into ACTUAL resistance...

Another telling pattern is that these SF gay activists agitated against the official story for about ten years, and then... they died of AIDS... which of course completely defeated their message. Other mediatic HIV+ activists not belonging to ACT UP SF died too, and around the same time, a particularly famous and scandalous one being Christine Maggiore.

There is something fishy about the deaths of these HIV+ activists in general, and to follow, a few remarks on how we could look at it...

If you accept the notion that society is controlled by Evil, and that intelligence-agencies run things like gay activism and AIDS-dissent, and if you grasp the reality of controlled opposition, then it becomes feasible to entertain the following possibility: that SPECIFIC people were picked for mediatizing their HIV+ status and AIDS-dissent.

The social engineers made sure these people were very visible in the social sphere for a decade or longer, agitating against the official AIDS-story. This allowed to make a lot of noise around AIDS and treatment, through showing ‘crazies’ to the world who oppose treatment. And then, in the end, all the crazies died... of AIDS of course, or so society was told...

Can you see how effective such a scenario would be, in programming the mainstream into the official AIDS-paradigm?

Numerous post-2005 articles and references can be found on the internet smirking at the irresponsibility, and really the insanity of these activists in an ‘I told you so’-way. They questioned AIDS, and look at them now: they are lying in their graves...

So, could these activists simply have been eliminated, assassinated? It’s one of these things that is hard to prove, but it’s clearly not impossible. Let’s see what elements we have, and how such a scenario COULD work.

A first thing to note, is that the deaths of these activists never resembled the pattern found in the initial AIDS-deaths of the 80s. Indeed, gay men in the 80s died quickly, especially after ’87, and all the initial AIDS-cases show Kaposi Sarcome and pneumocistis.

But the AIDS-dissidents who emerged in the nineties on the other hand lived for a decade or even much longer after being diagnosed as HIV-positive. Those who were meds-free were apparently in good health all along, and then suddenly died, their death taking people by surprise actually.

It is rather striking how pretty much all of them died in the same decade, somewhere between 2001 and 2012, almost as if someone in high places had decided: ok guys, it’s time to pull the plug on AIDS-dissent now. Let’s finish these clowns off.

You can find lists on the internet of dead AIDS-dissidents. On whatstheharm/hivaidsdenial you find one such list with relatively well-known names. 24 dead dissidents, and only 4 died in the 90s. The rest basically died between 2001 and 2008, almost as if an ‘epidemic peaked’ in those years...

Remember that AIDS comprises 30 or so AIDS-defining illnesses;

this large umbrella of conditions, that are all related to a collapsing immune system, implies that pretty much anyone will look like an AIDS-patient when his immune system is somehow destroyed.

Technically, to qualify as an AIDS-patient, an added positive serological test result is required, because an AIDS-patient = someone with 1 or several AIDS-defining illnesses (or since 1993: a low CD4 count) + a positive serological test-result.

We have seen that these tests are unspecific, and cross-react with any crap in the bloodstream of those with immunological problems.

You often read in mainstream media that someone else ‘died of AIDS-defining diseases’. The reason they don’t say ‘died of AIDS’ may be that a positive HIV-test result is lacking, and hence technically it isn’t AIDS: AIDS is the condition PLUS the positive HIV test result...

What this means is that if someone dies of pneumonia, or dies with recurrent herpes infections, candidiasis, bacterial infections, cervical cancer, wasting syndrome or what have you, even in the absence of a positive HIV-test you could still correctly claim that such a person died of ‘AIDS-defining illnesses’, see? The general public will simply assume this is the same thing as AIDS, because society’s members are little informed about these subtleties...

What I’m really getting at is that we have to consider that a famous activist can simply be poisoned, and his subsequent death readily diagnosed as AIDS if you’re not too scrupulous about details... It’s really not THAT farfetched:

basically, it suffices to poison someone with measured doses of ratpoison-like shit: doses sufficiently large to severely affect someone’s health, but not so large as to kill him off instantaneously.

This will inevitably make ‘AIDS-defining conditions’ appear, because whenever someone’s immune system is collapsing, resulting symptoms are practically sure to be listed as ‘AIDS-defining’...

The mass-media tell you these ‘idiots’ died because they didn’t believe in a virus and refused treatment. But the truth of the matter is, that several such famous HIV+ dissidents had in fact received A LOT of treatment...

Society naturally assumes that a HIV+ AIDS-dissident won’t be swallowing poison pills. Hence, if such a dissident subsequently dies young of horrific ‘AIDS-like’ ailments, what else could the cause of death possibly be except a lethal virus? The media seldom bother to tell us just what treatments these people took.

As we’ll see in the article to follow, it’s dangerous to simply assume that HIV-dissidents stayed away from Big Pharma poison; EVEN in the case of AIDS-dissidents, iatrogenic poisoning is quite possible.

Unfortunately, many of them had ingested much Big Pharma trash anyway, even if it wasn’t AZT. Some of them took the post-AZT era cocktails for a while, or other poison pills. And so strangely enough, many HIV+ AIDS-dissidents in fact hadn’t categorically turned away from Big Pharma altogether; because of this, it becomes perfectly plausible that they died in fact of iatrogenic poisoning.

We’d better do some homework first and check medical histories if available before uncritically accepting the statement that someone died of AIDS: not only can AIDS simply be claimed as a cause of death in countless cases when someone’s immune system gives in and any number of opportunistic infections arise; AIDS is often alleged even when it

technically isn't, meaning when there is no positive HIV-test and/or no AIDS-defining illnesses...

In the case of several dead HIV+ activists, we simply find that technically, it wasn't even an AIDS-defining illness causing death. To follow, an article found on the Rethinking Aids site discussing the death of three famous HIV+ activists. Observe how all three of them suffered horrific medical treatments. The article is called:

*“Stricken Heroine Rethinkers Died from Toxic Drugs, Not AIDS
Christine Maggiore, Karri Stokely, Maria Papagiannidou”*

Observe that Maggiore indeed appears to have died without having taken AIDS-drugs. But just check out what kind of Big Pharma trash she DID ingest in hospital, if we are to believe a report by the pathologist who performed an autopsy on her:

“Prominent AIDS rethinker Christine Maggiore died suddenly at the age of 52 on December 27, 2008.

The cause of her death received great public interest because of her ‘HIV positive’ status, and the fact that Maggiore championed the notion that one can lead a healthy life while ‘HIV positive’ and without taking the recommended medicines.

Maggiore refused to take these drugs, which have dangerous side effects, and lived for 16 years in good health.

Information that she provided led other ‘HIV positive’ people to do the same. Advocates of the conventional wisdom that one’s ‘HIV positive’ status inevitably leads to AIDS and death claimed Christine’s death was another example of a person who died in denial.

However her autopsy and a report from a pathologist indicate that Christine Maggiore’s death was iatrogenic, ie, it was caused by prescriptions and medicines given to her by her doctor.

AIDS rethinkers Karri Stokely and Maria Papagiannidou from Greece also met untimely deaths in recent years.

Just like Christine Maggiore, both were ‘HIV positive’ and both publicly campaigned for recognition that ‘HIV’ does not in fact cause the 30 well-known diseases called AIDS, and that the anti-viral medicines currently in use are dangerous.

Both died from the very medicines given to them by their doctors.

Christine Maggiore died from kidney failure which lead to heart failure due to medications with dangerous side effects and interactions prescribed by her doctor, according to a report by toxicologist and pathologist Mohammed Ali Al-Bayati, Ph.D. She had no symptoms of AIDS.

Maggiore came down with non-AIDS-defining pneumonia and was treated with high doses of gentamicin (600 mg a day) for 9 days prior to her death. Gentamicin has been documented to cause an increase in tubular necrosis, a form of kidney failure.

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Christine was also treated with Rocephin (ceftriaxone) at 2 grams a day and calcium solution IV for several days prior to her death.

The treatment of ceftriaxone with calcium is contraindicated because of ceftriaxone-calcium precipitation in the lungs and kidneys.

Christine was also treated with high doses of acyclovir (1600 mg a day) for 5 days prior to her death. Acyclovir is known to cause kidney damage in individuals treated with similar doses.

Blood and urine tests performed on December 15, 2006 and November 9, 2007 showed that Christine's kidneys were working fine, and she was at low risk for heart disease.

The autopsy performed on Christine after her death showed there was no evidence of heart attack or damage observed in Christine's heart.

The growth of *P. jiroveci* bacteria (previously known as *P. carinii*) in Christine's lungs and other tissues was exacerbated by her treatment with corticosteroids during the 9 days prior to her death.

P. jiroveci has been associated with interstitial pneumonia in individuals suffering from severe immunosuppression, ie, AIDS. Christine did not have interstitial pneumonia.

The autopsy, pathology, and the clinical data and observation described in this report show clearly that Christine did not suffer from any AIDS indicator illness during the two years prior to her death or at the time of her death.

We will never know with certainty what brought on Christine's health crisis and pneumonia.

Certainly the recent death of her young daughter EJ had caused her great grief, and had made it difficult for her to eat and sleep properly.

We know that she was undergoing an herbal cleanse of some sort. Christine was under constant vicious attack for her unconventional and very public views on AIDS."

*

So Maggiore had lived for many years in good health after having been diagnosed as HIV+. How is this possible, and how does this square with HIV's fulminant attack on gay men's immune systems in the 80s? Just like her daughter Eliza Jane's death, it was all very SUDDEN...

How do we know Maggiore didn't die of the medical treatment she received in hospital?

It is true that the question remains, how did Maggiore, or her daughter Eliza Jane for that matter, come down with pneumonia in the first place? But in fact, how do we even know for sure that she DID come down with pneumonia? We ALWAYS hear from the media, AFTER the fait accompli, that some dead star really had very serious issues noone was aware of;

Robin Williams was found hanged from a doorknob, and suddenly we are told he was very depressed... An A320 crashes in the Alps, and suddenly we are told that the co-pilot was very depressed and suicidal...

Christine's last podcast aired 3 weeks before her death, on December 6, 2008. Comments in the podcast itself suggest it was recorded the previous month. Christine can be heard cheerfully and energetically talking, interviewing a corrupt AIDS-doctor during well over an hour. She clearly isn't experiencing any kind of noticeable breathing issues. And 3 weeks later she's dead of AIDS-related pneumonia??

The thing is, Maggiore was probably a lot more controlled by handlers than we can even imagine. GET THIS for instance: her daughter's paediatrician was Paul Fleiss, the father of the famous Hollywood prostitute and pimp Heidi Fleiss!! Now what are the odds that a wholesome-living AIDS-dissident would pick such a paediatrician for her daughter? From Wikipedia:

Fleiss was described in the Los Angeles Times as "everyone's favourite baby doctor" and having been "one of Southern California's most sought-after physicians for thirty years".

"Sometimes described in the media as a "pediatrician of the stars", he counted numerous celebrities or their children among his patients."

The thing to take note of here, is that after HIV-diagnosis, Maggiore lived for 16 years in good health. And then, very suddenly, she is rushed to hospital where she gets massive treatment and dies to everyone's surprise: NOT a 'classic' scenario for an AIDS-patient infected with a fulminant lethal virus... Was she simply taken out?

*

A second dead high-profile AIDS-dissident is Karri Stokely. Observe how this dissident wasn't medicine-free at all, and had an extensive medical history of invasive procedures. From the same article:

"Karri Stokely died in 2011 at the age of 44. I had lunch with Karri in 2009. She was a tall, beautiful blond woman, alive and full of energy.

"As a very young woman in her 20s my mother was diagnosed with AIDS," wrote Karri's daughter Colleen.

"She faithfully took her medication every day for 11 years. She suffered, like many others, with nasty side effects and gruesome things happening to herself... My mom found out in April of 2007 of the AIDS fraud.

She quit the medications and went thru a 3 month detox period (that being gruesome as well, witnessing it all.) The medications are HIGHLY ADDICTIVE, so she suffered numerous withdrawal symptoms...

We found out August of 2010 that my mom hadn't endured all her pain yet. She had a terrible wound in her colon."

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Dr. David Rasnick, a friend of the family who accompanied Karri during her last months, explained that Karri had a series of botched surgeries during the earlier years of her marriage.

On one occasion the doctor cut down to the anus for some reason during a vaginal delivery.

She had to undergo a second surgery to repair the damage, which slowly healed.

Unfortunately, the long-term result was a weakened rectal area and the wound re-appeared. More surgery was needed, and a biopsy found CMV (cytomegalovirus) in the ulcer.

At the hospital an infectious disease doctor ('HIV' expert) appeared explaining that CMV is an AIDS-defining illness.

Karri was put on intravenous ganciclovir, a nucleoside analog for CMV (listed side effects: liver and renal dysfunction, retinal detachment).

The doctors also insisted that Karri begin to take anti-retroviral therapy (ARV) for 'HIV.'

Karri told her story of taking the drugs for 11 years and they almost killed her. She had been off the drugs for 3 years or so and had regained her health.

She expressed deep concern the ARVs had caused permanent damage and said she would not take the drugs again.

The doctors were angry and cajoled and intimidated her. When Karri held fast they refused to perform the surgery and sent Karri home.

Meanwhile Karri was becoming more and more ill from the ganciclovir.

When the treatment started she immediately got worse and soon her appearance was that of an "end stage AIDS patient," wrote Dr. Rasnick.

Karri stopped the iv ganciclovir and in a few days looked like her old self.

Surgery was re-scheduled with a different doctor and hospital but Karri's health began to decline.

"Vision loss in one eye began soon after that as I recall. In about a month or so her vision loss spread to both her eyes," reported Dr. Rasnick.

"Her vision, walking, and mental capacity deteriorated rapidly over a period of months.

She started taking oral ganciclovir because the doctors said CMV was responsible for loss of vision and ganciclovir was the standard treatment—but it doesn't work."

"I've been studying the neurotoxic consequences of anti-HIV drugs and other antivirals because of Karri's problems.

Progressive multifocal leukoencephalopathy (PML) and consequent vision loss are common with these drugs.

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I found that around 50% of people taking the anti-HIV drugs experience vision loss and varying degrees of blindness.

That's a huge number, but how often do you hear about this in the media or from your doctor? I found a recent study proving that these drugs damage the white matter of the brain, the exact same damage as seen in PML. ”

”My feeling is the combination of 11 years on anti-HIV drugs, the chronic infections due to the un-repaired rectal ulcer, and the round of drugging with ganciclovir and that antibiotic (which I don't recall its name) caused the neurological and vision damage Karri experienced.

Once PML sets in it is virtually irreversible and causes exactly the symptoms Karri exhibited toward the end.”

So we find that Stokeley underwent massive medical interventions during her life and swallowed poison pills for 11 years, enduring very nasty ‘side-effects’. Stokeley was diagnosed as an AIDS-patient in 1996, based solely on a low T-cell count, meaning she had no AIDS-defining illness. She eventually got off the drugs and became a public speaker, an AIDS-dissident.

A screen capture of Stokeley at a Vienna AIDS-conference, speaking assertively and energetically. 1 month later, trouble started again, and 10 months later she was dead...



Figure 0.3: rrrrrrrrr

How remarkable that it is simply claimed she died of a virus, considering everything that was done to her body! The question is, why did she fall in the trap a second time, and started ingesting those poisons AGAIN? She was obviously well-informed at that stage, about how the scam works.

And a third dead AIDS-dissident who had popped enormous amounts of poison pills and suffered massive medical treatment anyway was Maria Paggiannidou (ARV = anti-retroviral therapy):

”Maria Paggiannidou was taking ARV's for twelve years before deciding to stop them, cold turkey.

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For three years after her health was fine until the emergence of a serious case of anemia. Doctors conducted tests for what they believed was a MAC condition in her bone marrow (Disseminated Mycobacterium Avium Complex).

Gilles St-Pierre, Maria's husband, wrote "...her new doctors unaware of Maria's 'positive' status could not explain why they found no [MAC] microbe. However, they stopped looking for a reason after a new 'HIV test' was found 'positive'."

St-Pierre has a different theory as to what caused Maria's anemia.

People who are on ARV's can develop breathing problems, i.e., taking short breaths but not breathing deeply—a problem that Maria had developed over the years.

This can cause chronic acidosis. The stress of an upcoming court appearance contributed to "long periods of very shallow breathing when unable to sleep.

Enough to cause anemia after some time, much of the hemoglobin from the red blood cells being used to neutralize the excess acidity, however that is not well known."

Based on advice from doctors Maria trusted, a decision was made to restart ARV therapy to fight the presumed MAC infection. Dr. Andrew Maniotis, a fellow Greek and friend of the family, described Maria's demise this way:

"...her extreme swollen liver and spleen during her last year of life on ARV's, antibiotics, and dozens of transfusions affected her to the extent that her vertebral axis, bone structure, posture, and ability to move was severely affected, and she couldn't laugh because the pain was too severe to do so, and she couldn't walk much of the time.

Her death certificate was drawn up stating that she died of natural causes relating to AIDS.

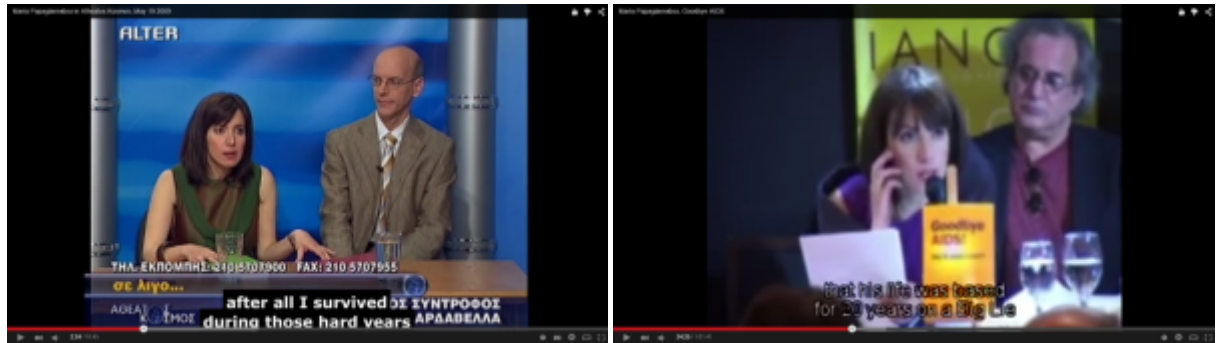
In fact she died of a pulmonary embolism following heparinization and a simultaneous, unexpected concomitant dissolution or 'gelation' of her swollen liver, which prohibited her from moving for months as it was so distended due to an 'HIV integrase' inhibitor, and fuseon, and also a contra-indicated proton pump inhibitor she was directed to consume.

Isn't it odd how these people went to the slaughterhouse like lambs? They were AIDS-dissidents, didn't they know they didn't want more treatment? Didn't their families know this? Maria Papagiannidou lived for almost 3 decades after being diagnosed with HIV.

She had been on anti-retroviral therapy for 12 years, had gotten very sick of the pills, then finally quit them and gained her health back. Why on earth did she trust the doctors AGAIN? Why did she start anti-retroviral therapy AGAIN, after having agitated against them for years in the media? Was she even in charge of her own mind? Why did she go to hospital when she allegedly came down with a case of anemia? Didn't she realize she would be treated again with poison?

Maria had been in the news a lot in Greece. In the second screen capture, she is seen promoting her book 'Goodbye AIDS' at a conference, and uses terms like 'Big Lie', and

‘deception’...(In the first pic, seen sitting next to her rather weird and question-raising husband...):



So, there are two things that should catch our attention: these famous HIV+ dissidents, who allegedly died of a virus, had all undergone massive medical treatment, and were quite possibly, quite apparently in fact, simply finished-off in hospital.

Contrary to what we might naturally assume, many HIV+ activists actually did ingest AIDS-meds at some point or other, and often had particularly painful medical histories involving lots of treatment. Their deaths were invariably preceded by massive administration of pharmaceuticals... A virus isn't required to explain their deaths, is it?

And secondly, we really should wonder how dissidents could have trusted doctors ever AGAIN; not only had many of these people gone through the horrific treatments for years, and then given them up, and regaining their health in the process; they actually had become public speakers.

They had researched all this, and knew a lot about how the AIDS-scam works. They had the knowledge of personal experience, and on top of that they were versed into the theoretical underpinnings of AIDS and iatrogenic death. What really happened, for these people to have agreed taking medications AGAIN? It just doesn't make sense, does it?

We have to be careful here to not step into a trap: remember, the Ego always 'thinks' in for/against patterns, Us-versus-Them binaries. It is tempting to conclude that since these activists died, surely they must have been on the good side; after all they turned out to be victims, paying with their lives... If they were controlled puppets, working with intelligence agencies, they wouldn't have been eliminated, would they?

Well, or maybe they would...

It is very possible that some AIDS-dissidents were specifically picked by intelligence-agencies, and made aware of the truth about AIDS in a general way. Possibly, many of them honestly believed they were fighting for a good cause, even if they went about it all wrong. Meaning, the controlled opposition doesn't necessarily know it is controlled...

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And in the end, they were disposed of, their deaths sending out the REAL MESSAGE that the social engineers were intent on transmitting to society all along. These dissidents were DOUBLY DECEIVED.

It isn't easy to figure out just how precisely the minds of these activists worked, and we have to be careful to distinguish between fact and speculation... I think we could at the very least entertain the option that these people were indeed simply assassinated, poisoned, in order to make a point to society's members.

Looking at the two gay dissidents from ACT UP SF, Pasquarelli actually fell sick in 2002 right after 72 days spent in prison, and never got better again. He died 2 years later of 'AIDS-defining illnesses', apparently in a tragic and long-lasting decline involving horrific opportunistic diseases...

It becomes easy to entertain the notion that his immune system was simply destroyed in prison...Some AZT in his prison food perhaps? Who knows... What seems to be clear is that he went to prison healthy, and got out of it with a completely wrecked immune system.

His buddy Michael Bellefountaine, who tested positive for HIV in 1996, died 3 years after him. On May 17, 2007 the Bay Area Reporter published his obituary, that starts as follows:

"Activist and amateur historian Michael Bellefountaine, best known locally as a member of the controversial ACT UP/San Francisco, died Thursday, May 10 at St. Mary's Medical Center. He was 41.

According to Andrea Lindsay, a friend and fellow activist, Mr. Bellefountaine died of a sudden systemic infection, though the exact cause has not been determined."

Of course, it is widely assumed he DID die of AIDS anyway... Observe that Bellefountaine apparently died of a 'sudden systemic infection', again taking many by surprise...How do we know he wasn't simply bumped off with poison?

So we have a number of problems here that are cause for suspicion: dead AIDS-dissidents didn't die like the classic AIDS-patients of the 80s: for one thing, they lived for at least a decade or even much longer after being diagnosed as HIV+, and never showed Kaposi Sarcoma, whereas all initial AIDS-cases did.

Sometimes they died VERY suddenly, to everyone's surprise.

Only Pasquarelli's decline over two years bears similarities to the pattern shown by AIDS-patients in the 80s, but the problem is his problems started in prison, which could indicate foul play.

Also remarkable is the fact that many dead AIDS-dissidents had counter-intuitively undergone a lot of medical treatment. It seems odd how these informed people should have relied on doctors prescribing them more pills.

In the case of Maggiore, it is more than fishy that she should have opted to pick an establishment star-doctor like Fleiss for her daughter who died... Basically, there's no way of knowing whether she wasn't simply assassinated in hospital. The worst-case scenario would be that she never even had pneumonia, but was drugged, taken to a clinic, and dead the next week...

And so the bottom line is, that we don't have a single dead AIDS-dissident who didn't take meds at all, yet started getting sick anyway, and then STILL didn't take meds, and then died...

There's always medical intervention at some point or other, sometimes during years, or otherwise right before death. Either way, these cases can be explained by iatrogenic poisoning or covert assassination-operations...

So what's really going on in the minds of such activists who end up dead? Hard to tell... Guys like Edward Snowden or Alex Jones obviously know who they work for, what info must be put out, how and why.

Whether Maggiore or Pasquarelli fully knew what they were doing is questionable. However, Pasquarelli's buddy Michael Bellefontaine had amazing connections, including FBI-contacts, and we will take a detailed look at this guy later, saving the best for last...

*

Let's now return to ACT UP SF.

A problem with David Pasquarelli is that there's so little background info on him... We are told that he arrived in San Francisco with Michael Bellefontaine after a tumultuous past in Florida, joined ACT UP SF, and apparently the two soon took control of it.

An immediate cause for suspicion is that like Bellefontaine, Pasquarelli was only in his mid to late 20s when he started agitating against the official AIDS-story, which seems a very young age. One wonders what could possibly have been the source of his apparent lucidity, that alternated so strangely with radical histrionics...

Pasquarelli had been immersed in a San Francisco AIDS-culture, surrounded by programmed activists, and this was a pre-internet era... During the mid-90s, how did a histrionic San Francisco gay queen in his 20s acquire insights about AIDS and the institutional apparatus pushing the scam?

In Parts 1 – 5, we have gone over quite a few gay-activists and explored their mindsets, and it was made clear that these people were always connected with intelligence-agencies, and never had any standards or depth.

In a general way, activists are never ‘thinkers’... They are ‘doers’. There’s an interesting Vito Russo-interview of Barbara Gittings and Harry Hay on Youtube, and Gittings is seen making a few fascinating statements; for instance, she states that it didn’t dawn on her until the mid-60s what gaylib was even about. It was only then that she started noticing patterns similar to black lib.

Gittings, who was the most famous lesbian and female activist in the 50s, 60s and 70s, also repeatedly makes it clear that she was the kind of person who was a ‘doer’. Activists always needed to DO things, to get excited, stimulated. It’s in the very ‘nature’ of their personality: these people aren’t thinkers, and they certainly wouldn’t be inclined to question a narrative that is the very backbone of their activism. And so Gittings actually stated that if there had been no gaylib, she probably would have become an environmentalist activist or something...

What I’m getting at, is that it simply isn’t in the nature of things for an activist to process reality independently and develop deeper insight and understanding. One really wonders how someone like Pasquarelli at his age, and with his mindset of rabid, vocal activism, could have figured out so much in an atmosphere that surely can’t have promoted lucid study and research.

He talks in fact like someone who was PROVIDED with the info, and uses a suspicious amount of lines designed for effect; as we’ll see in an interview that is soon to follow, they often strike us as if he’d learned them by heart....

What we’re COMPLETELY missing in Bellefontaine and Pasquarelli’s trajectory, is the story of how they became aware ACT UP was on a wrong track, and that it was the treatment that killed. This would of course be an extremely disturbing and sobering realization for anyone, more so for men who had actively been involved in that organization, and hence were to a certain degree co-responsible for the AIDS-massacre.

We can’t detect any type of sober lucidity, humility, thoughtfulness or mature depth in these two guys, of the sort that comes with such a stunning realization... And if they truly did have such a realization at some point, we would of course have expected them to at once boycott ACT UP and leave the organization. But no, they simply STAYED with ACT UP...

Now let’s mull this over:

say you’re a bona fide, convinced AIDS-activist fighting for the right to ingest poison pills, because you honestly believe this is the only way to prevent an evil virus from destroying the human body. You work for a gay-militant organization you have actually co-founded a chapter of (David Pasquarelli co-founded the Tampa chapter).

Then, at some point, you wake up to reality... Suddenly you realize you’re working in a creepy organization pushing deadly Big Pharma pills that have killed a generation of gays. Then what do you do next?

Obviously, you at once leave that organization in outrage, and start exposing it once you get over the shock. But not Pasquarelli and Bellefontaine: they STAYED with it, and actually KEPT WORKING with HIV/AIDS-conforming activists like Michael Petrelis and others.

One moment they were agitating FOR AIDS meds, and the next AGAINST them (or so it seemed...In reality, they kept discussing new treatments with health officials all the time...).

In fact, rather than at once boycotting ACT UP, a second, alternative course of action would also have been plausible: a particularly clever and determined individual with nerves of iron could even have opted to become a ‘double agent’ of sorts, going along with the AIDS-scam for a while, just the time to collect utterly damning materials on ACT UP, and later publish those, destroying the entire movement.

But what Pasquarelli and Bellefontaine did simply isn’t plausible: they stayed with ACT UP, turned its philosophy radically around, and next kept working with conforming AIDS-activists like Michael Petrelis anyway... Something obviously ain’t right here.

You have to realize that ACT UP is a big deal, it isn’t just some fringe little cult of irrelevant gay queens. For instance, Michael Bellefontaine wrote an article in January 2002 called ‘Eternal Vigilance’ about the prosecution of Pasquarelli and Petrelis (that will be detailed soon). We read in that article:

”DID AIDS ACTIVISTS REALLY MEET WITH THE FBI ABOUT DAVID, MICHAEL AND ACT UP SF?

Yes, longtime AIDS activists Michael Shriver and Jeff Sheehy along with other members of the UC San Francisco staff met with FBI agent Ken Bach on November 19th.

The topic of discussion was calls from David and Michael.

Additionally the FBI, according to records obtained from USCF, met with officials at the CDC on November 20th concerning calls made to them.

Though what is discussed at the meeting is not mentioned, what is clear in the notes is that UCSF tried to make David and Michael’s actions also the actions of ACT UP SF, thus implicating the pot club.”

The FBI obviously figured these people were sufficiently relevant... and more connections with the FBI will come up later...

Pasquarelli clearly understood the big lines of how the AIDS-scam works technically: fake virus, flawed tests and a killer cure. Also, he was pretty familiar with how the AIDS-establishment and the media are operated. And so if this guy was on the level, you would think that he would have engaged in clever, credible and lucid alliances with others in hopes of spreading awareness and creating a force. Especially with gays of

course, and in particular with mature gays of age 40 and older, since those were the guys who lived through it and who witnessed it all.

Yet remarkably, as we'll find a bit later, Pasquarelli completely ignored the more mature generation of gays, and had all his hopes set on young gay activists, of the kind who 'don't take any shit'...

This is a sign on the wall. Society of course doesn't need more shrieking histrionic young gays, but especially the insight of the more mature gays. Pasquarelli wanted an effective, mobilized community of agitating gay youngsters... How remarkable, considering what young gays are like today: PROGRAMMED, HYSTERICAL, SHALLOW, IN THEIR EGOS.

The radical and desperate actions of Pasquarelli and ACT UP SF created a shocking and loud atmosphere that didn't only put off the AIDS-conforming mainstream; it equally alienated potential allies and most importantly, the very gays and HIV-positives they supposedly represented;

the shock-factor, violence and screamy actions were really the last thing any HIV+ man would have been looking for: HIV-positives who understand the scam have figured out a LOT, the unimaginable in fact: that the entire medical system is institutionally poisoning people, and that this involves KNOWLEDGE in high places.

It soon becomes quite obvious to such awakening gays that a generation of gays was poisoned with killer drugs. They inevitably come to realize that a power-structure is involved, stringpulling, media-control... Unlike Christine Maggiore, who never saw foul play but only human error, they know this wasn't an 'accident'.

At the very least, such awakening gay men will be receptive to the realities of social engineering and elite control of society. Such people would of course greatly benefit from finding a community of like-minded individuals sharing experiences and insights. This is precisely the role ACT UP SF could and should have played if the cell had been on the level...

Exactly the opposite happened: everything about ACT UP SF seemed designed to prevent such a community of informed gay men from emerging...

Precisely the most thoughtful and informed people of course shun the noise and hysterics of radical activism, because they are in a different mindframe; 'awakening' people experience a quietening, where the active and restless energies settle down, and the personality becomes driven by a new calm, and a new, lethal form of concentration: very lucidly, and ruthlessly, the awakening man now starts analyzing the workings of the scam and the implications about the nature of society; he starts seeing through things, and develops understanding.

Unlike Pasquarelli, such people aren't driven to make hysterical phone calls to local officials, because they know they're dealing with something MUCH larger... Pasquarelli's

radical activism had the net effect of distancing the very people who were looking for truth and solutions, because ACT UP's techniques were indeed borderline 'terroristic'.

*

Let's now take a look at an enlightening (and pretty rare) interview with Pasquarelli, that you can find on the Virusmyth-website. I quote it in full, because it provides great insight into the situation with ACT UP SF, and into the confusing and unlikely mindframe of Pasquarelli.

Observe how Pasquarelli, who is in his early 30s at the time of the interview and just out of prison, is STRIKINGLY well-informed, well-spoken and pretty intelligent. He is in fact a bit TOO WELL-INFORMED for a gay man his age who is a noisy activist, and NOT exactly a bookworm...

We read in this interview that Pasquarelli was sent to jail with Michael Petrelis because they had made a series of aggressive and possibly threatening phone calls to officials who distorted figures and put out alarmist propaganda about VDs...

It seems odd that someone who understands the bigger picture about AIDS, and of how a generation of gays was poisoned to death, would make threatening phone calls to local officials, more so since this occurred right in the aftermath of 9/11, when fears of 'terrorism' were acute.

We find in this interview that many things about Pasquarelli's discourse don't add up, and I'll underline or pause for comments as we go along. Before hearing Pasquarelli, the article sets the stage with a background description of the events that had occurred, leading to the imprisonment of Pasquarelli and Petrelis:

INTERVIEW DAVID PASQUARELLI

AIDS Activist and Political Prisoner

By Mark Gabrish Conlan

Zenger's Newsmagazine April 2002

San Francisco alternative AIDS activists David Pasquarelli and Michael Petrelis were arrested on November 28, 2001 and charged with conspiracy to commit terrorism.

They were held on a combined \$1.1 million bail for nothing more than an alleged series of phone calls to the homes and offices of local government officials and reporters.

In this exclusive interview, Pasquarelli offers his view of life in jail and the danger people with AIDS and HIV face from quarantine programs like the U.S. Centers for Disease Control's Model State Emergency Health Powers Act (available at publichealthlaw.net).

It all started on October 30, 2001 with a press release from David Pasquarelli and Todd Swindell of ACT UP San Francisco.

The release attacked Dr. Jeffrey Klausner, head of the sexually-transmitted disease prevention unit of the San Francisco Department of Public Health.

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It claimed Dr. Klausner was distorting statistics of syphilis cases among the city's Gay and Bisexual men in an effort to create the false impression that a syphilis epidemic was sweeping San Francisco's Gay community.

It called for a "phone zap" against Dr. Klausner and published not only his office phone number but his home number as well.

ACT UP San Francisco soon broadened its campaign to include other city health officials and reporters for the local media, particularly the San Francisco Chronicle and the Queer-oriented Bay Area Reporter, whom the group felt were being too uncritical of Dr. Klausner's statistics and reporting his allegedly scientifically shaky conclusions as hard fact.

The San Francisco establishment struck back against ACT UP San Francisco not only in civil court — where various AIDS service organizations and treatment providers had been getting stay-away injunctions against ACT UP members for over two years — but through the criminal justice system as well.

On November 28, as they were leaving a civil court hearing, Pasquarelli and Michael Petrelis — an alternative AIDS activist who doesn't belong to ACT UP San Francisco but works with them on some issues — were arrested and charged with conspiracy to commit terrorism.

Pasquarelli and Petrelis were held on bail of \$500,000 each and subjected to a barrage of adverse publicity.

San Francisco district attorney Terrence Hallinan (ironically, the son of a legendary progressive attorney who had long attacked the conspiracy laws Hallinan Jr. was now using against the two activists) publicly claimed that the two had called bomb threats into the Chronicle offices and thrown bricks through reporters' windows.

Officials from the AIDS treatment unit at the University of California at San Francisco claimed to have been the victims of additional harassment from Pasquarelli and got his bail increased to \$600,000.

They also unsuccessfully lobbied the FBI to have him prosecuted as a terrorist under the newly passed PATRIOT Act.

ACT UP San Francisco has long earned the enmity of establishment AIDS organizations both in the city and nationwide.

The group was always one of the most radical ones in the loosely knit ACT UP network, and once Pasquarelli and fellow activist Michael Bellefountaine arrived in San Francisco from Tampa, Florida in the early 1990's it moved even farther away from the AIDS mainstream.

The group embraces the dissident views of scientists like Peter Duesberg, Kary Mullis, David Rasnick, Charles Thomas and others who believe AIDS cannot possibly be an infectious disease caused by the so-called Human Immunodeficiency Virus [HIV].

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Working with other dissident organizations like the Los Angeles-based Alive and Well and the international network H.E.A.L. [Health, Education, AIDS Liaison], ACT UP San Francisco uses the confrontational direct-action tactics of the original ACT UP but for a very different issue agenda.

Instead of seeking faster approval for HIV medications, ACT UP San Francisco argues that the existing drugs are killing people and doing them little or no good.

Instead of urging people to take the HIV antibody test, the group denounces the test as too unspecific and too prone to false-positives to be a viable marker for anything.

And instead of seeking more government and private money for AIDS, it argues that the AIDS establishment is already too bloated with money and needs to be defunded.”

So, Pasquerelli knew AIDS was created by the medical system and the media. We would therefore expect, in a ‘good’ scenario, that he would attempt creating a ground-swell, a large support-base of other informed people. But this isn’t his focus; instead he attacks local officials in a way that isn’t effective for his cause: not only does the mainstream reject ACT UP’s radicalism, so do aware gays...

ACT UP is in fact far too screamy and manic to ACTUALLY UNITE gay men in understanding and constructive action. This is the entire problem...and by DESIGN: CONTROLLED opposition...

At the risk of digressing, the name Todd Swindell came up, another member of ACT UP SF. Indeed, we were told right after the opening lines that:

‘It all started on October 30, 2001 with a press release from David Pasquarelli and Todd Swindell of ACT UP San Francisco.’

Maybe his ancestors were swindlers for having such a name. What is certain, is that Swindell is adept at the same kind of BIZARRE ‘double-think’ Pasquerelli was given to. Swindell is still with ACT UP SF it seems, and contributes to its archives with articles... A recent Swindell article on AZT exemplifies perfectly how ACT UP SF plays a confusing game, where on the one hand AZT is blamed for gay deaths, and on the other, better pharmaceutical treatment is apparently welcomed.

Of course, this is absurd. Anyone who understands gays were killed with AZT is done with Big Pharma ratpoison, and certainly wouldn’t welcome new generation poison pills, even if they are not quite as lethal as the initial ‘cure’.

Observe this remarkable position Swindell takes, where the focus is NOT on bringing the criminals to justice and warning gays to stay away from Big Pharma, but instead hopes are set on a brighter future of better treatment’. Controlled opposition...

”Ronnie Burk’s AZT Death Grove

FEATURED

Posted on November 1, 2014

The history of AIDS drug development is rife with conflict of interest and greed.

While the last ten years has seen improved success with the efficacy and tolerance of AIDS treatments, it's important to remember the complacency and corruption that preceded it– a fact made clear by the lethal legacy of AZT.”

This is how the article starts, which at once puts the reader in a state of light trance, because conflicting notions are trance-inducing; right off the bat we're already getting confused here.

Why?

Because on the one hand, the 'lethal legacy of AZT' is mentioned... OK... But how could anyone mention that, and be aware of this poisoning of countless gays, and yet equally state:

'has seen improved success with the efficacy and tolerance of AIDS treatments'??

Why is it claimed these treatments show increased success and efficacy? Compared to what? To poisoned gays who died on AZT??

We thought ACT UP SF doesn't believe in a lethal virus in the first place... Why then do gays need to 'tolerate' AIDS-treatments at all?

So Swindell from ACT UP SF states,

'it's important to remember the complacency and corruption that preceded it' –meaning the complacency and corruption that preceded modern more successful AIDS-treatments. Can this be the message of a bona-fide AIDS-dissident? No, it can't. There's double-think going on here. Swindell's position is fraudulent and incoherent, like Pasquarelli's. Swindell proceeds:

"When the AIDS Memorial Grove was established in Golden Gate Park in 1996, ACT UP SF member Ronnie Burk saw a chance to call attention to the lives lost to AIDS drug toxicity.

*AZT, the first federally approved AIDS treatment, was authorized on the basis of a fraudulent clinical trial as documented in John Lauritsen's essential book *Poison by Prescription: The AZT Story* which can be read at the following link: tinyurl.com/PoisonByPrescription*

Having lost a companion to AZT poisoning in the late 1980s, Ronnie felt an urgency to honor the horrible truth behind these deaths.

A cancer chemotherapy that was shelved for being too toxic, AZT was dusted off in 1987 and aggressively promoted to a sick and desperate community.

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Many people with AIDS and HIV were pressured into taking AZT by organizations who received grants from its manufacturer. Anemia and weight loss were among its debilitating side effects.

After its use in the gay community waned, AZT was exported to Africa and administered to pregnant women despite being known to cause birth defects.

As a Chicano Surrealist poet, Ronnie brought a theatrical element to his informed and impassioned activism.

Using the imagery of skulls and black cloth associated with Día de los Muertos, Ronnie visited the grove early on the foggy morning of Nov. 4, 1996 to transform it into a haunting tribute to the many lives needlessly sacrificed for profit and greed.”

So observe that Swindell has just correctly stated in clear terms that AZT was a scam responsible for countless deaths. Why is he at the same time advocating treatment? We must be ‘grateful’ for the longevity of people living with AIDS today? Grateful to whom?

Obviously, to Big Pharma, who lowered the lethality of AIDS-meds.

Look at how confusing all of this is! This is exactly why ACT UP SF doesn’t have a ‘contagious’ quality, doesn’t have a solid, coherent position on anything:

we subconsciously pick up something is wrong. We are not presented with a solid, powerful, inspiring, truthful stance and as a result, ACT UP SF doesn’t actually mobilize people. That is of course precisely its aim: to NOT mobilize an informed community of gay men and to keep them off-premises, because ACT UP SF is a FACADE, an intelligence- operation... Swindell proceeds:

”There are those who feel strongly that we should not look back at the brutal legacy of AIDS drug development but instead simply be grateful for the longevity of people with AIDS living today.

ACT UP Archives seeks to dispel such divisive viewpoints with an understanding that there is not only room but need for both when it comes to telling the history of AIDS.”

Why is it stated that some people feel we shouldn’t look back at the massacre and be grateful instead? And why, if HIV is a hoax, does ANYONE need treatment at all? What could this mean? That we should forget about AZT and focus on the future and be grateful for new poison pills?

And so next, it seems ACT UP wants to debate all these health officials in public meetings. What for?? Isn’t the issue settled? Gays were poisoned and killed, and today get poisoned with lesser doses. A lethal virus doesn’t exist. What remains to be debated with health officials? Why discuss new treatments?

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”AZT and other toxic AIDS drugs have killed off a whole generation of my friends and lovers.

We will not stand in silence and watch the medical establishment and the pharmaceutical industry murder another generation of young men all for profit,” said HIV-positive activist and artist Ronnie Burk who conceptualized the action.

ACT UP members are upset that the San Francisco Department of Public Health is railroading an eight million dollar package this coming week for pharmaceutical and administrative services for the promotion and dispensing of the experimental protease inhibitors.

“Sanctioned murder is still murder,” commented ACT UP demonstrator Mira Ingram. “It is insidious that the DPH is rushing ahead to squander millions on drugs that not only don’t cure but kill.”

ACT UP SF has demanded that City Supervisors and DPH officials participate in an immediate public debate on the merits and dangers of antiviral therapy.

Recent comments from Donald Abrams, Head of the FDA Antiviral Committee and Director of the AIDS Program at SF General Hospital, revealed that his patients “have watched friends go on the antiviral bandwagon and die so they’ve chosen not to take any antiretrovirals.”

Despite such grim reports, Dr. Sandra Hernandez has stated publicly that she is ready to instruct her department to set system wide standards for provision of viral load testing and protease inhibitor drugs “by whatever means necessary” ACT UP members say this mixed message from city AIDS leaders signals a new wave of deadly toxic immunosuppressive therapies within the SF health care system.

”Dr. Hernandez has given us all ever more reasons for commemorating Day of the Dead. A year from now SF will return to the killing fields of the mid-80s.

I remember it all too clearly. ACT UP SF will resist this force-feeding of poisons to the HIV positive, as in Dr. Hernandez’s words “by whatever means necessary,” stated 41 year old Burk as he placed paper skulls around the monument.”

So, what all this is doing is making a lot of very confusing noise... ACT UP SF appears to be saddened by the AZT-genocide, but is already mentioning that we could entertain the option of forgetting it, and focus on the future.

And all along, ACT UP SF is acting as if it were some kind of spokesperson for HIV+ gays, a middleman between Big Pharma, health officials and gays. The idea is that young gay activists must work closely together with health officials. Well, what the fuck for?

And so ACT UP SF didn’t see fit to first mobilize these gays in a true ‘community’, and hasn’t got a coherent, honest position at all. Of course, the notion of a ‘community’ is

being suggested all the time by Pasquerelli, a ‘community’ of which HE is a spokesperson. The word ‘community’ is mentioned close to two dozens times in this interview and I’ve underlined those instances. The pronoun ‘WE’ also comes up a lot, as in: WE, gays or queers. Observe just how thickly it is laid on...

Well, where is that ‘community’?

A few owned agitators are talking for others, and they MAKE IT SEEM an informed ‘gay community’ exists, and that it is actively surveilling and lobbying with Big Pharma and health officials, dealing with the AZT-massacre and ensuring a brighter future for gays.

Of course, not one health official goes to prison and in truth, Big Pharma AIDS-treatments aren’t systematically discouraged at all. And all along, it is simultaneously being made sure that AIDS-dissent in itself is perceived as being pretty lunatic.

Clever, huh? 99% of people falls for the official AIDS-story anyway. The remaining 1% figures out it’s a scam, but this remaining 1% is put off by ACT UP SF’s radicalism and doublethink, or figures someone is on the case anyway, so they might as well leave them to it.

Thus ACT UP SF is in reality a FACADE, comprising agents only, and completely lacking actual gay back-up. They are actually preventing an ACTUAL, SOUND gay position on AIDS from emerging from the ground, from the grassroots. This is why ACT UP SF is obsessed with talking to officials and Big Pharma, and completely ignores the gay masses, who would provide their organization with actual power and legitimacy.

*

OK, let’s pursue with the Pasquarelli interview:

”Pasquarelli and Petrelis spent 72 days in jail before their long-delayed preliminary hearing finally concluded in early February.

The judge in that hearing, Perker Meeks, Jr., agreed to allow the charges against them to come to trial but reduced their bail to \$120,000 for Pasquarelli and \$100,000 for Petrelis.

Pasquarelli gave the following interview, which will appear in the April 2002 issue of Zenger’s Newsmagazine, two weeks after his release — the soonest he felt up to the strain after the debilitating effects of 2 1/2 months in jail on his health.

In the interview, he talked about life in jail and the threats he sees on the horizon to the civil liberties of HIV-positive people and Queer men in general — specifically from the Model State Emergency Health Powers Act being sponsored by the U.S. Centers for Disease Control [CDC], whose opponents describe it as doing to personal freedom for health care what the PATRIOT Act is doing to Americans’ civil liberties.

Zenger’s: What was the issue with Jeffrey Klausner, and what made you target him specifically in your original press release?

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David Pasquarelli: Regarding the issue of Jeffrey Klausner and the Gay community, there's been long-standing controversy over his presiding over the STD control unit here in San Francisco, and what the purpose of the STD control unit is, the methods that they use to inform the community about sexually-transmitted diseases, and really whether the methods that they use are meant to inform us and respect us, or really are a mechanism to terrorize the Gay community and just bring more funding in to the STD control unit, which he oversees.

The issue with Jeffrey Klausner over the years is that we've seen, time and time again, that we do not have public meeting to inform the Gay community of any rises or falls in STD's before that department goes to the media.

It's always the same alarmist scare stories that aren't backed up by scientific data, reported directly to the media and then broadcast all over the country — indeed, all over the world.

The problem with that is there's no respect for Gay men. We don't have public meetings first to determine what we need to do.

We're just browbeaten by the media, and I think it's very harmful to Gay men.

Zenger's: How would you define an STD prevention program that would respect the rights of Gay men? What would it do differently?

Pasquarelli: First of all, we would look at exactly what causes a sexually-transmitted disease in a person.

We're always so focused on bacteria and viruses, some of which are very real, others of which — like HIV, I believe — are totally fabricated.

We need to have grass-roots community involvement at all levels.

Before any of these alarmist stories go out to the media, the statistics upon which they're based need to be independently verified, because the conflict of interest is running so deep in these government agencies that I don't really think we can trust their data.

The syphilis scare that was promoted for the past two years proves that.

The STD department literally put full-page ads with ticking time bombs in our community newspaper, and when it was all sorted out at the end there was one extra syphilis case.

That's just routine. They keep scaring us, and they don't have the science to back it up.

The other thing is public meetings. I don't know why we're not having the public meetings that need to be had where all ideas can be debated and dialogue can occur.

Instead, this government agency is just pushing this propaganda down our throats at every turn.

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The Gay community needs to be involved — and a Gay community that is not thoroughly compromised by the pharmaceutical industry.

We need activists. We need health-care people.

We need Gay men that can objectively look at these things and say, “This is what weneed to do for our community’s health and safety.” And that’s not happening.”

So observe how Pasquarelli, though aware of the AIDS-manipulation, focuses on targeted ‘dossiers’, like political debates do.

He wants to involve gays in public debates with institutions, which means that he is basically accepting the infrastructure that is in place, the institutional logic. He wants to talk to these officials, about how they spend AIDS-money, and what treatments they propose; this is bizarre, if he has figured out the overwhelming cause of AIDS-mortality was iatrogenic poisoning.

Rather than exposing a massive institutional and ongoing crime, Pasquarelli apparently feels the media should report differently, that dishonest local officials be attacked, and that more gays should get involved lobbying health care officials. And so noisy actions ensue, but these are really marginal events that do not remotely transmit any type of awareness of a ‘gay genocide’. Nor does such activism suggest awareness of a criminal medical system, since the objective of ACT UP SF remains to cooperate and exchange with this system.

In the end, we don’t even understand whether ACT UP SF considers there even is a HIV-virus debilitating our immune systems, or not... If HIV is a hoax, then what’s left to discuss with health officials and Big Pharma?

”Zenger’s: One of the broader political accusations made against ACT UP San Francisco has been that it’s essentially because of your actions that public meetings are not occurring:

that these folks don’t want to go to the Gay community and hold meetings for fear that you would disrupt them. How would you answer that?

Pasquarelli: I can give you an example. Jeffrey Klausner had a public meeting a couple of years ago, after we were making a lot of noise about the syphilis scare.

For some reason, this “public meeting” that they decided to hold about science was held in the Fillmore, far away from where most Gay people live.

It attracted about a dozen people, total, and over half of those people were members of ACT UP San Francisco.

It wasn’t put in the newspapers and promoted as a way to get input from the community.

There’d be maybe one small quarter-page ad in the Gay community newspaper that no one would ever read because they’re so poorly designed. And no one showed up.

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I really don't think there's a commitment on behalf of the Department of Public Health to get the rank-and-file Gays and Lesbians to meetings where we can have open, honest dialogue."

You see? Suddenly the focus is on having public meetings with health officials. What on earth for? Isn't it obvious by now that these people KNOW what they've done and what they're still doing? Why TALK TO health officials, instead of exposing the entire scam and their role in it?

Why not mobilize resources and people, and create backing by a large COMMUNITY of informed gay men? Why not instead first organize a gay think tank of people who delve deeper into how the scam works, and expose it? Why not first organize a TRUE COMMUNITY of gay men who understand what has happened? This is NEVER Pasquarelli's preoccupation...Why not?

Well, because ACT UP SF is a facade...

"And if they're now saying, "Well, the reason is because ACT UP San Francisco's too scary," or, "We don't want to come out because ACT UP San Francisco is crazy, because they don't believe that HIV causes AIDS," it's not our fault. They're projecting that onto us.

Why are these people, in positions of power, so prone to censor a viewpoint they don't like?

They have an obligation to the public to hold meetings that inform us, especially before putting anti-Gay or homophobic newspaper stories throughout the United States.

Because it's bad enough here, but the ramifications in rural America are even worse.

And that's where the harassment, the homophobia, the violence, the Gay-bashings occur, because this perception that Gay men are harboring and spreading disease is coming out of San Francisco.

And all that we're looking at is viruses and bacteria. We're not looking at the environmental factors that are compromising Gay men's immune systems.

Instead we're just stigmatizing them, demonizing them. And they don't have the statistics to back it up.

Then you get into the whole realm of HIV, which I think is one of the most anti-Gay propaganda campaigns ever. As Gay men, we're constantly on the losing end of this propaganda war."

Observe how strangely disconnected this last statement seems, from the prior discourse; as if adding just another point, when we're really dealing with the ENTIRE

CRUX of the entire issue, Pasquarelli states: “THEN you get into the whole realm of HIV”...

And he actually calls this: “one of the most anti-Gay propaganda campaigns ever.”

What a strange phrase! It seems some mentor or agent has thought up this line for effect, but it sounds most peculiar indeed; It seems Pasquarelli is now really saying that HIV is a complete myth, a propaganda-campaign! An anti-gay propaganda campaign!!

Didn't Pasquarelli begin to wonder then, whether he was living “in the Matrix”?

If the entire HIV-narrative is a state-, science- and media-supported fraud, and no free press exists, and the entire medical system is corrupt, then you would think Pasquarelli wouldn't be so eager to meet with state officials to ‘discuss’ things...He'd be busy catching up with how all of this works, and to learn from like-minded people, creating ACTUAL grassroots networks.

Why is he still obsessed with discussing things with programmed local health officials if HIV is nothing but an ‘anti-Gay propaganda campaign’? And if his aim is to actually get through to those bureaucrats and Big Pharma agents, why does he use disruptive techniques that will be bound to look particularly unbalanced and insane to conformists?

Pursuing:

”Zenger’s: If the HIV/AIDS model is a propaganda weapon aimed at the Gay community, why is there such near-total Gay community support for it?

Pasquarelli: I would argue there are three reasons. One is the financial corruption.

AIDS organizations, and virtually all Gay organizations at this point, are so tainted by federal government or pharmaceutical money, that they must unequivocally support the HIV/AIDS model and treat it as beyond discussion or debate.

Our leadership is weak. In fact, I would argue that we have virtually no political clout as a Gay community locally, in the state, or nationally.

We have a bunch of sell-outs in office, and those people aren't out to protect our interests as Gay men and Lesbians.

They're out to further the interests of the corporate agenda, especially when it comes to pharmaceuticals.

The second reason why the Gay community will not relinquish this is that they've been brainwashed. We've all been brainwashed.

Whether you're Gay or straight, for 20 years in the United States of America we have read in countless millions of newspaper articles, “AIDS, caused by the virus HIV. HIV causes AIDS. HIV is the virus that causes AIDS. End of story.”

When you're bombarded with that for so long, you don't even think to begin to question it. I think that's how it's been for a lot of Gay people.

Third and last, I'm sorry to say, is that the AIDS model, the HIV model, really fits in to the victimization we have all been subjected to as Gay men and Lesbians.

Since we've been born we've been told that we need to be ashamed.

We've been told that we need to be lonely, and that we're sick, depraved individuals and if we don't change our ways, we're going to die a terrible, lonely death because of our "sin." That's just been transferred onto the HIV/AIDS model."

Well well, now what do we have here? Pasquarelli is now transposing the christian notion of sin onto the experience of homosexuals, who had internalized society's views. Basically, gays don't want to see the truth about the HIV-scum, because they feel sinful, and as a result subconsciously feel they deserve AIDS. Therefore, they cannot see through the lie...

This connection is in reality shockingly profound, and exactly the kind of thing a young activist would have learned from a mentor. It just all flows out of his mouth so readily and conveniently, doesn't it?

Yet immediately after this surprisingly profound statement, he goes astray again; suddenly no longer a deep thinker, he turns into a screamy activist again, now arguing gays need 'self-esteem' and must actively relinquish the HIV-lie. As if this were an issue of gay pride and empowerment, rather than insight and human awakening.

He immediately reverts to a state of manic activity, where gays must suddenly 'DO SOMETHING' again. The message appears to be that gays must have more 'PRIDE' in order to deal with AIDS:

"It's only now that some people are beginning to get out from under it and say, "If we're ever going to have self-esteem, if we're ever going to have sexual freedom, then we're going to have to relinquish this HIV/AIDS lie."

And I think it's incumbent upon all young homosexuals to do that: to reject it and resist it. Because ultimately I think it's going to lead to our community's annihilation.

I mean, 400,000 people are already dead, and now they're talking about quarantine. And that really scares me."

Did you notice Pasquarelli SPECIFICALLY targets the young? Younger generations of course lack life experience and insight...This point was brought up earlier and is very fishy: keeping INFORMED people off-premises...

Also take note how a new surgically targeted 'dossier' suddenly comes up: quarantine.

Though the mediatization of 'virus outbreaks' can indeed lead to disaster scenarios of quarantine, martial law and lockdown of society, Pasquarelli is not progressing on a road to deeper awareness about AIDS focusing on this topic; his latest 'dossier' of quarantine

is alarming and charged with sensational overtones. Such dossiers don't translate into a balanced frame of mind, or the organization of a gay community; they translate into more social agitation and panic only...

Observe next how suddenly Pasquerelli's discourse becomes quite screammy, with possibly learned lines about Auschwitz and Treblinka:

"Zenger's: How serious do you think the risk of a quarantine of HIV-positives really is?"

Pasquarelli: I think, in this day and age, right now with the cultural climate that we're in, we are one smallpox case away from implementing quarantine nationally.

The Model State Emergency Health Powers Act is working its way through states everywhere. And we're not hearing a peep about it.

Except for Zenger's and one article in the Chronicle, we're really having a media blackout, and the Gay and AIDS organizations aren't talking about it at all.

And this idea that ACT UP is crazy for bringing it up: well, I'm sure there was a time in Nazi Germany when the townspeople in the small towns outside of Auschwitz and Treblinka were saying the same thing.

And then guess what? Isolation camps popped up, concentration camps popped up, and then before you know it, 6 to 10 million people are dead."

Next, we find again that this young and very active San Francisco gay male has a surprisingly clear and broad view on our social reality and the times we live in. Suddenly, it appears that he is well-versed in the history of fascism and totalitarianism, and clearly well-advised in terms of what social undercurrents are at play in society, and how they can be used by authorities:

"The history is clear on how these things unfold.

You have propaganda campaigns demonizing people as "unfit" and "dangerous to the public health," and before you know it, they take action, especially when the economy's bad and there's a trauma to a country where people feel a fervent nationalism that they need to rally around.

All the signs are looking very ominous right now.

Lyndon LaRouche was pushing this kind of notion 20 years ago, and people were screaming against it. Basically, his plan has been implemented 20 years later.

We have mandatory names reporting. We have contact tracing. The only piece of the puzzle that's left to be put in place is isolation camps, and the Model State Emergency Health Powers Act allows that completely.

That's why I believe that the bill needs to be killed, because it's dangerous for all of us."

Observe that Pasquarelli's view on reality, that was a minute ago very deep-rooted and broad of scope, was a moment later suddenly shrunk down again, to the pragmatics of the here and now: another bill must be killed, and activists need to mobilize now!!

Thus every dossier that is brought up translates into immediate targets for activism... a patchwork of disconnected items he goes through as if he'd written them down on a list. Every item is hand-picked for its potential to generate a noisy action, or a 'zap'.

Next, Pasquarelli shares what brought him and AIDS-establishment activist Petrelis together (Petrelis will subsequently be discussed, because his involvement with Pasquarelli is very significant):

"Zenger's: Any idea why you personally were singled out for arrest in this case; and any idea why you've been put into this odd-couple linkage with Michael Petrelis, who is not an AIDS dissident, believes in the HIV/AIDS model and takes the AIDS drugs himself?"

Pasquarelli: I think I should answer the last part of that question first. The odd linkage between Michael Petrelis and me is the very real fact that we attend the same meetings frequently.

We're both AIDS activists, although we come from a different philosophical and political perspective.

But the corruption throughout the AIDS industry and the amount of money needlessly being squandered is a concern that unites us."

Aha, so that's what unites AIDS-dissident Pasquarelli with an establishment-activist who supports the official AIDS-story: they're both agreed that the AIDS-establishment squanders money! Pasquarelli and Petrelis consider the AIDS-industry shouldn't squander money, so the AIDS-dissident and the poison pill-promoter have found common ground! Well...

Of course, this translates into yet another 'dossier' that can fuel activist activity.

Isn't it bizarre to worry about the AIDS-industry squandering money, rather than exposing the lie and the criminals involved in the 'gay holocaust'?

Next, Pasquarelli states three remarkable things:

first, that people IN POWER are seeing ACT UP has effect. Pasquarelli's focus is clearly not on the general public, or on mobilizing a community of gays...It's about those in power.

Next, he states that a NEW generation of gays is waking up to the lie, which is a blatant lie. (Actually, he doesn't call them 'gay', but 'queers'. Why would a gay man in the early 2000s use that politically-correct term, that was discussed in an earlier section?)

It's perfectly obvious that only a minority of MATURE gays with some life experience have figured out how this AIDS-scam works. Young generations of gays, as was argued in previous sections, are completely brainwashed. It is significant that Pasquarelli INSISTENTLY mentions YOUNG HOMOSEXUALS, while ignoring the older generation with what actually seems disdain. This can't be accidental...

And thirdly, Pasquarelli is now making a big deal about money that shouldn't be wasted; this priority is bizarre considering what's at issue. In a general way, Pasquarelli's rapid succession of alternating 'dossiers' seems mainly designed to occult the absence of a coherent position:

"The issue of being singled out, you know: ACT UP San Francisco has been very high-profile.

We have not shied away from the controversial issues, be it opening the bathhouses; be it taking on the AIDS industry, including researchers like Margaret Fischl and Paul Volberding over the AZT fiasco; or the issue of the statistics and the HIV antibody test with our local Health Department.

What the people in power are seeing is that we're having an effect.

There's a new generation of young Queers that is rejecting the HIV/AIDS hypothesis, doesn't want HIV antibody testing, doesn't feel the need to be pressured into suicide with these drugs. And it's costing them money.

The bottom line is it comes down to the money. Millions of dollars are going to be lost.

We're already seeing the Ryan White CARE Act flat-funded. We're not going to get the kinds of millions of dollars pouring into this city that we have in the past.

Because it's all based on a lie, and it's reaching up to the highest levels of government, like [Congressmember] Nancy Pelosi [D-San Francisco].

She's spent her career creating these formulations that bring AIDS dollars to our city, based on the numbers of people who have died long ago. That's being readjusted — as it rightly should be.

The members of the political infrastructure of this city are not tolerating losing that funding. They are going on a witchhunt, and they are persecuting people.

I believe that Michael Petrelis and I are just the first two, and that everyone needs to be concerned.

The message is clear from what happened to us: if you speak out, and if you speak out loudly, we're going to shut you up for a long time. And I think that 72 days in jail is a very long time.

Zenger's: Would you say, then, that you consider yourself a political prisoner?

Pasquarelli: I did, yes. For 72 days I was a political prisoner. Michael Petrelis was, too. It's cruel.

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Zenger's: Could you tell me a little about your actual experiences in jail for 72 days? How did you manage to hold up for that long?

Pasquarelli: The whole ordeal really began at the [November 28] civil hearing, where we were ambushed by an inspector and police officers, and were arrested right there in front of all the media.

Of course, the case was then broadcast, reported in the most sensationalistic manner in the Chronicle's pages, accusing us of being stalkers and issuing bomb threats, and all this craziness that I would argue was completely fabricated.

The time in jail was extremely difficult. My health suffered severely.

I think the Sheriff's Department does a good job of keeping people safe in jail, but the stress of being put into a housing area with 100 other men, all of different backgrounds and none of whom want to be there, creates a stress and a compromising of the health that is undeniable.

Michael Petrelis experienced it. I experienced it, and I'm still experiencing it."

Observe that in the sequence to follow, Pasquarelli refers to himself as HIV-positive, and a bit later as 'immune-compromised'. What does this mean?

Does he believe he is carrying a virus that is affecting his health? Does Pasquarelli believe HIV is a virus that exhausts our immune system, or not?

Doesn't Pasquarelli realize that if you test HIV-positive once, you might test HIV-negative next, when you're healthy again and your blood is clean?

Which is it? Is there a HIV-virus? Do tests detect its presence? Does HIV cause AIDS? Or Poppers, AZT?

Why is Pasquarelli suddenly conceiving of himself as a HIV+, immune-compromised guy, when minutes earlier he stated HIV was a homophobic propaganda-campaign? And when we thought ACT UP SF completely rejects the official HIV/AIDS story?

Are you seeing just how many contradictory messages we are receiving from ACT UP SF? It seems that the further we go, the only part of ACT UP SF's dissent that remains consistent and intact is its position on AZT. All the rest is nibbled away at, and often turned around 180° at the drop of a hat.

They put out conflicting messages about immunological issues due to HIV, about working with health officials, about AIDS-treatment and 'increased longevity' today... Nothing remains but the message that AZT was too toxic, and even that, we are told, we should maybe forget, focusing on the future, and being grateful for increased gay longevity...

So, take note: suddenly Pasquarelli is a fragile HIV-positive who is immune-compromised:

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"There's really not much help from the medical system in jail, especially if you're HIV-positive and you buck the system.

If you don't want to have your [blood] counts done, or don't want to take the AIDS drugs, you have to be very careful because you're under the watchful eye of the system, and the system wants to get medicines into you and take your blood for blood tests.

For an AIDS dissident to be in jail and have to stand up repeatedly to medical people and say, "I don't want those pills, I don't want to be injected with that," it takes a lot of fortitude, especially when you're not getting the nutrition you need.

Jail is not a place for anybody who's immune-compromised. It's not a place for anybody who's healthy to try to keep their well-being up, but for people that have had immune problems in the past, it's devastating.

There are a lot of problems in the jail. I think some of the conditions in the housing areas are admirable, and the Sheriff's Department should be applauded.

But when you get out of the housing areas and you're being transported around and put in holding pens, things of that sort, the conditions are simply inhumane.

They would have so many men crowded into a holding pen that had no running water, and you would be there for hours.

They would open the door and just toss bags of food in, and people would eat them like they were animals.

There are some real problems with the San Francisco County Jail that need to be fixed. And if you're immune-compromised, it's 100 times worse."

Then, he briefly discusses his jail experience, which apparently was pretty bad, but who knows what is true and what isn't about what this guy says...

"Zenger's: Can you tell me about the reports I've heard that you were actually being awakened in the middle of the night and served with additional court papers while you were in jail?"

Pasquarelli: Yes. For the first two weeks we were in jail, people came in and pulled us out of bed in the middle of the night on numerous occasions and served papers that should in fact have been served to our lawyers.

These were mostly papers that pertained to UCSF's complaints against us. Michael Petrelis, at one point, was pulled out of a shower and had to stand there and sign for the papers without any clothes on.

It really alarmed our attorneys, who put a stop to it really quickly. But that was the kind of methodology that was being used to intimidate us even while we were in custody. I think it's tragic that that was allowed to happen.

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I was frightened. I'm not going to lie about it. They have everything under control when it comes to your freedom, and you have no say. You can't complain about it.

You just have to be awakened three times in a night to be served papers, pulled out of the shower. And that's what happened to us.

The setting of the bail was punitive. It was ludicrous.

To give two prominent AIDS activists who have a history in the community, who aren't going to flee, that aren't a danger, that have no violent criminal convictions, a \$1.1 million combined bail is out of control.

The only way that that happened was due to rumors and allegations, including the alleged bomb threat and the brick supposedly thrown through a reporter's window, that were misrepresented to the court as "facts."

Zenger's: When you were in jail, how much access did you have to outside news, both about your case and in general about the issues that concern you?

Pasquarelli: I had very little. The deputies would get newspapers, and then they would throw them away, and inmates would pick them out of the trash, and then they'd sort of float around and people would read them.

ACT UP folks sent me press clippings that I was able to look at, so I kept pretty well aware of what was going on with our case — but we did not, for instance, have the Chronicle or the Examiner every day to read.

Everybody had a story. Their stories were fascinating, and we shared information. There was a real camaraderie in jail. I don't want to deny that.

I didn't ever feel that my safety was in jeopardy. The deputies did a really good job. The inmates were really supportive of each other, and really helpful to share information and pass the time.

For that I was grateful. But it was kind of shocking to walk into jail and see these high-profile people that you've been reading about in the paper for so long, some of whom have been in custody for up to two years.

Zenger's: How did the other prisoners react to you and your stories?

Pasquarelli: Well, they wanted to know what was going on. With the September 11 calamity, people were kind of on edge about the issue of terrorism, and to be labeled a terrorist in jail was not a comfortable feeling.

There's a rule in jail that you don't really push people to talk about their case. You give people a lot of space. You don't invade their privacy. And people were really respectful of that.

But it's really hard not to talk about it when the San Francisco Bay Guardian is sitting there with both of our pictures on it that says, "Are these guys terrorists?"

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So we'd engage in discussion, and once they heard the story they would just be appalled that we could be in for this outrageous bail.

They would offer up their own stories about people that they knew who had raped and beaten women and their children, and were in with \$1,500 bail, and then got out two days later."

Notice how next another issue, another 'dossier' comes up, always dear to gay activism: alliances with other 'suffering minorities'. Suddenly, Pasquarelli is spending a truly remarkable amount of time on racism, as if he had been versed into this 'dossier' by mentors:

"It was startling to me to see the targeting of African-American and Latino communities by the police;

and the kind of gang laws that are being used to persecute African-American and Latino men, and make them really wards of the state.

They stay in jail for so long, then they get out with these crazy probation contingencies, and finally they wind up in jail again because they simply had "police contact" through no fault of their own.

A police officer approached them; that's considered "police contact," a violation of their probation, and they're back in jail again.

The prison population overall is about 70 percent Black and Latino, I would say. There are very few white people overall, and you know that's not reflective of the general population.

There's just something wrong when you look at the San Francisco County Jail inmate population, and it is so highly African-American and Latino. These communities are deliberately being targeted.

It's just not right. It's a crime in and of itself, and the whole incarceration system needs to be reworked.

We can no longer as a society deny that it is racist, what's going on. Communities are being crushed.

Their spirits are being crushed by taking their men away and throwing them in jail, taking their women away and throwing them in jail, at a rate that's unprecedented.

The kinds of propaganda that continually demonize Blacks and Latinos as gang members and as threats to public safety are very similar to the propaganda campaigns against Gay men.

The only difference is that African-Americans and Latinos are being accused of spreading crime — and, in the case of Latinos, being "illegal immigrants" just by being here — where the anti-Gay propaganda accuses us of spreading disease.

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It really seems like the forces that be have set up wonderful propaganda channels to point the finger at certain groups and put them away.”

Lastly, we see Pasquarelli move on to his closing dossier: discussing the episode of some people who had united and produced an open letter asking to reduce Pasquarelli’s bail.

From there, Pasquarelli proceeds with piffle about ‘gay community’, and notice again the focus on the young ones... 50 year old gays who’ve seen it all happen are completely irrelevant to Pasquarelli:

”Zenger’s: When, and in what context, did you first hear about William Dobbs’s open letter [demanding a reduction in the bail amounts on the basis that the prosecution of Pasquarelli and Petrelis was an attack on all activism], and what did you think of it?

Pasquarelli: The first I heard of it was when I was in jail. Somebody said that there was an open letter of support, and then read me the initial 30 names.

I think it included Harvey Fierstein, and I was really encouraged that people were saying, ”We see this as a civil-rights problem.

Regardless of what we think of ACT UP or the ideas of the AIDS dissidents, we’re going to come together and say, ’We feel like activism is in jeopardy.’”

I really feel it bridged the gap between the dissidents and the mainstream people. They may hate each other in terms of their politics, but they came together.

When you can have a list with [dissident professor] Charles Gesheker on the same list as Ann Northrop of ACT UP, finally we’ve identified the common ground that we can start working from, and maybe start debating or dialoguing these issues.

I’m forever grateful to Bill Dobbs. I think it was a marvelous way to re-energize Gay politics, and I think it circumvented the established or official Gay leadership, which is dismal, and said, ”We as a community have power.

By uniting ourselves on a letter, or coming out in a protest, we have power individually through uniting our rank-and-file support.” We haven’t seen that for a long time in the Gay community.

Zenger’s: Is it true that at present you are not allowed inside the ACT UP San Francisco space?

Pasquarelli: Yes, that is true. The way it materialized is a restraining order was put in place against me from all UCSF locations and their affiliates, one of which happens to be the AIDS Health Project, which is about a block and a half away from the ACT UP San Francisco workspace.

For some reason, these restraining orders told us to keep 150 yards from any of their locations, instead of the usual 25 to 50 yards.

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So it encompassed the space, or the distance within which the ACT UP San Francisco space is located. So I can't get near it.

Zenger's: That in itself seems rather bizarre — maybe a minor issue compared with everything else you've gone through, but still it seems an extraordinary abuse of civil court to keep someone out of their place of business.

Pasquarelli: You want to hear a better one? The court instructed that I am not allowed to attend any governmental public meetings in San Francisco, period.

They couldn't figure out if the restraining orders would apply to HPPC [HIV Prevention Planning Council], or Ryan White, or into the Board of Supervisors.

So I just have a blanket prohibition that I'm not allowed to go to any public meetings in the city of San Francisco — which I will completely abide by, because I don't want to disrespect the court and that's the court's decision.

But I think there's some real Constitutional issues with that as a citizen.

Zenger's: It reminds me of the way the apartheid government of South Africa used simply to declare people "banned."

Pasquarelli: Yes, I think I'm "banned" now. We joke about it at ACT UP now, but in a way it's O.K.

I don't want to sound like I'm letting them win, but I think in a lot of ways we've done our job. We've alerted the public to what is going on.

There is a whole new generation of AIDS dissidents that are coming on: young people who aren't buying it.

Those are the people we're trying to affect, because there's a whole previous generation of Gay men that are just lost. They're under the spell. They're brainwashed. They're going to commit slow suicide.

They've got this Judy Garland syndrome where they've got to swoon in order to get attention.

We're beyond that. We're sick of it. There's a group of Gay men that says, "We're sick of the stereotypes. We're sick of the stigmatization. And we're sick of AIDS."

And I think, if our actions in the past have prompted a new generation to stand up and say, "No more!" that's a good thing."

So for the THIRD time in this short interview Pasquarelli feels he should mention it's from YOUNG gays only that resistance can emerge. Fifty-year-old gays have a Judy Garland-syndrome, but the new generation stands up, saying: "NO MORE!" That's the strange idea...

Appendix F: Controlled Opposition – Gay AIDS-Dissidents/1

I have met thousands of gays and talked to many on the internet, and it's simple: ALL young gays believe in an AIDS-causing HIV-virus. Many older gays do too. But the minority who is onto the deception is invariably OLDER... precisely those IGNORED by Pasquarelli...

So, we find once again that Pasquarelli is boisterously proclaiming the existence of a proud, independent and informed generation of young gays who just don't go along with the official story. He puts this message out with a certain insistence, and he is lying; such a generation doesn't exist.

The older generation holds no interest to Pasquarelli. How revealing when the 40- and 50-year-old guys are the ones who saw it all happen!

*

We have now seen that ACT UP SF uses very aggressive techniques and media-operations directed at small officials, but isn't focused on creating a ground-swell of gay support.

Many gays who COULD be mobilized against AIDS find in ACT UP's manic vibe and radical techniques a compelling reason to leave them to it. It advocates public meetings of gay activists with officials, but doesn't attempt to organize gays truly, swelling their ranks and creating a true community of informed men who understand what's been going on.

ACT UP SF ascribes gay mortality to AZT, yet keeps talking to AIDS-researchers and health-officials about new treatments. It also tells us we should be thankful for the increased longevity of gays.

In the end, noone even understands whether these dissidents believe this virus exists or not, whether it creates AIDS or not, and whether HIV+ gays need treatment or not.

I hope it is already becoming clearer that ACT UP SF is in fact a FACADE designed to 'CONTROL THE OPPOSITION'... In the next part, this notion will be further substantiated.

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

So interestingly, Pasquarelli worked with and was in fact arrested with Michael Petrelis, a major gay-activist who is still alive and currently running in local San Francisco politics. This is very revealing for a number of reasons.

Petrelis was involved in an incredible amount of gay activism over several decades, and his Wikipedia-entry is pretty massive. He was a founder of ACT UP NY and an AIDS-activist from the very start. Petrelis is actually an EX-AIDS-PATIENT who, and now get this, ceaselessly agitated for release of AZT and yet NEVER TOOK IT HIMSELF. Still today, he buys into the official AIDS-story. So what the hell was Pasquarelli doing working with this guy?

Focusing on Petrelis allows to catch several birds with one stone:

it shows pretty well how ACT UP was controlled by intelligence agencies, who used bland, deceptive gay puppets without any standards or noticeable qualities, except a big mouth.

It was argued all along in this blog that gay activism in its entirety has always been set up and controlled by elites and secret services, already back in the late 1800s, and subsequently with the communists from Mattachine. By looking at Petrelis' bio, it is nicely exemplified just how crooked AIDS-activism really was, which in turn helps to show how AIDS was a lie all along, that was managed by social engineers.

This in turn begs the question of why ACT UP SF would work with this creepy guy... Take a look at his pic...They always say more than a thousand words... Petrelis in 2014:

And here about 10 years earlier:

What's at issue here is that someone with Pasquarelli's convictions shouldn't be wanting to work with an establishment-gay-activist like Petrelis, who does NOT question the official AIDS-story. Petrelis actually claims to be on antiretrovirals so you really wonder what could possibly bring these two men together...

But there's more:

Petrelis was actually diagnosed with AIDS-defining illnesses ALREADY back in '85. And nothing less than Kaposi Sarcoma!!

But like Larry Kramer, this AIDS-activist, who was so engaged attacking Big Pharma for not releasing AZT sooner, did NOT take the poison himself when it became available! And so he's still alive...

Imagine the implications: this AIDS-activist had been involved in ACT UP from the start and had worked with Larry Kramer; he was diagnosed with AIDS in '85, and DID NOT take the AZT he was ceaselessly agitating for... OTHER GAYS were to ingest AZT, NOT Petrelis...

Can you imagine the scenario? An AIDS-activist screaming at the world that AZT needed to be made available to gays, an activist who was an AIDS-patient and...who did NOT take AZT himself..

Petrelis did NOT focus on informing the gay community that he got over Kaposi Sarcoma WITHOUT TAKING AIDS-MEDS...He focused on getting OTHER gays to ingest the poison... Can you imagine the dimension of the crime?

Before returning to Pasquarelli, let's take some time to check out the career of this gay activist, which will help to create a larger context; Petrelis is an exponent of gay activism that follows the classic pattern that was discussed earlier: a man involved in COUNTLESS projects, as if the social engineers simply didn't have enough agents, and needed to make use of the same puppets over and over for their countless exercises in social agitation.

Wiki/Petrelis:

Michael Anthony Petrelis (born January 26, 1959) is an American AIDS activist, LGBTQ rights activist, and blogger.

He was diagnosed with Acquired Immunodeficiency Syndrome (AIDS) in 1985 in New York City, New York.

As a member of the Lavender Hill Mob, a forerunner to the AIDS Coalition to Unleash Power (ACT UP), he was among the first AIDS activists to protest responses to the disease.

He was a co-founding member of ACT UP in New York City, New York, and later helped organize ACT UP chapters in Portland, Oregon, Washington, D.C. and New Hampshire, as well as the ACT UP Presidential Project.

Petrelis was also a founding member of Queer Nation/National Capital, the Washington D.C. chapter of the militant LGBTQ rights organization.

In 1990, he organized a nationwide boycott of products manufactured by Philip Morris Companies, Inc. (now Altria Group, Inc.), including Marlboro cigarettes and Miller beer, to protest the company's support for Jesse Helms, a Republican senator from North Carolina whose rhetoric and policy positions Petrelis said were harmful to LGBTQ communities.

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

Petrelis was among several activists who disclosed, in 1989, that Mark Hatfield, a Republican senator from Oregon who supported anti-gay legislation, was secretly gay, the first such political outing of an elected official by American activists.

Over the next few years, Petrelis became an outspoken proponent of outing and one of its most prominent practitioners;

*at a 1990 press conference on the steps of the U.S. Capitol, he outed a dozen public figures, although no news outlets published the names, and he played a pivotal role in the 1991 outing of Assistant Secretary of Defense for Public Affairs Pete Williams by writer Michelangelo Signorile in *The Advocate*, an American LGBT-interest magazine.*

When Terry M. Helvey and an accomplice murdered Helvey's shipmate, U.S. Navy Seaman Allen R. Schindler, Jr. in October 1992, because Schindler was gay, Petrelis traveled twice to Japan to press the Navy for justice on Schindler's behalf and to monitor the trial, while raising awareness of the hate crime in the U.S.

After relocating to San Francisco, California, in 1995, Petrelis successfully lobbied the city's Department of Public Health (SFDPH) to make the female condom available to gay men, and advocated reopening the gay bathhouses there.

He also founded the AIDS Accountability Project, a watchdog organization that obtained IRS tax forms 990 from nonprofit AIDS service organizations, then published the financial information disclosed therein online.

*He currently lives with his partner of eighteen years, Mike Merrigan, and writes a blog called *The Petrelis Files*.*

On April 5, 2014, Petrelis announced his candidacy for the San Francisco Board of Supervisors, running against incumbent Scott Wiener for the District 8 seat, representing the Castro, Noe Valley, Diamond Heights, and Glen Park neighborhoods of San Francisco.

*In January 1999, *Out* magazine included Petrelis in the Out 100, recognizing him, for creating the AIDS Accountability Project, as one of the "people who defined 1998".*

*In August 1999, *The Advocate* named Petrelis among its "Best and Brightest Activists" citing the AIDS Accountability Project and other controversial causes."*

Next, from the same entry, here's the story of how Petrelis was diagnosed with Kaposi Sarcoma in 1985, the rare 'gay cancer'.

Unlike any regular gay man back then who was diagnosed with AIDS and really receiving a death sentence, Petrelis immediately became extremely active fighting for availability of AIDS-meds. But strangely enough, Petrelis opted to NOT TAKE AZT HIMSELF when it became available.

What have we got here? An obvious controlled puppet and deceiver. Why did Pasquarelli work with such a deceiver, who 20 years later didn't hide he still bought into the official AIDS-story?

In the entry to follow it is easy to spot how a guy like Petrelis evolved through a world of gay activism controlled by intelligence agencies; Petrelis, right after receiving the AIDS-verdict, which really turned anyone into a modern leper in the mid-80s, hardly appeared to be in shock and terrified and depressed, like other gay men on whom that bomb was dropped.

Right after having been kicked out on the street, Petrelis was suddenly surrounded by major gay activists like Marty Robinson, who had been involved in the Stonewall hoax and many other psy-ops. Everything Petrelis touched instantly yielded massive results...

Have YOU ever set up an organization? Imagine an AIDS-patient back in the mid 80s setting up DOZENS of organizations and countless events, travelling all over the place, meeting big shot politicians, mayors and officials and so forth.

This guy is in his mid-50s today and sounds like a fat queen with a lisp and the rather typical queenish gay sensitivity: he loves movies and art and restaurants in a logic of CONSUMING:

consuming art, consuming sex, consuming food, and lots of it... He was monstrously fat some years back and is still obese but has lost weight. This type of consumer is never a producer of knowledge and insight, because such people don't have what it takes; listen to him and there's no sign whatsoever of actual human depth, political shrewdness, a significant understanding of international politics and certainly nothing like moral conviction and truthfulness...

Another corrupt puppet put on a stage, and provided with all the means and the connections required for his missions...We've seen how this works.

"On the afternoon of August 26, 1985, Petrelis returned to Hennessey's office for removal of the stitches. Hennessey explained the results of the biopsy: the lesion was Kaposi's sarcoma, an opportunistic infection.

He told Petrelis he had AIDS and that more such opportunistic infections would follow. His prognosis was terminal, with six months to a year to live.

Henley advised him to go to the Gay Men's Health Crisis (GMHC) as soon as possible, draft a will, and find a doctor.

Upon hearing news of Petrelis' AIDS diagnosis, the friend with whom Petrelis lived asked him to leave;

he was soon sleeping on numerous friends' couches and engaged in his first campaign:

to pressure the city to support the AIDS Resource Center's (ARC) proposed purchase of the River Hotel on Christopher Street at the West Side Highway.

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

With help from Mayor Edward Koch's administration, ARC planned to open the first residence for people with AIDS in the United States.

Also active in the campaign were Andy Humm of the Coalition for Gay and Lesbian Rights (CLGR), Buddy Noro of People With AIDS, and Bill Bahlman and Marty Robinson of the Gay and Lesbian Anti-defamation League (now the Gay and Lesbian Alliance Against Defamation, or GLAAD).

Robinson, whom Petrelis remembered meeting by chance one night outside New York City's Lesbian, Gay, Bisexual & Transgender Community Center on West 13th Street, as the two men waited for a GLAAD meeting to begin, was a veteran activist.

Throughout the 1960s, he had been active in the Mattachine Society, one of the first homophile organizations in the United States.

He was present at the Stonewall Inn, a Greenwich Village bar, when officers from the New York City Police Department raided it on June 28, 1969, sparking the resistance known as the Stonewall riots, and he was a featured speaker at the subsequent rally in Sheridan Square, attended by two thousand people.

In the aftermath of the Stonewall riots, he co-founded the Gay Activist Alliance (GAA), where he was credited with developing the zap, a protest tactic that would become a central component of ACT UP's strategy.

Frustrated with what Bahlman called the "timid sort of nature" of GLAAD's and CLGR's tactics in the face of the AIDS crisis, Robinson and Noro determined that they needed to start a new group.

*In the late summer of 1986, in the wake of the Supreme Court of the United States' ruling in *Bowers v. Hardwick*, they began meeting with a small group of friends at Bahlman's apartment.*

In addition to Robinson, Noro, and Bahlman, early participants included Henry Yaeger, Jean Elizabeth Glass, Eric Perez, and Petrelis.

The group would come to call itself the Lavender Hill Mob, after a well-known comic British film — a title they believed captured the personality of the group and its actions: gay, confrontational, creative, and humorous.

Lavender Hill Mob's opposition to mandatory AIDS testing

On February 24, 1987, Petrelis traveled with Bill Bahlman, Eric Perez, Marty Robinson, and Henry Yaeger to Atlanta, Georgia, where the Centers for Disease Control (CDC) had convened the largest meeting yet held on the subject of AIDS.

Eight hundred state and federal health officials attended the two-day conference to discuss proposed CDC guidelines for the use of AIDS antibody testing in preventing the spread of the disease;

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

specifically, the CDC was considering whether to recommend such testing of patients admitted to hospitals, patients seeking clinical treatment for family planning, drug addiction or sexually transmitted diseases, prison inmates, and couples planning to marry.

On the first afternoon, Petrelis, dressed in a mock concentration camp uniform with a pink triangle, told a panel on confidentiality,

“There’s no such thing as confidentiality. I can tell you, as soon as you get on Social Security, your disability is AIDS, and everybody knows it.”

Petrelis accused federal health officials of genocide in mishandling the AIDS epidemic and said, “You locked up the Japanese during World War II, and you’ll do it again if you want to. You should start talking about new treatments.”

Lavender Hill Mob members also passed out leaflets that said “Test drugs, not people,” and referred to the CDC as “Center for Detention Camps.”

Lavender Hill Mob members interrupted CDC deputy director Walter Dowdles’ concluding remarks on the second day of the meeting, forcing the final plenary session to an early end with a “noisy demonstration accusing federal health officials of Nazism and genocide for debating the use of the AIDS test while people are dying for lack of a cure.”

The Lavender Hill Mob also criticized representatives of established lesbian and gay organizations attending the meeting, interrupting their joint press conference on the second day of the meeting.

Urvashi Vaid was at the podium when Petrelis stood from his seat at the back of the room and shouted, “You’ve sold out the gay community!”

Petrelis accused the community leaders of being “really out of touch” with the gay community’s frustration and anger.

“After six years there has been no action. And you guys are coming in here and acting as though what happened today is something to be applauded.”

On April 30, 1987, Petrelis and Robinson were at Georgetown University in Washington, D.C. to disrupt an appearance by William Bennet, then Secretary of Education in the Ronald Reagan administration.

In a speech, approved by the White House and given to a group of students on the last day of classes, Bennet advocated mandatory AIDS testing for people convicted of crimes, people admitted to hospitals or seeking care at clinics, “perhaps particularly those serving high-risk populations,” people applying to settle in the United States, and couples applying to marry.

Petrelis and Robinson distributed leaflets saying, “No condoms, no sex, no privacy, no freedom, no choice, no reality, & no cure.”

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When Bennett invited questions from the audience, Petrelis and Robinson stood, unfurled a purple banner that said "Lavender Hill Mob," and shouted, "Test drugs, not people. We're dying. We're dying."

Petrelis screamed, "I have AIDS, but it's taken President Reagan six years to say the word AIDS."

Campus security officers removed Petrelis and Robinson from the room, and detained them for half an hour before releasing them."

So Petrelis didn't actually hide that he was diagnosed with AIDS; we are told that in April 1987 he had even shrieked publicly at Georgetown University in Washington that he had AIDS. But the problem is, he did nothing with it except agitating for release of meds.

In fact, Petrelis simply didn't behave like a man who believed he was dying. And if he DID believe he was dying, and DID believe AZT was the answer, then of course he would have taken it HIMSELF too...

You would think that perhaps 5 years after his diagnosis with AIDS and still meds-free, he would have started figuring out that he was NOT dying. He would at least have noticed that he certainly was not dying as fast as those who took AZT. Around 92-93, when AZT-popping gays were dropping like flies, did Petrelis STILL not understand that HE was NOT dying of an explosive virus destroying his system?

Petrelis never brought this fact to people's attention in a way that could have saved lives, and make people think twice before going on the AZT... Why didn't Petrelis spend his time informing the gay community that he'd had Kaposi Sarcoma but got over it and didn't die, without taking AZT?

Or informing the scientific community for that matter: surely it was of utter interest to anyone involved with AIDS that some guys with AIDS didn't die?

Petrelis had contacted Kramer's Gay Men's Health Crisis after his AIDS-diagnosis, so Kramer knew it too. Thus by the late 80s, Larry Kramer, who had himself tested HIV+ in the mid-80s was well-aware that some people simply were NOT dying, even if they'd had AIDS-defining illnesses.

Why the fuck wasn't this brought out at all? There's only one possible answer here...Foul play. It doesn't get any more glaring.

Incidentally, in the previously quoted entry mandatory testing came up. Observe that Petrelis used the slogan 'Test drugs, not people'. All the time, the focus is on the drugs, drugs HE didn't take...

AIDS-activists a few years later would actually reverse their position on HIV-testing, and start agitating FOR testing. After all, this was the way to catch the victims: with a positive test-result.

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

There was a period in the late 80s when activists made a lot of noise about HIV-testing and its dangers in terms of social ostracism and government databases with names of HIV-positives. There was a reason for this noise:

the system had to manage this issue intelligently, because indeed, the stigma of AIDS had become so monstrous by the mid-80s that even taking the test was a huge step for anyone to take. The fear, stigma and enormous stress of walking into a hospital and asking for a test, many gay men just weren't up for it...

So for a while, activists made a big deal in society about mandatory testing and the fate of HIV-positives becoming social outcasts: the issue needed to be addressed and managed, and it was.

HIV-testing and its possible excesses (mandatory testing, data-bases, quarantine) first inspired violent gay activism; then, when all these public fears had been expressed and were exhausted with much theatrics and shrieking, the activists simply changed their stance when the time was ripe. Eventually, a more benign and appealing, low-threshold HIV-testing culture was created:

*"GMHC ANNOUNCES CAMPAIGN TO ENCOURAGE HIV ANTIBODY TESTING
By John Lauritsen*

New York Native 28 Aug. 1989

On August 15 Gay Men's Health Crisis (GMHC) held a press conference to publicize "an expanded campaign to encourage more voluntary HIV-testing among the estimated 180,000 to 360,000 HIV- infected New Yorkers".

(The logic of their press release state- ment is elusive: How and why target for testing only those who will end up testing "positive"?)

GMHC's campaign will feature advertisements in the print media and radio, as well as "educational and support services for people considering HIV testing and for those who have tested positive."

In the past GMHC urged gay men not to take the test. Richard Dunne, Executive Director of GMHC, gave two reasons for the change in policy:

New York State now has a "strong law which pro- tects people's confidentiality", and "We also have drugs which can prolong life by slowing the development of AIDS and prevent- ing some HIV-related illnesses."

Dunne stated: "Recent studies of the drug AZT have indicated that it works not only for people with AIDS but also for those who have symptomatic HIV infection but not AIDS."

(This assertion was based on the National Institute of Allergy and Infec- tious Diseases [NIAID] study that was debunked in last week's Native [issue 331]).

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In the question period, Native writer James D'Eramo and AIDS activist Michael Petrelis raised the issue of payment. What was the point in getting people to be tested if they couldn't afford the treatments?"

Take note how the article above tells us that Petrelis, who didn't pop AZT himself, was worried gays might have to pay too much for testing... Of course, testing must be made as easy and free as possible, low-threshold testing. And then, the HIV-positives could benefit from the AZT that AIDS-patient Petrelis for reasons unknown hadn't needed...

*

Pursuing with the Wikipedia entry on Petrelis; observe just what an incredible amount of organized agitation this man was involved in:

"The AIDS Coalition to Unleash Power (ACT UP)

Upon his return from the CDC protest in Atlanta, Petrelis received a call from playwright Larry Kramer, asking to meet.

Having read the news of the Lavender Hill Mob's actions at the CDC, Kramer wanted to discuss such confrontational tactics as ringing the White House with protesters, disrupting congress, and shutting down Wall Street.

Kramer told Petrelis he was giving a speech at the Lesbian, Gay, Bisexual & Transgender Community Center on the upcoming Tuesday night, as a last-minute substitute for the scheduled speaker, writer Nora Ephron.

Kramer urged Petrelis to invite everyone he knew.

On March 10, 1987, Petrelis was among approximately seventy-five people at the community center when Kramer gave the speech that marked the foundation of the AIDS Coalition to Unleash Power (ACT UP).

In his speech, Kramer cited the attention achieved by the Lavender Hill Mob at the CDC in Atlanta, crediting the group's "blissfully rude" protest.

After the speech, Petrelis stood and suggested they organize a public demonstration in New York City.

"We need people," he shouted. "We have all got to get arrested."

When ACT UP staged its first demonstration two weeks later, two hundred and fifty people descended on Wall Street to protest the relationship between the Food and Drug Administration (FDA) and Burroughs Wellcome, the maker of AZT, charging the pharmaceutical manufacturer with profiteering.

They hung an effigy of FDA Commissioner Frank Young in front of Trinity Church and tied up traffic for hours.

Petrelis was one of seventeen demonstrators arrested for acts of civil disobedience.

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In October 1988, Petrelis traveled to Portland, Oregon, where he organized a local chapter of the AIDS Coalition to Unleash Power: ACT UP/Portland.

There, he was arrested with three others protesting the airing of a television drama by NBC affiliate KGW-TV that depicted violence against a character with AIDS...

helped block traffic on Burnside Bridge to protest passage of Ballot Measure 8...

quarreled with state health officials who demanded the return of five thousand state-supplied condoms after they discovered ACT UP meant to distribute the condoms outside a high school...

criticized a state-sponsored series of AIDS awareness advertisements for not using the word "gay"...

and was arrested with ten others outside the Portland office of the Food and Drug Administration (FDA) protesting the agency's failure to release four promising new drugs.

Petrelis returned to New York City a year later, where he was one of 111 protesters arrested in a demonstration at St. Patrick's Cathedral on December 11, 1989.

The demonstration was among ACT UP's most controversial, but Petrelis almost didn't participate;

none of the other activists wanted to include him in their affinity groups for that demonstration because, he recalled, "People felt I was too angry."

Petrelis said he nonetheless felt driven to go and changed his mind. Arriving early before the police had established barricades, Petrelis was able to enter the church, and sit on the aisle in the middle of the cathedral.

As other protesters stage silent die-ins, or calmly read prepared statements, Petrelis stood on the pew and screamed, "O'Connor, you're killing us! You're killing us, just stop it! Just stop it!"

Before officers removed him from the cathedral, Petrelis screamed, "We will not be silent. We will fight O'Connor's bigotry."

Petrelis later faced criticism for his actions inside the cathedral.

By standing on a pew, blowing a whistle, and screaming, while the other protesters inside the church participated in silent die-ins or read prepared statements, Petrelis had angered other protesters as well as outsiders and established his early reputation as one of ACT UP's more radical members.

Years in Washington, D.C.

In January 1990, Petrelis moved to Washington, D.C. to "wreak havoc on what he saw as a complacent lesbian and gay community."

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Years later, Petrelis recalled a confrontation with Kramer at an ACT UP meeting in New York as prompting the move. "Your obnoxiousness is not appreciated here," he remembered Kramer shouting.

"Why don't you move to Washington, where your anger is more necessary?"

There, Petrelis helped organize a local chapter of ACT UP, which began meeting in March 1990.

With ACT UP/DC, Petrelis protested censorship of homoeroticism in the arts...

pressured Amnesty International to recognize people imprisoned for sodomy to be counted as victims of human rights abuse...

demanded an end to the United States' immigration restrictions against people with HIV...

traveled to President George H. W. Bush's family compound in Kennebunkport, Maine, to disrupt the president's vacation...

disrupted the National Conference of Catholic Bishops' press conference to protest Roman Catholic Church teachings on condom use...

helped stuff condoms and AIDS awareness posters into hundreds of vending box copies of the Washington Post to criticize the newspaper's AIDS coverage...

helped organize large demonstrations at the United States Capitol...

and launched a nationwide boycott of the Philip Morris Co. (now Altria Group, Inc.), to protest the company's support for Jesse Helms, a Republican senator from North Carolina."

Etc, etc, etc...You can read the entry yourself if you want. It proceeds detailing Petrelis' involvement in the following topics:

- *Outing campaigns
- *protesting rent control
- *protesting internet censorship
- *protesting certain NIH-studies
- *protesting the role of heterosexuals in gay organizations
- *advocating reopening San Francisco gay bathhouses...
- *advocating a female condom for gay males
- *creating the AIDS Accountability Project

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Interestingly, Petrelis was criticized by AIDS-groups for working on this dossier with US House of Representatives Tom Coburn, a supporter of mandatory names reporting for people with HIV and AIDS.

Of course intelligence puppets work with whatever where they are told to work with, and are NEVER seen with informed, honest gay males forming an actual community...

*

And so we are left without any doubt whatsoever that this man is of course an agent, provided with access to information, people, networks, press on a national stage, without encountering any resistance whatsoever.

He sets up organizations at the drop of a hat, works with politicians or conversely destroys their careers by outing them, and is involved in truly countless social campaigns that invariable have direct effects. What a busy and efficient AIDS-patient!

In an April 2003 interview with Petrelis published on [actuporalhistory](#), we read once more how this man had basically AIDS in 1985, but didn't take medication and didn't die. What I'd like you to especially take note of here, is that a man who was involved in so much gay activism and AIDS-activism in particular from the very start of it all,

*didn't take AZT and lived, when others did and died.

*didn't inform the gay community of this.

*still wasn't capable to establish a link between poison pills and AIDS-mortality 20 years later.

*worked with Pasquarelli anyway, the main gay AIDS-dissident.

*actually has the gall to state in the piece to follow that he 'read somewhere about a possible link between amyl nitrates and KS – or, at least amyl-nitrate poppers and AIDS.'

It is VERY odd that Petrelis would so vaguely refer to Poppers, mentioning in passing that such rumours existed already back then in the mid 80s, and then completely dropping the topic. Especially considering a mere year before this interview, he was arrested with Pasquarelli and sent to prison.

Why isn't this topic elaborated in the interview? Why isn't Petrelis' current view on AIDS stated clearly? Why aren't the implications of his survival of AIDS itself worked out?

What were Pasquarelli and Petrelis even doing together? Didn't they discuss the truth about AIDS, which was ACT-UP SF's entire priority? How is that possible?

What worse activist partner could Pasquarelli possibly have found?

From [actuporalhistory](#):

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Petrelis:

Then, I unfortunately received this diagnosis of Kaposi's. It was August 26, 1985. It was like two in the afternoon.

I remember that day, it really was a frightening day – in August of '85 – and I had been sick, really, throughout – starting in January, February of 1985, with what one doctor said was just a flu.

In the summertime, I had this bump on my arm and the doctor said, "You know, you've got to go see a dermatologist about this."

I was like, "What are you talking about? I don't have insurance." And I was doing temp work. So you know, I was still partying. I wasn't worried about having insurance.

And he said, "No, you've got to see a dermatologist about this."

" I go and see this doctor N. Patrick Hennessey at NYU. He had an office at NYU Hospital on First Avenue – takes this biopsy.

And I was so naïve. He took the biopsy – he removed this thing, he does this biopsy, and I got the stitches in my arm, and I didn't want to go back and see him a second time because I didn't have the money to pay him for a second time.

And I was like, well if there's bad news they'll call me up and tell me. I don't have anything to worry about. I can't have this AIDS disease.

SS: So you already knew that there was such a thing as Kaposi's Sarcoma and that it was AIDS?

MP: Oh yeah. I was especially aware of Kaposi's, because a number of my friends or acquaintances had it by that time.

And, I don't know where I read it – in what publication, straight or gay about a possible link between amyl nitrates and KS – or, at least amyl-nitrate poppers and AIDS.

And what I was hearing this doctor say to me was two deadly diseases were attacking my body – the KS and the AIDS, and he started to explain that AIDS has brought about the KS, is soon going to bring on all these other illnesses."

Poor guy, just diagnosed with AIDS...What happens next? THIS:

"-SS: What did you do in Atlanta? Do you remember exactly what you did?

MP: Eric Perez and I – maybe even Bill Bahlman – Marty had a problem with it. Marty, as I remember correctly, wouldn't wear – we'd made some concentration camp uniforms.

We were quite terrified that this mandatory testing proposal of all patients into the hospitals was going to lead to quarantines and isolation camps.

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And, we felt it was real important to remember our history – good and bad – in the past century or so, in diseases and persecution.

And I think it was Bill Bahlman who came up with this thing – it wasn't Centers for Disease Control CDC, it was Centers for Detention Camps.

Let's get some gray shirts, put little bars with numbers – like they had in the Nazi camps, and pink triangles on it.

And say, if this proposal goes through, we could, one day, wind up in camps again.

We wanted to be outrageous, to make the point that we had to be concerned that our government was considering these kinds of ideas.

So, we were screaming at the panelists when they were talking. Again, we were not waiting for Q&A.

We were handing out flyers, saying, even though the CDC does not approve drugs, want the federal government and the right agencies, like the FDA, to approve new drugs, NIH to develop better drugs, and we want CDC to do better surveillance.

Of course, we always had propaganda stuff with us.

And, showing up in what we called concentration camps uniforms really made a lot of people angry and unhappy.

SS: Now, was this before the Silence = Death posters were appearing? So, you guys were using the pink triangle thing, before those posters came up?

MP: Yeah.”

From the extensive info on Petrelis above, it becomes clear that it is abnormal that David Pasquarelli would work with such a guy, and bully officials with nightly threatening phone calls. What was Pasquarelli thinking, collaborating with a man who had ceaselessly agitated for AIDS-meds yet not taking them himself, at least not in the early days?

Petrelis simply sailed through the entire AZT-era, and started taking some AIDS-drugs later, or so he says. Petrelis to this day hasn't questioned the official AIDS-narrative at all. Then how is it he went to work PRECISELY with the most vocal AIDS-dissident around?

And quite apparently learn NOTHING from it? Decades later he states he 'read it somewhere' at the time that there could be a link between AIDS and Poppers?? Well?? And what does he think now, having survived AIDS WITHOUT TAKING THE AZT he agitated for?

Anything at all??

Didn't Pasquarelli discuss AZT and Poppers with him? When the truth about AIDS is the ENTIRE focus of ACT-UP SF??

Such things show we're dealing with controlled opposition here.

Another point worth mentioning is the concentration-camp and pink triangle costumes. In the 70s, the pink triangle was starting to become 'reappropriated' and became a 'badge of pride' for gay men. In the 80s, with ACT UP and AIDS, this pink triangle was more aggressively promoted.

ACT UP's morbid, depressing logo is today deeply associated with gay men in the public mind:



Figure 0.3: yyy

And so in the 80s, ACT-UP adopted a pink triangle as their logo, meaning a direct relation was established between gays and nazi concentration camps. Wikipedia states:

"The pink triangle was one of the Nazi concentration camp badges, used to identify male prisoners who were sent there because of their homosexuality.

The pink triangle was also used to identify sexual offenders including rapists, paedophiles and zoophiles.

Every prisoner had to wear a downward-pointing triangle on his or her jacket, the colour of which was to categorise him or her by "kind."

Observe that fascinating piece of information: just like today 'QUEER' also refers to bestiality, paedophilia and any sexual deviance, the pink triangle was associated in nazi Germany with other criminal sex deviants including paedophiles! THIS is the logo gay activists choose to wear, only, as opposed to the nazi-era, their triangle points upwards..

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

Larry Kramer also insistently referred to AIDS as a 'holocaust': a DEATH VIBE is being associated with male/male love.

Such associations don't happen by accident, and they have generated a profound link in the public mind between gays, death, paedophiles and deviants, and of course jewish holocaust victims... This type of morbid, theatrical and symbolically charged victimology has helped lay the groundwork for today's gay victimology;

as we've seen, 'hate', 'homophobia', 'bullying', 'suicide' are now the major themes of society's male/male culture. The social engineers love putting out victim-narratives, of minorities fighting evil bullies, but they make sure that the victims NEVER identify the ACTUAL 'bullies'...

We have to keep in mind that the social engineers love symbols and the occult. I don't know much about symbology and numerology, and what exactly the deeper meaning of the pink triangle is, but there clearly is one, and it's probably judaic.

You find the triangle in countless occult logos, and of course also in the illuminati pyramid with the all-seeing eye... Why are countless prominents constantly flashing triangles at us?



Likewise, think of the gay rainbow flag... The rainbow is of course a symbol of Noahide Law, God's covenant with the jews... Are these gay symbols innocently and randomly picked by someone who just had an idea? Or are they charged with deeper significance that directly affects us subconsciously?

*

So bringing up Petrelis was relevant for various reasons; the one interesting us most here is Pasquarelli's relationship with this owned puppet, which speaks volumes about ACT-UP SF:

if ACT UP SF was on the level, then a major problem should have surfaced with Petrelis, a can of worms of the type I'm opening up here: why didn't Petrelis take AZT? Why didn't he actively inform the gay community of his survival of AIDS without taking meds? Why didn't he take the conclusions and see through the AIDS-scam?

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

We've seen in the last section that Pasquarelli stated he worked with Petrelis because they both felt the AIDS-industry squandered money. It should now be obvious what a farce this makes of ACT UP SF.

The main point that is ultimately being made in this section is that ACT UP SF was a facade, an intelligence-owned operation;

the net effect of ACT UP SF's AIDS-dissent was clearly to actually STRENGTHEN the official narrative.

The techniques this cell used were often counter-productive, and never led to contagious developments, never spilled over into a broader understanding of how things work in society.

These activists, who lived in San Francisco, should have been at the core of a much broader movement gaining momentum, of many gays waking up to the lie. But this never happened.

Since ACT UP SF is originally a classic ACT UP cell, it is useful to go back to the roots of AIDS-activism (for release of medications) and revisit ACT UP's history, how ACT Up was started in the 80s and what its impact was...

The question to ask yourself is what kind of system we really live in, for Big Pharma shills to become the main spokespeople for gays in society. Actually, ACT UP intially wanted to use the slogan 'Drugs into Bodies', instead of 'Silence = Death'.

They got an entire generation to swallow lethal doses of gaypoison, with the full collaboration of the scientific world, the media, and politics.

None of the AIDS-dissidents appears to grasp what this really means; Christine Maggiore thought a conspiracy can't exist, and that this is just about human error and fiscal issues.

The scientific dissidents usually have a more cynical streak, and will mention how the AIDS-debacle is related to ambition and greed and institutional malfunction, but they won't accept the obvious either, and neither does ACT UP SF: that society is FULLY OWNED BY EVIL. Organized evil..

Gay activism in the mid-80s became completely mobilized by AIDS.

Cells set up by government agencies created a massive, highly mediatized social stir, a mass-panic in fact, and thus the gay energies that had been loosed into the gay scene after Stonewall were brought under full control of the system.

Highly mediatized, promoted puppets told the world what gays wanted: medication from Big Pharma. Gay agents were now actually agitating for their own brothers' death, for their right to be poisoned.

If this sounds amazing, and you are wondering how gays could be that stupid, well, it gets down to the same point all the time: most people are in their Egos, and the Ego can't think but adapts to consensual reality. When the entire scientific world, and all media bombard society's members with a HIV/AIDS-narrative, and the masses have actually seen shocking photos of gays wasting and dying, then most people will simply accept the virus-story.

The programming was extremely intense back in the 80s. It was in this hyped context that the most famous gay activist organization of the 80s was set up: ACT UP, which stands for AIDS Coalition to Unleash Power.

This radical cell was created by Larry Kramer and his buddy Rodger McFarlane, who had been a nuclear submarine operative back in the 70s.

McFarlane in the 2000s ended up working for the Gill Foundation and committed suicide in 2009. As it happens, he isn't the only early member of Act Up who later committed suicide. Another is Carl Goodman, or so we are told... From activist Petrelis' blog, January 06, 2014:

"Carl Goodman, My Friend & ACT UP Co-Founder, Has Committed Suicide

In the BC era, before cocktails, Carl and I met and became friends when I was in the (Lavender) Mob and he was partnered with Tom Hannon, and together they were key individuals in the underground drug and then buyers club movements.

Carl heartily approved of the activism and strategic zaps we ten or so members of the Lavender Hill Mob carried out.

In February 1987, after the Mob had appeared at and disrupted a CDC conference in Atlanta about a Reagan administration proposal of mandatory HTLV-III testing, putting anger and access to treatments on the agenda through media attention we brought about, Carl and I were excited that Larry Kramer was soon to speak at the NYC gay community center about the crappy state of AIDS.

Carl was with me at Larry's now-famous talk that led to the formation of ACT UP and participated in many early actions, and was an occasional member of the Treatment + Data Committee."

*

So Kramer and McFarlane set up Act Up; McFarlane was a behind the scenes guy, while Kramer was the stage puppet; after all, he was a theater playwright ...

These same two men had also set up Gay Men's Health Crisis (GMHC) in the early 80s, very soon after GRID was announced. GMHC was basically the very first gay activist organization on the AIDS-dossier, and was actually brought into existence a few years before HIV and AIDS were even announced to the world.

The profoundly talentless Larry Kramer had of course received his career on a golden platter, like so many other useful idiots.



The shy and unattractive, hopelessly hung-up jewish guy filled with seething inferiorities had been provided with a massive public pulpit, a mediatic pedestal and was basically turned into a hero. An amazing rebel, an incredible fighter...

Larry had suddenly been provided with an actual personality.

It's pretty ridiculous how thickly and systematically it was laid on by the media, that Kramer's alleged 'anger' was such an act of human courage, so 'empowering' and revolutionary... He forced Big Pharma to listen!!! They weren't going to withhold their pills from gays, NO WAY!!

It is almost unimaginable to think of just how gullible people are, how programmable...

What amazing access to influential media-outlets was this puppet provided with! How he was always pictured as a hero! Even in 2014, we are still presented with fawning eulogies about Kramer, always in the same vein: Larry was so obnoxious, but his anger did so much good to the world...

Take a look at this recent, typical article from the NY Times. What pathetic piffle!

Op-Ed columnist Frank Bruni writes in April 2014:

"The Angel in Larry Kramer

(...) I dreaded Larry Kramer, and sometimes I even detested Larry Kramer, but always — always — I knew that he was on the side of the angels and that we needed him there, in all his unappeasable and obnoxious glory.

He was the blazing conscience of a generation of gay people at a crucial hinge of history, when a critical mass of us came far out of the closet, largely because of the AIDS epidemic.

He, among others, demanded no less, making clear that our survival depended on it.

His outrage gave birth in the 1980s to the protest group Act Up, with its utterly perfect slogan of "Silence=Death." And the end of silence marked the beginning of so much else.

How to honor that? To thank him?

I'm not sure there's any adequate way, though there is, finally, a tribute that he long craved, sought and despaired of ever seeing, a movie version of "The Normal Heart," his strident and devastating play of the plague years, during which his thinly fictionalized alter ego, Ned Weeks, tries to sound an early alarm. (...)"

Can you believe this fawning crap? But repeated over and over and over and over, it works... How many hundreds, thousands of such articles about Kramer have appeared in the mainstream media since the 80s?

It was constantly suggested that there was some kind of messianic implication to Kramer's 'anger', some amazing moral dimension that should inspire us all...

Many gays today actually believe that shrieking is very 'empowering', an act of self-assertion...Perhaps Kramer's ceaselessly incensed 'anger' must count for something: for 20 years non-stop, society saw an 'angry' gay, and was told this was the summum of gay heroism.

Larry's garbage and lies were dumped in the social sphere to the detriment of millions of gays, who got swamped in a demonic new culture of morbidity, victimology and deception, and lots of mindless shrieking.

And so Larry Kramer eventually turned into THIS, as if he had become fully possessed by his own subconscious trash, that was now released into the world, shaping his increasingly monstrous features in the process. He ended up looking like a deranged, psychopathic deviant:



Figure 0.5: ff

Quite a change in vibe, isn't it? After a while, with the years, evil shows on people's faces...

Act Up still exists, and its creepy logo is 'Silence is Death'. Initially, the proposed logo was actually 'Drugs into Bodies'. I kid you not. From a rather typical incensing 1990



Figure 0.6: <https://i1.wp.com/www.actupny.org/indexfolder/actupgg.jpg>

article in Rolling Stone called 'Act Up in Anger', that inevitably contains numerous references to 'anger' and volatile emotional states, which are presented as empowering and revolutionary:

'Welcome to ACT UP, a diverse, nonpartisan group of individuals united in anger and committed to direct action to end the AIDS crisis,' Ann Northrop announces into a microphone over the bustling main room of New York's Gay and Lesbian Community Center.

It's 7:30 on a November Monday night, and the 300 folding chairs in this converted Greenwich Village school have long been filled; another 100 people have to squeeze in the back or squat on the floor.

"Diverse" it is: Though predominantly gay, white and male, the crowd is a mix of socializing pretty boys in leather jackets and bike caps kissing hello; quieter, uneasier loners in business suits; a handful of transvestites; and women unpacking their knitting for the long evening ahead.

*It was during a lecture in this room in 1987 that playwright Larry Kramer (*The Normal Heart*) sparked the formation of ACT UP by yelling at 250 people about the lethargic response to the AIDS crisis.*

The irascible Kramer told two-thirds of the room to stand up and said, "At the rate we are going, you could be dead in five years.

Two-thirds of this room . . . If what you are hearing doesn't rouse you to anger, fury, rage and action, gay men will have no future here on earth."

Appendix G: Controlled Opposition -Gay AIDS-Dissidents/2

Many agreed — although, at first, that was about all they agreed on. “The early meetings were about 100 people,” says Peter Staley, “and were just crazy. The group was fragile, emotional, nothing but cross talk.

Every person gave a dramatic, emotional speech. There was plenty of creativity and drive; there just was no structure.”

Three years later, ACT UP meetings can be just as volatile. Suspicious of power, the all-volunteer group refuses to have leaders except for a few administrative posts that rotate every six months.

Its Coordinating Committee’s only functions are approving expenditures under \$1000 and hashing out the wording in policy statements.

But in the interim, ACT UP has also spawned affiliates in fifty cities worldwide and become a twenty-two-committee bureaucracy staffed by people who are HIV positive, or who lost loved ones, or who became radicalized simply by learning the facts.

Though its original rallying cry was “Drugs into bodies,” ACT UP soon learned that AIDS opened a Pandora’s box of problems relating to education, housing, health care, insurance and scientific research — not to mention homophobia, racism and classism, which have all contributed to the crisis.”

Observe something of crucial importance here: like Alex Jones mentioned earlier, an organization like ACT UP heavily promoted ‘irrational’ states, emotionality. Of course, irrational people can’t think. Angry people can’t process reality in a sound and balanced way...

This mediatic focus on Larry Kramer’s ‘anger’ has been so monstrous and pervasive that it is just ridiculous; soon, it becomes quite apparent that media-outlets are simply reading from a script. By putting everything on an emotion like ‘anger’, everything can be explained away, any bizarre action can be justified: gay activists were ‘angry’...Larry Kramer was so ‘angry’...

By constantly focusing on how amazingly ‘angry’ Kramer was, it could be occulted that this puppet had no personality at all, nor was it required to provide any type of balanced analysis. In any interview, Kramer was thus provided with a decoy that shifted our attention away from a more lucid approach, that privileged information and understanding and truth, rather than fake histrionics.

So Kramer had created Gay Men’s Health Crisis in the early 80s, and in ’87 created ACT UP, and that’s when AIDS-activism really took off. ACT UP campaigns were quite sensational and extremely mediatic, such as for instance the taking over of the NY Stock Exchange on September 14, 1989; this campaign saw activists erupt with a giant banner with the words:

SELL WELLCOME.

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Burroughs Wellcome was the manufacturer of AZT, and activists figured the price was too high; at a price of \$10,000 USD per year for AZT, it was unaffordable to almost all HIV- positive persons. Several days later in response to the protest the company lowered the price of AZT to \$6,400 per patient per year...

Such AIDS-activism dominated the 80s and early 90s, and it's crucial to understand how it accaparated all the gay energies.

Remember there was an explosive gay scene filled with unchannelled energies in the 70s. These energies could have engendered all kinds of social phenomena, but the entire bulk of them got deviated and channelled into AIDS-activism in the 80s.

The gay-scene got devitalized and was eventually broken up and killed altogether.

Surreptitiously, this AIDS-activism diversified with an increasingly obsessive focus on 'homophobia', and next morphed into today's much larger agenda of 'Equality' and everything it entails: all the victimology and law-making we see today.

During these years, all kinds of big corporate, philanthropic gay social engineering bodies and networks were spread out through the social sphere. It's kind of amazing how fast all of this occurred. With every passing decade society changes dramatically...

To follow, an illustration of how this works, how AIDS-activists in the 80s became gay corporate apparatchiks in the decades to follow, extremely preoccupied with social engineering and law-making.

Like GMHC-founder Rodger McFarlane, who moved on to a bigger stage, another GMHC-director also eventually ended up with the Gill Foundation: Tim Sweeney. As discussed in an earlier section, the Gill Foundation is a massive social engineering body. For purposes of illustration, let's take a look at Tim Sweeney's career, which provides a pretty good picture of how all this works:

it all starts with activists, intelligence networks, organized cells affecting public consciousness through media-ops. Subsequently things take momentum, and institutional networks spread.

Soon, a corporate-controlled social engineering effort is taken for granted by everybody, profoundly modifying society along a certain creepy ideology that no gay man ever wanted, but that everyone has now gotten used to.

It is useful to illustrate this dynamic, of gay AIDS-activists like McFarlane or Sweeney who subsequently became important figures who fit in perfectly in gay corporate social engineering bodies.

After their job on AIDS was pretty much done, they moved on to a larger 'gay agenda'. They take their orders from top circles, from where society's strings are pulled.

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First, a quick bio on Sweeney, that gives you an idea of how you get from AIDS-activism to the modern targets of gay social engineering: what a harmonious progression indeed!

From radical AIDS-activism for treatment of gays with poisonous drugs, gay activists smoothly moved onwards to the corporate and state-sponsored 'Equality' agenda. These former visionary 'rebels' and 'heros' now wear corporate suits and cheesy smiles at galas and are UTTERLY politically-correct.

So from AIDS-activism, suddenly all kinds of big lobbying networks started emerging in society, the very same who today whine about homophobia, hate, suicide, education, bullying, Equality and more law-making. Big social engineering tanks who are obsessed with 'discrimination', 'hate', 'Americans with Disabilities Act', the 'Ryan White care Act', 'anti-hate crimes laws' etc...

Very large 'funders' take control of the scene: big corporations, 'philantropies' and think tanks, who DECIDE on what gets funded, and what not, and thus create our new social realities...

From the GMHC website:

"Tim Sweeney

Tim's biography reads like a 30-year history of the progressive LGBT movement and the fight against AIDS.

Since the very beginning of the epidemic, Tim served as the executive director of the Lambda Legal Defense and Education Fund, successfully suing landlords in the nation's first successful HIV discrimination case.

From 1986 to 1993, he was deputy director and then executive director of GMHC, helping to build the largest community-based HIV/AIDS service, prevention, and advocacy organization in the world at the time.

Under Tim's leadership, GMHC formed a national coalition to press Washington to pass antidiscrimination laws and to secure passage of the Americans with Disabilities Act and the Ryan White Care Act – two seminal pieces of legislation that are relied on to this day.

After his years of AIDS work, Tim turned to state organizing, serving as the deputy executive director for programs of the Empire State Pride Agenda and Foundation, where he helped assure passage of New York State's anti-hate crimes law.

As program director of the Evelyn & Walter Haas, Jr. Fund's equality and justice and nonprofit leadership and governance programs in San Francisco, Tim helped build one of the America's largest funders of the LGBT movement.

Continuing in that tradition, Tim is now the president and chief executive officer of the Denver-based Gill Foundation, one of the nation's largest funders of LGBT equal rights work, which has invested more than \$197 million across the country in support of equal rights for all Americans.

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We are proud and delighted that Tim has returned to New York to receive the award named in memory of Judith Peabody, one of his great allies and champions in the very critical years of his GMHC leadership, 1986 – 1993.”

Next, an entire article on Tim Sweeney which appeared in April 2012 in gaycitynews.com and titled:

‘Tim Sweeney, in Return NYC Visit, Fêted by GMHC’.

The quoted sequence is longer but is worth reading because it shows pretty well how all of this works: agents and controlled puppets involved in original activist cells later moved on to bigger organizations, and were suddenly very busy implementing today’s corporate-run agenda. These people are presented like heros, but just look at them!

When you look at all these guys and their connections, you soon find that it is a micro-universe, in which all the same players keep turning up in all influential gay-related events. Owned puppets, organizing the gay equation in society...Observe how close these people invariably are to power-circles...



Figure 0.7: <https://i2.wp.com/gaycitynews.com/wp-content/uploads/2012/05/HillSweeneyIS.jpg>

Delusional-looking Tim Sweeney with an unidentified person who is apparently a tranny...

”BY PAUL SCHINDLER |

In marking its 30th anniversary with a Gotham Hall gala, Gay Men’s Health Crisis, the world’s oldest AIDS services and advocacy group, reached back 19 years to honor a former executive director, Tim Sweeney, who for two decades held pivotal leadership posts in AIDS and LGBT civil rights work in New York before assuming his current role as head of the Colorado-based Gill Foundation.

The April 18 event also honored the Rudin family, who run one of the city’s leading real estate development companies, for their support of GMHC, which dates back to 1984, and Duane Reade, a unit of the Walgreens pharmacy chain, a major booster of the group’s May AIDS Walk, its largest annual fundraiser.

However, in a room filled with long-time AIDS activists, including Larry Kramer and Dr. Larry Mass, two of GMHC’s six original founders, the recognition accorded Sweeney — a humanitarian award named for the late Judith Peabody, one of the group’s most loyal donors, board members, and volunteers — proved an emotional high-point.

Sweeney was introduced by David Hansell, who formerly held senior posts at the US Department of Health and Human Services and in New York State and City government.

“There are lots of heroes,” Hansell said of leaders, staff, volunteers, and donors who have served GMHC over the past 30 years, “but none more exceptional than the man we’re about to honor.”

Sweeney left New York about a decade ago, but he remains one of the city’s best known gay leaders, and with his leadership at the Gill Foundation — the LGBT philanthropic group begun by software entrepreneur Tim Gill, who also initiated the Gill Action Fund, a top LGBT political group — his profile on the national stage, already significant from his GMHC days, has grown more prominent.

A native of Montana, Sweeney, who is 57, cut his teeth in gay activism in San Francisco shortly after college, when he worked on the successful campaign to defeat the 1978 Briggs Initiative, which would have required California to fire any public school teacher known to be gay or lesbian.

That effort was led by City Supervisor Harvey Milk, and the victory in the November election that year came just weeks before his assassination.

After moving to New York, Sweeney, in 1981, joined the fledgling Lambda Legal Defense and Education Fund, as it was then known, as executive director.

One of the earliest LGBT advocacy groups founded to formalize the activist ferment that defeated Briggs, but lost to Anita Bryant in Dade County, Florida, in the late 1970s, Lambda soon became engulfed, as did its peer groups, in the unfolding AIDS crisis.

And Lambda took on this challenge, as well as the rest of its legal rights agenda, on a pittance by today's standards — even for the most modest advocacy group. Sweeney recalled that the organization's first-year budget totaled a mere \$40,000 or so.

In an interview the day after the GMHC dinner, Sweeney recalled the extraordinary sense of crisis that took hold among New York City's gay leadership as the epidemic erupted.

"We were paralyzed with fear," he said. "We had no idea how many were infected, how it spread, or whether we ourselves were infected. Fear was driving us."

For many straight Americans, he said, the early reports of a wave of catastrophic illness sweeping gay communities in New York and San Francisco, especially, "confirmed all their stereotypes."

"See, they're diseased," Sweeney said, echoing the response some politicians and media figures voiced about the fact that the frightening new epidemic seemed to have sprung full-grown out of the gay community.

He noted that calls for extreme measures — such as mandatory testing of gay men and quarantining of those infected — were not confined to the lunatic right-wing fringe.

In a 1986 New York Times essay, William F. Buckley, founder of the National Review, wrote that anyone with AIDS should be tattooed to warn others of their infection.

During the first years after AIDS was identified in 1981, Sweeney and other gay and lesbian leaders feared the right wing would use the epidemic to enact draconian legislation curtailing the community's civil liberties, or at least those of people who showed signs of illness.

In the year the epidemic emerged, New York City had only three LGBT advocacy groups with paid executive directors — Lambda, what was then known as the National Gay Task Force, and SAGE.

It would be another three years before the LGBT Community Center was established as an organizing home for activists.

With the exception of the late Tom Stoddard, who was then working for the New York Civil Liberties Union, the community had no professional lobbying representation in Albany or at City Hall, Sweeney remembered.

Lambda took on an early leadership role in combating AIDS discrimination, responding to immediate challenges but also working with other legal experts and groups like GMHC to formulate a strategy for more comprehensive protections.

Sweeney recalled going to court to defend Dr. Joseph Sonnabend, one of the earliest doctors to tackle AIDS, against his landlord's efforts to evict his office from ground floor space in a West Village residential coop building.

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As Sweeney and others arrived for a hearing, reporters trailed them into the courtroom and some bystanders who recognized them “shrunk” as they passed by, concerned that even the most casual contact could cause them to get sick.

Sonnabend prevailed in his case, something Sweeney described as “incredibly important.” The lesson, he said, was “to fight fear with facts.”

In tandem with legal experts such as Nan Hunter — now a dean at Georgetown Law School and the director of legal scholarship at the Williams Institute, an LGBT policy think tank at UCLA — Lambda, GMHC, and other AIDS advocates tackled the tough question of how to stave off discrimination against those living with AIDS.

Some believed the threat facing gay men was so pervasive the effort needed to encompass the community as a whole, while others argued that protections specific to AIDS should be spelled out in law.

In the end, those working on the problem largely concluded that existing disability law provided the most promising source of case law to build a framework to defend those with AIDS.

The focus on a disability approach, however, made at least some advocates uncomfortable, Sweeney said, tying public perceptions of gay men more tightly to disease.

Though disability litigation offered a roadmap, community leaders found themselves writing legislation about problems never before encountered.

“This was not something people learned about in public health school,” Sweeney said.

A key strength of the proposals that emerged was a focus on patient protections, something that was demanded loudly as the direct action group ACT UP surged onto the scene in 1987.

“The untold story of the epidemic was a legacy of innovation and creativity,” said Sweeney, who told guests at the GMHC dinner, “We literally made up treatment and policy approaches — and played incredibly smart politics.”

During those years, GMHC was filling a critical gap in the government’s response to AIDS.

The agency established its ombudsman program to address discrimination and inadequate care in hospitals across the city whose critical care beds were overwhelmed by sick and dying gay men.

Its buddy program provided in-home assistance to homebound people with AIDS, who often lacked the resources for professional care or experienced hostility and fear from potential care-givers.

The agency also created the first public policy department among AIDS organizations and, along with the San Francisco AIDS Foundation, became a leader in providing technical

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assistance to other groups around the country struggling to respond to surges in infections and illness in their own communities.

Sweeney quickly saw first-hand the outpouring of support for GMHC's mission.

He recalled a fundraiser at the Paradise Garage in SoHo, where attendees, after paying their admission, stuffed \$20-bills in a can set up for donations.

Just a year after its founding, the group filled Madison Square Garden — with a capacity of nearly 18,000 — for a Ringling Brothers Circus benefit.

Still, the massive event was ignored by the *New York Times*, since roundly criticized for its meager reporting in the epidemic's early years.

In 1986, at the age of 32, Sweeney joined GMHC as its deputy executive director and would later hold the top post until 1993.

With thousands of activists making their impatience and rage known in protests on the streets nationwide, the AIDS movement — grassroots and institutional — began making significant strides.

Sweeney credited Governor Mario Cuomo's health commissioner, the late Dr. David Axelrod, for setting “an agenda based on public health” and helping to “deconstruct stereotypes” about HIV.

Money for treatment, prevention, and research began flowing from Albany and City Hall, and the state formalized its efforts by founding the AIDS Institute.

If New York was slow in responding to AIDS, the federal government was essentially AWOL.

According to data from ACT UP, 41,000 Americans had died of AIDS by the time President Ronald Reagan first uttered the word in 1987.

US funding for the epidemic was confined to research and prevention efforts at the Centers for Disease Control and Prevention (CDC). Treatment was largely a local or private responsibility.

The year 1990, however, proved a pivotal moment for federal efforts on the epidemic.

The Ryan White Emergency Comprehensive AIDS Resources Emergency (CARE) Act provided the first US dollars for treatment, and in line with the legacy of patient protections, that funding came with significant requirements for input by local community representatives in the disbursement of the money.

The Americans with Disabilities Act (ADA) was also enacted in 1990, which formalized many of the protections that legal advocates for those living with AIDS had been pressing for during the previous half-dozen years or so.

Though the ADA was a landmark in disability law, New York Law School Professor Arthur Leonard, in numerous stories in these pages, has documented how federal courts

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on many occasions have constrained the scope of the important protections the law could provide to the HIV-infected.

Despite considerable advances by the time GMHC marked its first decade of existence, the battle against AIDS remained a steep and often discouraging climb.

Sweeney recalled a service at St. John the Divine in Harlem at which the ceiling lighting was designed to represent the roughly 100,000 Americans who had died of AIDS by that time. (Note: a bizarre and seemingly satanic set up).

“Rage and grief” were the predominant emotions in the audience, he said, and Larry Kramer, the GMHC co-founder who had also helped establish ACT UP in 1987, “castigated” those in attendance for not doing enough.

During his years at GMHC, Sweeney said there was “a constant cycle of death, loss, and grief” among staff members themselves.

“As the head of an organization experiencing that, I knew we had to have a process of grieving” for those lost within the agency’s own ranks.

Some who had been working on AIDS for years developed mental health problems — overextending themselves, in many cases “feeling that if they just worked harder, they could save people.”

Post-traumatic stress disorder became a reality among staffers, and “at times, we had to do interventions to get people to step away,” Sweeney recalled.

For years, treatment activists had searched for “miracle drugs,” but by 1993 many experts believed the effort had stalled and the prospects for more effective therapies were grim.

“Despair,” Sweeney said, characterized the International AIDS Conference that convened that year in Berlin.

Sweeney left the agency in 1993, and the immediate task ahead of him was caring for his older brother Mark, facing his final year struggling against AIDS infection in New York.

Mark’s doctors and others, Sweeney said, did “yeomen work” in those days, and as his brother’s primary care giver, he kept hoping Mark could “hang on just a few months more” to give time for another drug breakthrough.

By late 1995, combination anti-retroviral treatments that would change the course of AIDS for those with access to the drugs emerged, but they came too late for Mark, who died in 1994. The loss was, for Sweeney, “the single most personally devastating event in my life.”

By the time he left GMHC, Sweeney knew that access to treatment was the most important political question facing those affected by HIV.

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He and others aggressively lobbied Bill Clinton's 1992 campaign on the issue, and after the new president took office, Sweeney threw himself into the effort for health care reform, organizing 14 key congressional districts across the country to build support for the administration's bill.

When the final Senate vote that killed the effort took place, he was among those arrested at the Capitol. The chant by the crowd that day was, "Bob Dole sold his soul and insurance companies paid the toll."

During the late 1990s, Sweeney focused his work more broadly on the LGBT agenda, serving as deputy executive director of the Empire State Pride Agenda.

Assembling support in bipartisan fashion, the group was able to enact a hate crimes law in 2000, and it was under Republican Governor George Pataki that the first funding for non-AIDS LGBT health and human services was established.

In recent state budgets, the annual allocations for such organizations have stood at roughly \$5.25 million.

Since leaving the Pride Agenda, Sweeney has been engaged in philanthropic support of the LGBT community — first at the Evelyn & Walter Haas, Jr. Fund in San Francisco and, since 2007, as executive director of the Gill Foundation.

Gill is a leading funder of AIDS efforts in Colorado, but Sweeney acknowledged he is no longer on the front lines of that work.

"I feel I've gone upstream on HIV prevention to get at the core issues," he said, pointing to Gill's efforts to encourage self-respect — and establish new community norms on issues of obesity, smoking, alcohol and drug use, and HIV prevention — among young people.

The effort to effect cultural change in the community, Sweeney said, is in line with a shift in the way LGBT advocates are waging the fight for equality.

"We've dropped a lot of the rights focus," he said of efforts at Gill and other leading LGBT groups.

"The victimization focus does not work to win allies. Instead, the emphasis now is, 'We share your values.' Polling has shown that people did not think we shared their values."

Sweeney acknowledged that HIV transmission rates among gay and bisexual men have remained stubbornly resistant to further decline after years of success toward that goal in the 1980s and '90s.

Still, he said, the drive to build and protect self-respect among LGBT youth "will have an impact on HIV rates."

He described his sense that attitudes among LGBT youth have shifted considerably in recent years.

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“Young people today feel entitlement,” he said. “They’ll say, ‘I’m going to get married. I don’t care.’”

Sweeney foresees another major legacy the LGBT community is likely to forge — one based largely on its response to AIDS.

Aging members of the community, he said, are positioned to “lead the battle for community-based systems that are culturally competent” in addressing the needs of seniors.

The same concepts that worked in stanching the catastrophe of AIDS — including consumer protections, ombudsmen, and buddy programs — offer opportunities for seniors to advocate for themselves and build their own solutions.

“We’ll do it because we have to,” Sweeney predicted, “because the institutional-based system does not work.”

Are you seeing we’re dealing with a COMPLETELY delusional apparatchik here, an unreal bigot who lives for programs designed in corporate bodies?

Amazingly, this nerd simply takes it upon himself to brainwash young gays, and he calls this ‘building self-respect among LGBT youth’. He simply feels he is the right guy “to effect cultural change in the community”. He feels he needs to establish community norms on issues of obesity, smoking, alcohol and drug use.

Of course, he takes no issue with use of deadly pharmaceuticals sold legally by Big Pharma to gays, junkies and subsaharian Africans... He works with rich people who own Pharmaceutical companies, or perhaps half of the city...

So the system simply uses and empowers naive puppets who run from gala to gala, and who actually believe they represent a gay majority in a fight for a good cause. These are the corporate gay bigots who have emerged after AIDS-activism, and their psychologies are dissimilar from those of early activists; early activists were basically pretty deceptive, streetwise and working in small operations that were a FACADE. They were close to intelligence circles, and to the realities of the street.

Guys like Sweeney or Gill are corporate nerds, who operate in a corporate logic. Politically, they are completely clueless. They know who to phone to push another law, but they completely lack the vision to see how that law will change society.

They know how to push AIDS-meds but have no clue what those meds do to people.

They can whine about hate and homophobia and push educational programs, but they can’t register that these programs turn gays into scorned pansies...

They are vision-less bigots, too dissociative to know they’re owned...

*

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So what's of interest here is that the same people who completely uncritically pushed medication of gays with a KNOWN CARCINOGEN like AZT, are today very busy providing us with the gay corporate model: fighting hate, securing rights, closing the gay scene, more treatment and research, more educational programs, MORE CONTROL.

Who are these people, who are apparently quite convinced to be speaking for gays, and who keep buttering each other up in elite galas? Why can't they make any form of contact with the 'gay community' they supposedly represent?

Of course, these people don't represent a gay community; they think in categories like 'LGBT', or 'queer'. Think of how pathetic it is, for a man who likes men to conceive of himself as an 'LGBT-person', or as a 'queer'. A man who wants Daddy Authority to pump out more laws to protect 'LGBT-people' from evil bullies... and who pushes social programs to change people's minds and affect culture. CREEPY...

Sweeney has a vibe that is kind of similar to the vibe of Tim Gill, although his smile isn't quite as painful and not quite as rigidly plastered. He is obviously not a sexy male; he dresses in corporate suits, is utterly politically-correct, looks very boring, and evolves through an unreal world, in which everybody tells him he is such a hero.

The Gill Foundation has actually put out a cheesy video in tribute to Sweeney's work there. This video is quite an insult to people's intelligence, a ridiculous ode to Sweeney's 'leadership' and heroism, featuring a long line of co-workers and family-members, the one uglier and unsexier than the other, assuring us of what a wonderful and amazing leader this corporate nerd is. To follow, some screen shots.

Tim Sweeney with dad:



Figure 0.8: aaaaaaaaaaaaaaaaaaaaaaaaaaaaaa

A childhood friend fawning about Tim's loyalty:

Tim's family background:

Tim addressing an 'enthused crowd' of no doubt co-workers:

Tim with his former boss, Tim Gill and Gill's husband (!!) Scott Miller:



Figure 0.9: bbbbbbbbbbbbbbbbb



Figure 0.10: aaaaaaaaaaaaaaaaaaaaa



Figure 0.11: bbbbbbb

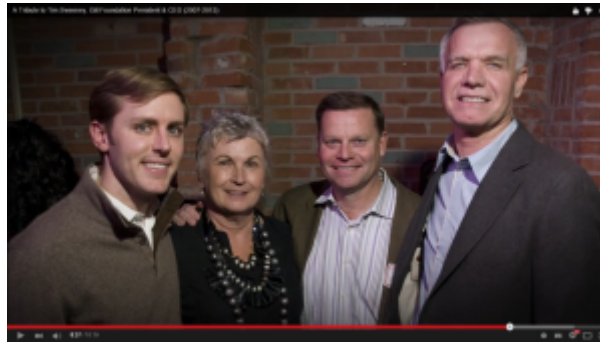


Figure 0.12: bbbbbbbbbbbb

One of the numerous victories:

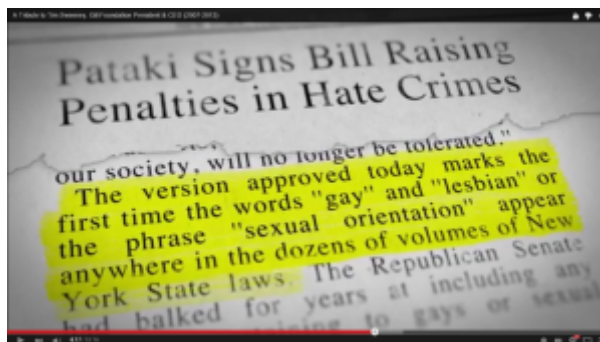


Figure 0.13: bbbb

These people don't look like proud males fighting for gays. They look like pansies hiding from reality in some creepy corporate sect. These millionaire corporate gays and lesbians are BRAINWASHED. They are incapable of providing a vision on homosexuality, on society, on life, on manhood, on virtue, on social control, on the future, on ANYTHING.

They are owned by handlers, elites and intelligence agencies, but they are actually too dissociated and naive to even know it.

Look at Sweeney's naive face, and his icy, deluded smile... These people are COMPLETELY unaware of what system they live in. They are sufficiently arrogant and deluded to actually believe they represent gay interests, while at the same time refusing to give any type of actual accountability to gays about their shady practices. They are living in a fantasy world walled-off from real gay life...

A last piece on Sweeney from the Gill Foundation's website. Please observe how ALARMING the mindset really is, what kind of crap and piffle they use to express themselves,

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and what kind of stuff it is they actually do:

"Sweeney to Finish Term as President and CEO of Gill Foundation by End of 2013

Mon Sep 17, 2012

Gill Foundation Founder and Board Chair Tim Gill announced today that Tim Sweeney has informed the board he will end his term as president and CEO of the foundation before the end of 2013. The board will lead a search process to identify Sweeney's replacement.

"Tim Sweeney's excellent stewardship has placed the Gill Foundation in the strongest position in its history, and we're grateful for his service to the foundation, the LGBT movement, and our home state of Colorado," said Gill.

"Leading the Gill Foundation and working with Tim Gill has been a privilege," said Sweeney.

"I have been humbled by Tim's generosity, and I am proud of what our staff and our board have accomplished together in the past five years.

We were leaders in focusing resources on education and advocacy in the states to build national momentum for equality.

We helped reimagine federal advocacy to ensure that agencies include LGBT concerns in administrative decisions.

We increased the range and depth of non-gay ally organizations working to advance equality.

In Colorado, we revitalized LGBT advocacy and helped build a national model for progressive infrastructure."

"The foundation is positioned well to continue having a tremendous impact on the LGBT movement and on Colorado, and it's the right time for me, personally, to return to my home in San Francisco and take on new challenges," said Sweeney.

"Tim Sweeney is a true pioneer in the LGBT movement and not easy to replace," said Gill.

"From working with Harvey Milk in the 'No on 6' campaign, to leading organizations like Lambda Legal and Gay Men's Health Crisis, to his service in philanthropy at the Evelyn and Walter Haas, Jr. Fund and the Gill Foundation, Tim's 35 years of exemplary service in the movement has changed the lives of millions of Americans.

We asked him to give us a year of transition when he decided to move on, and we appreciate that he has done that."

"We're confident that through this transition we will find the right person to lead the foundation into its next phase," said Gill.

(The Gill Foundation is one of the nation's largest funders of lesbian, gay, bisexual and transgender equal rights work. The foundation has invested more than \$220 Million since

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inception in organizations and programs to achieve its mission of equal opportunity for all Americans, regardless of sexual orientation or gender expression.)”

Can you see how it is all Orwellian Newspeak? The gay scene was killed, millions were poisoned, and these people fawn about ‘excellent stewardship’, about ‘being humbled by generosity’... They are ‘leaders in focusing resources’, ‘reimagined federal advocacy’ and ‘revitalized LGBT advocacy’. They have a ‘tremendous impact on the LGBT-movement’, and Tim is a ‘true pioneer in the LGBT movement’.

Let’s get back to ACT UP.

So initially, what was required for the AIDS-scam to kick off was a noisy cell that pretended to speak for gays in the public sphere, shrieking about AIDS.

This early cell was GMHC, which set up the groundwork, but it was only with the creation of ACT UP in 1987 that AIDS-activism gained huge visibility through extremely mediatic actions.

By 1986-1987, gay activists and brainwashed gays took to the streets, and were screaming for release of AIDS medication: it was so ‘homophobic’, so ‘genocidal’ and holocaustic that gays couldn’t have access to AZT. You can see the footage in several docs, of histrionic agents shrieking:

‘STOP KILLING US, STOP KILLING US’.

The idea was that homophobic government killed gays by NOT releasing meds.

And so the Reagan Administration released AZT to combat HIV and of course that’s when the epidemic really started: AZT-popping gays were now dropping like flies. They were prescribed insanely high doses of the ratpoison, and so of course they died like rats.

Within weeks after the gay guy started swallowing the rat poison, fat would be sucked out of his face (facial lipodystrophy) and soon after he would start looking like a walking corpse. Within a year or so the gay guy was DEAD. This process was extremely noticeable. It was unmissable that AZT killed.

Since older generations have seen it happen, a facade like ACT UP SF prefers focusing on the younger generations of gays...Many gay men in their 40s or 50s have witnessed first-hand that gays diagnosed as HIV+ but NOT taking that Big Pharma trash did NOT die.

AND so Larry Kramer HIMSELF, diagnosed with HIV since the mid 80s, did NOT take the AZT. Like Petrelis, Kramer stayed free of the poison that all the other HIV+ gays ingested because of their unrelenting Big Pharma activism. Larry’s doc said AZT wasn’t really necessary in HIS case....

Go to actuporallhistory.com to hear it straight from the horse's mouth. Now you know why Larry didn't die in the early 90s, unlike all those gays who listened to him.

To follow, an excerpt from actuporallhistory.com, a November 15, 2003 featuring an interview with Kramer; observe also how this creepy, bland agitator actually has the gall to state that he knew instinctively, from the beginning, that AZT was no good.

The reason Kramer could state such enormities and get away it is that his *rse was always completely covered by the media. He could say whatever, it really didn't matter.

"SS: Let's move on to some other things. I'm thinking a lot about the trajectory of the development of drugs, and I know that you were very involved in that. I remember – you know, there was a time at the beginning when people put faith in a lot of drugs that didn't pan out.

You know – Dextran Sulfate, AL-721 – all of that stuff. And I even remember when you came in and said, "They're dancing in the streets in San Francisco!" – Compound Q.

When the protease inhibitors – when the vision of protease inhibitors came to be, did you know instinctively that that was going to be successful, or were you concerned that it was going to end up like the previous wishes?

LK: Oh, by the time the proteases come – now, you're talking about the late '90s. ACT UP, for all intents and purposes, is no more.

I think – and to this day, still think – that you hope for the best and expect the worst. That was something that's always been my philosophy.

The days of AL-721 and all that – I didn't think it was so wrong to explore all these things. And, I don't want to say that false hope is better than no hope, but we didn't know it was false hope.

AL-721 came out of the Weizmann Institute, for crying out loud. So, you go with it. Compound-Q came out of San Francisco, and Marty Delaney whom I'm still very close to – they believed in it.

And it did help. Would you believe there's still people on it? And it did help some people. I knew instinctively, from the beginning, AZT was no good. I did say that.

SS: Was there a fight inside ACT UP about AZT?

LK: No, what there was, was about the dosing, and we were right – T&D was right – that they were giving too much. I don't know – they were giving 1,000 milligrams a day, and really all you needed was 200 or 300 – 400,, at the most.

And that was because of ACT UP that that happened. That wasn't within ACT UP. It was ACT UP versus probably the NIH.

SS: I want to ask you a little bit about yourself, as a person with AIDS, the ACT UP context. When did you begin to think that you were positive? At what point in all of this?

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LK: Theoretically, I still don't have AIDS. I've never had a defining illness, and I've never had low enough markers. I am the luckiest man alive. I never had to take any HIV drugs, until I got my liver.

And the only reason I had to take it was because the transplant people insisted, to protect the liver. They wanted to keep HIV in check – whether it was out of check or not.

SS: So, you've been HIV-positive, asymptomatic?

LK: Since – I forgot when I was tested already – '85, '86.

SS: And why do you think you were asymptomatic?

LK: I am lucky. I have no idea. Not everybody, but almost everybody I knew is dead from those years.

SS: Do you think it's a strain issue? Or, do you think it's a genetic predisposition you have?

LK: I don't know. I don't know. You don't know how close I came to dying a couple of years ago because of the Hepatitis B in my liver. I was given six months to live.

I don't know if you remember – I looked like this. And, I had no energy. And they told me – that was the end, because livers were not available. And the days were ticking away.

Just prior to that, Dr. Fauci – the man I had called a murderer many years before has become one of my closest friends.”

*

Here's what Kramer said about the start of ACT UP; observe how he was simply doing the job of a Big Pharma-shill:

”Act Up came about in 1987 because GMHC had not pressured the government to do any research for a cure.

I made a speech and got everybody all riled up. And then we had another meeting, and there were three times as many people.

I discovered there was a whole new generation of people who were not hung up about being gay, who were also sexually active and terrified of dying and of seeing all of their friends dying.

And they had a lot of energy and didn't give a shit what people thought. So for three or four years, Act Up was like molten lava. We accomplished an enormous amount.

We forced the FDA to change their approval process so that new drugs — for any illness — can now be approved in one year instead of ten.

We're living today, so many people are living today, and it's literally due to act up.

We forced the drug companies to work with us. Yes, it got unruly. Yes, the wrong people took over the organization.

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Yes, it was hurt very much by the smart people who left or who died. An awful lot of people died.

But we proved that the squeaky wheel gets the most grease. I am prouder of act up than anything I've done. What we did now benefits the entire world."

Some more info from Larry Kramer actuporalhistory, that is kind of enlightening;

what you have to understand is that Kramer was a complete bullshitter, who could basically say whatever, or nothing... it would merely be blamed on the histrionics of a jewish gay theater playwright anyway... Observe how this awful liar simply spins himself out of any question that gets too specific:

"Larry Kramer: I remember those meetings, when we would all sit around and talk. The first action – I don't remember how it got to be Wall Street. We were in the room. Were you there, then? I don't remember.

SS: No, not at the first meeting.

LK: We were in the room, and all right, what are we going to do? We knew we had to do something public because – because, because. I don't know, because of the Catholics had marched on Albany, I guess – because there wasn't anything else to do. How do you get attention? And somebody said, let's go against the FDA, because they were so slow in approving things.

There was a big to do over something called – no, that was too early, but – Mathilde said to me – Dr. Krim – the big heavy in all of this is Frank Young at the FDA.

So I sat down, and I wrote an op-ed piece for the Times and they took it. It's called "The FDA's Callous Response to AIDS."

Was it called AIDS? Yes, it was called AIDS. They took it, and it ran on the very day that we had the demo.

So we were able to pass out at Wall Street these flyers. And I had gotten Joe Papp to make an effigy in the shop at the Public [Theater] of Frank Young, and we hung him in effigy down there on Wall Street.

Where did it come from? I think it just came from all of us talking with each other all the time, I don't know.

SS: How did you get your piece in the Times? Did you know people there?

LK: Not like I know them now. I have to say, I don't know.

SS: Let's get to ACT UP. What were some of the concrete projects that you worked on in ACT UP?

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LK: I don't think anybody did anything specifically all by themselves. That was the great thing about it, is that we worked as a group."

And so Kramer simply mentions Mathilde Krim. McFarlane also routinely mentioned this person who had such strange affiliations... People like Krim are invariably only one click away from gay activists, one degree of separation. Remember, this is all about social engineering, the top of the social hierarchy shaping our world. From wiki/Krim:

"Mathilde Krim, Ph.D. (born July 9, 1926) is the founding chairman of amfAR, the American Foundation a for AIDS Research.

Dr. Mathilde Krim (née Galland) was born in Como, Italy to a Swiss Protestant father and Italian Catholic mother.

She received her Ph.D. in Biology from the University of Geneva, Switzerland, in 1953.

In 1950, she married a man whom she had befriended while he attended the University of Geneva School of Medicine, David Danon. They had a daughter and shortly thereafter left Switzerland, relocating to David's home country, the newly-independent Jewish state of Israel.

From 1953 to 1959, she pursued research in cytogenetics and cancer-causing viruses at the Weizmann Institute of Science in Israel, where she was a member of the team that first developed a method for the prenatal determination of sex.

After her divorce, Krim moved to New York and joined the research staff of Cornell University Medical School, following her 1958 marriage to Arthur B. Krim—a New York attorney, head of United Artists, later founder of Orion Pictures, active member of the Democratic Party, and advisor to Presidents John F. Kennedy, Lyndon Johnson, and Jimmy Carter.

It was at Krim's NYC home on May 19, 1962 that the famous 45th birthday party for President John F. Kennedy was held, with many famous persons in attendance (Robert Kennedy, Marilyn Monroe, Maria Callas, Jack Benny, Harry Belafonte).

During the course of their marriage, Arthur and Mathilde Krim were very active in the American civil rights movement, the movements for independence in Rhodesia and South Africa, the gay rights movement, and in numous other civil liberties and human rights movements.

In 1962 Krim became a research scientist at the Sloan-Kettering Institute for Cancer Research and, from 1981 to 1985, she was the director of its interferon lab.

Until recently,[when?] she held an academic appointment as Adjunct Professor of Public Health and Management at Columbia University's Mailman School of Public Health.

Soon after the first cases of what would later be called AIDS were reported in 1981, Krim recognized that this new disease raised grave scientific and medical questions and that it might have important socio-political consequences.

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She dedicated herself to increasing the public's awareness of AIDS and to a better understanding of its cause, its modes of transmission, and its epidemiologic pattern.

With Elizabeth Taylor, she founded the American Foundation for AIDS Research contributing generous amounts of her own funds and lending her considerable skills to raising awareness about AIDS and raising funds for AIDS research.

She continues to work on behalf of AIDS awareness through AmfAR.

Krim holds 16 doctorates honoris causa and has received numerous other honors and distinctions.

In August 2000, President Bill Clinton awarded her the Presidential Medal of Freedom, the highest civilian honor in the United States, in recognition of her "extraordinary compassion and commitment."

In 2003, Krim received the Award for Greatest Public Service Benefiting the Disadvantaged, an award given out annually by Jefferson Awards.

She is a convert to Judaism.

While living in Switzerland, she assisted members of the Jewish resistance movement Irgun in their efforts to purchase arms from former French resistance members, prior to Israel's independence.

After moving to the U.S., She was also very active in collecting donations for Israel.

A lot of information has come up, and in the next section we will now return to ACT UP SF and ultimately, the mysterious Michael Bellefontaine...

What we've seen so far is that the original ACT UP was corrupt and deceptive, which should come as no surprise, because gay activism has always been owned by higher powers.

It was an intelligence-owned media-operation spearheaded by a monstrous theater-puppet, designed to get a generation of gays on lethal drugs.

Incredibly, it was from this very organization that gay AIDS-dissent sprang: ACT UP SF. It was an ACT UP-cell that changed its position 180°...

A major AIDS-activist involved in ACT UP from the start was Michael Petrelis. He STILL supports the official story and helped create the pandemic, yet subsequently worked with David Pasquarelli from ACT UP SF anyway.

It was hopefully made clear that Petrelis was a deceptive agent. Though an AIDS-patient, and agitating for release of AZT, he actually didn't pop AZT himself. This fact, and Petrelis' conformist stance on AIDS that lasts til this day, show that it is bizarre that Pasquarelli and Petrelis hooked up.

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We've also gone over quite a few issues showing ACT UP SF is a facade, controlled opposition. But perhaps the most stunning information about ACT UP SF was saved for last:

Michael Bellefontaine...

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ACT UP-leader Jon Greenberg explained:

"ACT UP demonstrations are theater outside the bounds of the physical theatrical space.

They are theater in the world, and accomplishing the types of reactions, actions and catharsis that all people in the 'conventional theater' only dream about. We use the same tools, however.

Research, intensive pre-production planning, bringing together the actors(demonstrations), re-hearsing them and getting to their motivating emotions (anger, fear, love for each other), sets, props, fund-raising, publicity—all this for the single goal of creating a spectacle that will change people's lives and change the world."

Well, well...THEATER...This must mean that ACT UP-activists are TRAINED THEATER PUPPETS, NOT inspired males fighting a right cause...

AIDS-activism of course emerged from circles of gay activism, and thus already had a profoundly Marxist basis; the networks and principles used for AIDS-activism in the 1980s already existed, and had begun taking shape half a century earlier, with the Mattachine Society.

First there was gay activism, then AIDS-activism, and next, gay AIDS-dissent erupted from these same circles: keeping it all in the (intelligence) family. AIDS-activism in the 80s was set up and controlled by intelligence agencies, and next gay AIDS-dissent emerged in the 90s, and it was set up by the same stringpullers. Why does the system go to such lengths, opting for such convoluted and seemingly desperate ploys?

Well, in a world of deception, incredible amounts of resources are mobilized to keep people deluded. A lie like AIDS is really pretty glaring, and it takes a very serious effort to push it: it requires LOTS of propaganda and stringpulling. AIDS was bound to raise numerous questions and doubts in many people, for instance in the scientific 'community', and the System couldn't just sit back and wait for some scientist to suddenly start publishing papers completely exposing the AIDS-scam.

What the social engineers opted to do, is to create CONTROLLED OPPOSITION to the official AIDS-story, and they initially picked Peter Duesberg for this role. Duesberg,

who incidentally is jewish, presented a mass of very pertinent data, but in a certain way, which basically DEMobilized other scientists who could have gotten interested in reassessing AIDS. Regular scientists figured that others were already on the case, and there was nothing more to say for anyone rejecting the official paradigm:

Duesberg had pointed out the AIDS-paradigm was flawed, and that environmental causes, drug abuse and pharmaceutical drugs were responsible for AIDS-mortality.

The Perth-group had made the case that a HIV-virus wasn't even shown to exist.

The data required to understand the AIDS-scandal had already been made available to the public but...in a certain way... In fact, it wasn't very rewarding for any scientist's career to go against the grain and reject the official AIDS-paradigm. To put it plainly, it could completely destroy your career...

For one thing, a certain face was given to the 'rebel-movement' of AIDS-dissent, which made it very unappealing for other scientists to engage on that same road; dissident-networks had taken shape, and something of a loose dissident community was now in place, including scientists, journalists, gay activists, HIV+ people, health food gurus and others.

All these people knew each other: there are links between Duesberg, Maggiore, ACT UP SF and others dissidents, links that get to be quite concrete; for instance, a venture capitalist like Robert Leppo sponsored them all...Yes, he actually funded Bellefountaine's and Pasquarelli's efforts, as well as Duesberg's cancer-research, various AIDS-dissent docs and books...

The issue is the following: just like ACT UP SF had a way of NOT actually mobilizing gays in an informed and effective community, the scientific dissidents had a remarkable way of NOT being 'contagious' to other scientists. Dissident scientists weren't quite as obvious as ACT UP SF in putting out an insanity-vibe, and indeed seemed more composed, well-spoken and rational. But all the same, they managed to generate disrepute, perplexity and rejection anyway, which was of course precisely their mission.

Basically, the scientific arm of AIDS-dissent failed to mobilize the scientific world, on purpose, and succeeded in remaining a FACADE that kept others off-premises through a combination of elements;

they put out a message and exhibited a mindframe that was ultimately confusing, never transmitting a coherent context allowing to make sense of AIDS... In the larger scheme of things, for an AIDS-dissident to make sense, there is only one way: he must claim evil intent and control.

Why?

Because SCIENCE is involved, and how could science be so wrong? If science can uphold such lies, then one's entire sense of reality breaks down, is shattered to pieces in one blow, as one immediately wonders: what kind of force could have taken control of science?

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What other force could this be, except... EVIL? We're not actually going to blame this genocide on a 'mistake', or some 'error' or 'fiscal issues', are we?

To make AIDS-dissent plausible, some kind of vision is required of evil social engineering and a profoundly corrupt hierarchy: how else could the AIDS-scram even happen?

Scientific AIDS-dissidents may bring up various instances of institutional malfunction, or refer to greed and ambition and power games, but they otherwise obviously embrace this entire institutional reality, and they always keep functioning smoothly in it. They don't remotely transmit any kind of notion of 'evil', 'higher powers', ideologies and networks in high places...They prefer not thinking too big, or actually creating a real problem.

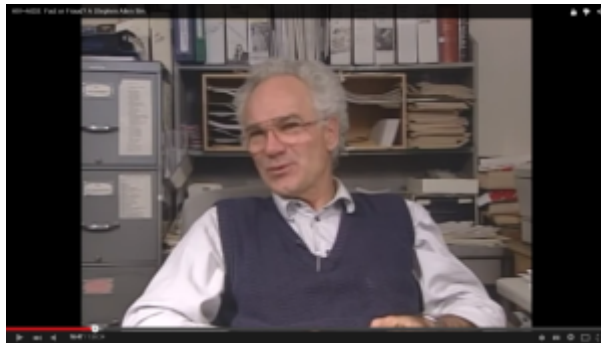
It's as if AIDS is just another dossier to them; in a manner similar to a politician who is put on a dossier... They voice their dissident arguments, while never questioning any of the fundamentals of the system they are, and keep being a part of. What we're missing here, is some kind of awareness of the BAD GUYS pulling the strings. Aids-dissent never points at them...

There is something odd about each of these smiling, relaxed, successful dissident-scientists attacking the AIDS-establishment and apparently faring very well by it... How could this be? Duesberg simply kept working in cancer-research and, contrary to what is constantly suggested, equally by himself, his career wasn't destroyed at all.

Much was made about Duesberg not receiving grants anymore after he became a dissident, which of course scared the hell out of other scientists. The message was: if you join AIDS-dissent, say goodbye to your career. This was a powerful message to scientists all over the world.

But the thing is, who cares where the money comes from?

Duesberg may have missed some grants, but he gets funded by rich venture-capitalists like Robert Leppo, and others, and actually is possibly a contender for a Nobel sometime soon... Does this man look like his career was destroyed? Does he look like someone fighting the establishment, a man subjected to monstrous pressures?



Something is missing from the discourse of such dissidents, something that we subconsciously pick up, and that demobilizes us... We sense that we are missing some crucial clues:

why are these people so relaxed and successful? Why don't they get harrassed or even bumped off? Why are they making countless media-appearances? Why don't they ever mention organized evil? And why do they never expose fundamental flaws in the very foundations of their own disciplines?

It's pretty obvious that a fake virus-narrative shows something is profoundly wrong with the entire field. To get around having to address this problem, Duesberg puts out the line that a HIV virus actually DOES exist, but that it is a harmless passenger-virus. This quick fix allows him to obfuscate all the fundamental errors of his entire discipline, that is such a hoax that noone truly understands what a virus even is, or how it is isolated.

What is so confusing about this, is that Duesberg's ENTIRE line of arguing has been that,

Human immunodeficiency virus (HIV) is not the cause of AIDS because it fails to meet the postulates of Koch and Henle, as well as six cardinal rules of virology. (July 29, 1988).

Duesberg has constantly argued that AIDS among gays wasn't caused by HIV, but mainly by recreational drugs and AZT. Meaning a virus isn't even required to explain AIDS, but Duesberg didn't want to go that far, because a no-virus stance opens up an entire can of worms about the entire fraudulent foundations of the field. Therefore, he made a bizarre compromise, where HIV exists but doesn't cause AIDS.

Are we REALLY to believe with Duesberg then, that AIDS-patients dying of AZT and recreational drugs also just happen to carry a 'harmless passenger virus'? What message is that really? If all AIDS-patients carried a 'harmless passenger virus', then we obviously should be rather worried about this virus anyway...

And why does Duesberg invariably bring up how HIV doesn't meet Koch's postulates, and therefore a causative relation between HIV and AIDS wasn't established? As was brought up in the first part of this section, Koch's postulates NEVER worked for ANY virus, because the entire concept of a virus or an infectious germ is actually a hoax... The problem here goes to the roots of the very field: scientific dissidents never work out the implications of the AIDS-scam for the ENTIRE FIELD of virology and micro-biology.

Nor does any dissident ever appear to have a principled problem with their scientific universe and its practices. For instance, several such scientific AIDS-dissidents, who are well-aware that people were poisoned to death with AZT, happily go along with that very same logic in the monstrously toxic cancer-research establishment anyway. Duesberg is a big-shot in cancer-research, which is controlled by the same authorities and profoundly linked to AIDS-research... In fact, AZT itself was originally a failed cancer-drug.

An entire culture was created around AIDS-dissidence that kept it from gaining mileage in the mainstream. Scientific AIDS-dissidents made weird, implausible decisions that made them look quite irresponsible, for instance making an alliance with vitamin-guru Matthias Rath to combat AIDS in Africa. This highly mediatic and scandalous campaign for saving AIDS-patients in Africa with vitamin pills is claimed by the AIDS-establishment to have cost hundreds of thousands of lives. What the general public and the scientific world retained is that criminally-deluded, lunatic AIDS-dissidents were trying to counter the African AIDS-epidemic with vitamins: NOT something you'd want to get associated with...

Why did the scientific dissidents fall in this stupid trap, of working with a vitamin-prophet of bad repute?

While it is indeed my view that healthy nutrition and refusal to ingest poison pills certainly prevent AIDS, whereas malnutrition, drugs and AZT easily create it, why did AIDS-dissidents make use of the Rath-foundation for a vitamin-campaign? It's so obvious that it would lead to scandal, and it did: it associated AIDS-dissent with sandal-wearing loonies, belonging to a cult: the health-imperium of a shady german businessman... Through such means and others, the scientific community was impressed with the fringe nature of AIDS-dissent, its dangerously delusional quality...

Duesberg and his buddies look strangely cheerful, which is disorienting and perplexing. All of these scientific AIDS-dissidents are well-off, they are all millionaires, successful, and often older. Very much unlike regular scientists, they were really in a luxurious position: they weren't putting their careers and mortgages on the line, and clearly never were in a bad way financially, professionally or otherwise. Nor were their brains blown out by the CIA. And of course all these people are once again practically invariably jewish...

Such factors and others combined to create a strange, dissociative atmosphere surrounding AIDS-dissent, which kept uninvited others off-premises. Adding up these clues, it becomes apparent how scientific AIDS-dissent is a FACADE, designed to keep a true resistance from emerging: controlled opposition. It is simply the best way to manage a controversial issue: controlling BOTH sides of any equation. It's an old technique.

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Let's now explore how such controlled opposition also emerged from ACT UP SF, and just how shady the trajectories of Pasquarelli and Bellefontaine really were.

Interestingly, in the article soon to follow, we learn that Bellefontaine and Pasquarelli were in fact already engaged in bizarre, over-the-top and disruptive activism BEFORE agitating against the official HIV/AIDS paradigm. Already in the early 90s in Florida, BEFORE having become AIDS-dissidents in San Francisco, they were messing up the local ACT UP group in Tampa. Were Pasquarelli and Bellefontaine really agents, sent by their handlers to a problematic ACT UP cell to create trouble?

I suspect that the big lines of what must have happened are as follows: ACT UP had in the early 90s already served its main purpose: it had gotten a generation of gays onto AZT. It had all worked like a charm, and hundreds of thousands had been poisoned. Of course, the system now really needed to get rid of the smoking gun: AZT, which soon enough, in 1994, was indeed replaced with less lethal treatments... As a result, there was no longer any real function for ACT UP, there was nothing left to do, because AIDS and its management were now institutional realities, and all the networks, treatment protocols and the entire logic of it were firmly in place.

It is likely that some members of various ACT UP chapters, after a few years of functioning in that universe, started noticing certain issues, and perhaps thinking about them. Maybe some activists started wondering about the amazingly aggressive pharmaceutical approach, this monolithic obsession with pharmaceuticals: was this really about helping gays? Then why were so many dying?

It seems likely that at least some people must have starting to doubt the official story... If clusters of budding AIDS-dissent were indeed organically starting to take form in certain ACT UP chapters, this problem had to be managed.

To understand here is that an organization like ACT UP is set up by intelligence agencies and controlled, but that doesn't mean that all its members are 'CIA-agents'... One or two guys might have a direct CIA-link, but the bulk of the other members has no clue about the connection.

After the initial excitement with ACT UP, say during the years 87-91, when all treatment issues had become institutionalized and the entire AIDS-paradigm was basically settled, local ACT UP groups now found themselves to now be rebels without a cause. There wasn't much to do anymore, no big media operations were happening, and perhaps members had more time to talk, think and delve into things. It is possible and even plausible that this led to unfortunate developments in certain chapters, 'unfortunate' from the social engineers' perspective.

Bellefontaine and Pasquarelli could easily have been agents instructed to deal with such issues surfacing in certain chapters, which were still being monitored from a distance by the intelligence world: could it be that two young guys were sent to local ACT UP chapters to create havoc, distract, and keep people divided?

Eventually, these two men became full-blown AIDS-dissidents, and we've seen how their radicalism served to convince the rest of ACT UP, as well as society at large, that AIDS-dissidents were crazies. As if the hysterics of Pasquarelli and Bellefontaine in fact served to keep a REAL opposition from emerging, while at the same time driving the conformists further into their own stance. Just like Alex Jones and David Icke make doubting the official story on 9/11 look insane.

The net effect of Bellefontaine and Pasquarelli was breaking up entire cells, where something might have been brewing... Therefore, what I'd like to focus on now, is the

most peculiar mindframes of these two guys EVEN BEFORE they had rejected the official AIDS-story.

In the early years, when they were ACT UP activists and still apparently bought into the official-paradigm, why did they behave and talk like everything is a joke? How likely is it for AIDS-activists in their 20s to be so cocky, manic, disruptive, and to take so many wild initiatives?

And how could they subsequently change their stance 180° and completely take over cells, mobilize the media so effectively and have such an impact?

We're dealing with the poisoning of a generation of gays, and it simply seems very odd how casually and frivolously Pasquerelli and Bellefontaine wrecked havoc everywhere, never remotely seeming phased by the gravity of what was ultimately at issue. Their actions and mindframes were in fact SUSPICIOUS, not only AFTER they became AIDS-dissidents, but also BEFORE. They acted like agents provocateurs linked to mentors and intelligence circles.

To follow, a well-written and very informative article that appeared in SF Weekly in 1997, quoted in full. I've underlined everything that strengthens the suspicion that these two were agents, used to disrupt and create chaos in the Tampa Florida chapter of ACT UP, presumably because intelligence circles had decided they needed to manage undesirable developments in that cell. This is merely a hypothesis but you'll easily find that it's hard to explain the dynamic duo's activity any other way:

they do the job of agents provocateurs who have infiltrated a cell of the ACT UP network.

Nothing about either their early AIDS-activism or subsequent AIDS-dissent is ever coherent, constructive or plausible. Please take note especially of how these guys behaved in Tampa, even BEFORE they had started arguing that HIV/AIDS is a scam.

Observe also how at one point, and this must have been around 1995 or 1996, when they were already on to the AIDS-scam, they started agitating aggressively for treatment with DNCB, a very aggressive chemical compound used in photographic labs...

It simply seems that initially, it was the job of these two to mess up certain ACT UP chapters where certain feelings were brewing and awareness of the institutional crime may have been dawning. Subsequently, they became full-blown AIDS-dissidents, whose mediatic and farcical behaviours made AIDS-dissent look insane...

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Men Behaving Viciously

How ACT UP San Francisco spreads spit, fake blood, used cat litter, and potentially deadly misinformation through the AIDS community

By Tara Shioya

Wednesday, Mar 19 1997

The Night Larry Kramer Punched Me

On a spring evening two years ago, hundreds of AIDS activists and their supporters met at the Hyatt Regency in downtown San Francisco for Project Inform's 10th anniversary dinner.

The \$100-a-plate event was a benefit for Project Inform, a nonprofit that has established itself nationally as a resource for information and advocacy on the diagnosis and treatment of AIDS.

The program was deliberately low-key — not a celebration, merely a gathering to mark what most activists considered the end of the first decade of the AIDS epidemic.

Project Inform had invited two significant figures of the AIDS era to speak: Tony Fauci, a pioneering AIDS doctor, and playwright/author Larry Kramer, founder of AIDS Coalition To Unleash Power, or ACT UP.

Fauci had just begun his speech when a dozen members of the San Francisco chapter of ACT UP burst through a side entrance and stormed into the ballroom, shouting "Shame! Shame!" among other epithets.

The interlopers ran through the room, overturning tables as they passed. A fight broke out, and one man went to the hospital with a gash in his arm.

During the melee, an intruder from ACT UP S.F., Michael Bellefountaine, yanked the tablecloth from Larry Kramer's table. Kramer pounced on Bellefountaine and punched him. Kramer remembers the moment well:

"I said, 'I am the founder of this organization, and I am ashamed of you.'"

Attacking The Orthodoxy

Over the past two years, Michael Bellefountaine and David Pasquarelli have emerged as the leaders of a small group of people who believe that the only hope for those infected with the human immunodeficiency virus is a chemical used in the photographic developing process.

The chemical — dinitrochlorobenzene, or DNCB — has no proven medical effectiveness, and is advocated by no responsible medical authority as an AIDS treatment.

Bellefountaine, Pasquarelli, and their supporters have spat at, thrown disgusting liquids and solids on, shoved, threatened, and assaulted a whole host of people who do not believe in DNCB and who would, in the rational order of things, be ACT UP S.F. allies.

ACT UP S.F. has managed not just to alienate, but to horrify community AIDS organizations, doctors who are experts in AIDS treatment and research, and the head of the city's Health Department, along with other activists, including ACT UP Golden Gate, the city's other ACT UP chapter.

To ACT UP S.F., all of these groups and people are part of “The Orthodoxy,” a group composed of virtually every AIDS organization in the city.

The Orthodoxy, ACT UP S.F. believes, has sold out to the pharmaceutical industry. Even ACT UP Golden Gate has sold out, in Pasquarelli’s estimation.

“I think their approach is very sinister,” says the 29-year-old, who describes himself as a liberal fag. “They’re partially responsible for the enormous amount of deaths that are occurring now, and they can never be forgiven for it. And their sole function, make no mistake, is to promote drugs.”

According to Pasquarelli et al., the groups that compose The Orthodoxy are paid to “push” the combination of drugs — protease inhibitors, AZT, ddI, and others — that, most medical researchers agree, now offer the first real hope for greatly extending the lives of those infected with HIV.

Without offering anything that would pass for scientific proof, Pasquarelli calls these drugs “unproven, potentially toxic therapies” that are killing people.

Therefore, he believes, those who support use of the drugs are murderers whom ACT UP S.F. must hold accountable.

From its beginnings in New York in March 1987, ACT UP made its name using guerrilla-style demonstrations: its die-ins and its “zaps.”

ACT UP’s “Silence=Death” slogan, and the group’s emblem — an inverted pink triangle — became hallmarks of AIDS activism.

The group’s often-outrageous brand of activism successfully pressed pharmaceutical companies to lower the price of AZT and persuaded the Food and Drug Administration (FDA) to accelerate the drug approval process.

Now, though, a whole host of AIDS activists say ACT UP S.F. is engaging in behavior that exceeds the bounds of human decency, interferes with the dissemination of life-saving information, and spreads unproven and perhaps dangerous folklore in its place.

ACT UP founder Larry Kramer says the San Francisco chapter has forfeited any right to attach itself to the ACT UP legacy.

“What they’re doing is a perversion of our goals,” Kramer says. “They’ve taken the name of a distinguished organization and shamed it. We’re not talking about rational activism here. We’re talking about hooliganism.

“I think these guys are mentally deficient and should either be hospitalized or jailed.”

Aggravating other community organizations — and even Kramer — doesn’t seem to bother Bellefontaine. Actually, he likes it.

“That reputation is giving us power,” he says gleefully. “They created us — the whole Orthodoxy. They’re validating our tactics by raising them to the level of community debate. It’s better than if we could describe ourselves.”

Spitting, and Other Methods of Communication

With his baby-blue eyes and honey-blond, cherubic curls, Michael Bellefontaine is the very picture of innocence.

The 30-year-old activist sits at a Steiner Street cafe, demurely sipping a tall glass of hot chocolate as he explains what compels ACT UP San Francisco to yell and scream.

And, of course, spit.

“Spitting is kind of evening the playing field. People don’t want to be spat on, so they’ll listen to me,” Bellefontaine, who says he is HIV-positive, insists brightly. “I’m hoping one day I won’t have to spit on people to be heard.”

But if spitting is a favorite mode of communication for ACT UP San Francisco, it is not the only one. Yelling and throwing disgusting things — fake blood and kitty litter, for example — are popular too.

At the 11th International Conference on AIDS in Vancouver, Canada, last July, ACT UP S.F. members stormed a panel discussion and doused two doctors, AIDS pioneers Paul Volberding and Margaret Fischl, with gallons of a cranberry juice solution concocted to look like blood while jumping on tables, tearing down microphones, and shouting obscenities.

Later, San Francisco journalist Tim Kingston asked Bellefontaine about a disagreement he’d had with another activist. Bellefontaine spat in the reporter’s face.

“I took that as ‘No comment,’” says Kingston.

Three months later, at a forum on AIDS issues for candidates running for the San Francisco Board of Supervisors, ACT UP S.F. member Ronnie Burk dumped 25 pounds of used kitty litter on the director of the San Francisco AIDS Foundation, yelling, “Straight white woman, you should die! Pat Christen, you should die!”

The assault could have exposed HIV-positive people in the audience to toxoplasmosis, a potentially lethal disease often spread by contact with infected cat feces.

Two days later, the AIDS Foundation placed full-page ads in two of the city’s gay newspapers, denouncing “violence perpetuated in the name of activism.”

When asked where the feline waste originated, Bellefontaine coyly replies, “My girls.”

Christen later received an e-mail message that said, “Pat Christen, you are a shit bag and like all shit bags the time has come to flush you down the commode.”

The AIDS Foundation has since won restraining orders against Bellefontaine and Burk.

Criminal charges — a total of 14, including misdemeanor charges for trespass, battery, and creating a public disturbance — are pending against Bellefontaine, Burk, David Pasquarelli, and Todd Swindell, another ACT UP member, in connection with the candidates’ forum and three other incidents.

ACT UP S.F. has faced criminal charges before. In 1995, Pasquarelli, Bellefountaine, and two others were charged with vandalism, burglary, and conspiracy for plastering San Francisco Republican Party headquarters with bloody handprints and trashing the party's computers in protest against delays in the reauthorization of federal AIDS funding."

Note the doublethink: the article mentioned earlier that Pasquerelli rejects *unproven, potentially toxic therapies that are killing people* and believes *those who support use of the drugs are murderers whom ACT UP S.F. must hold accountable*.

But then why protest delays in AIDS-funding, when AIDS-funding is all about poison pills and implementing the official paradigm? The article proceeds:

Eventually, the charges were reduced from felonies to misdemeanors, and the protesters were sentenced to community service rather than jail.

More than a dozen people have filed reports with Community United Against Violence, an organization that helps victims of violence in San Francisco's lesbian and gay community, saying they have been harassed or threatened by Bellefountaine, Pasquarelli, or other ACT UP S.F. members.

A standard method of harassment involves the repeated shouting of epithets such as "fucking queer killer" and "Nazi" at someone walking down the street.

Criminal charges, restraining orders, and multiple complaints notwithstanding, Bellefountaine and Pasquarelli insist their actions are not violent.

Pasquarelli, who says he is also infected with HIV, defines spitting as "a political tactic that is entirely within the rights of HIV-positive people."

But Bellefountaine acknowledges, "I think we do things that people might perceive as being a threat. We don't hesitate to walk up to people and confront them and ask them, 'Why are you a queer killer?'"

OK, now we get to the interesting part:

When Michael Met Dave: Florida

In 1991, Michael Bellefountaine decided he'd had enough of New England winters and left his hometown of Gorham, Maine (population 4,000), to move to Sarasota, Fla., where he took a job as a waiter.

He had discovered a taste for activism while attending the University of Maine at Portland-Gorham, protesting for migrant-worker rights during a lumber mill strike.

He later took up the fight against AIDS. Once in Florida, he joined ACT UP Sarasota (now defunct), eager to carry on the kind of activism he had seen during more than a year with ACT UP Maine.

The same year, David Pasquarelli, fresh out of college with a graphic arts degree, left Pittsburgh to become a resident director at St. Leo's College, a small coed Catholic school in Dade City, Fla.

Pasquarelli had been active in the Lesbian, Gay Student Alliance at Penn State; at St. Leo's, he sought out the gay activist community in nearby Tampa.

With a handful of other people, Pasquarelli founded ACT UP Tampa Bay (now also defunct). When his job at St. Leo's ended, he moved to Tampa and took work at a Kinko's photocopying shop.

Pasquarelli and Bellefontaine met at a gathering for left-leaning political activists at Sarasota's ultraliberal New College. It's a meeting that Bellefontaine remembers fondly.

"Some libertarian came up and told us being gay was a victimless crime. He was trying to be supportive," Bellefontaine says, rolling his eyes. "It ended in a shouting match, and we basically drove him away. We've been fast friends ever since."

It was the beginning of a partnership that activists across the country call one of the most destructive forces in AIDS advocacy today.

Observers in the Tampa Bay area point to the duo's first "action" — at a 1992 school board meeting on AIDS education — as a turning point in the evolution of activism, Bellefontaine- and Pasquarelli-style.

ACT UP Tampa Bay wanted the Hillsborough County School Board to revise its sex education curriculum to include information on AIDS.

Pasquarelli took the lead on the project, spending hours reviewing the school board's videos and written materials. The school board seemed receptive, so Pasquarelli and ACT UP Tampa Bay submitted a detailed proposal.

But board members, unaccustomed to discussing condoms, needle exchange, and other AIDS-related topics, hesitated. Pasquarelli got mad.

In May 1992, he, Bellefontaine, and other ACT UP Tampa Bay members dressed up as skeletons, complete with black cloaks and painted faces, and stormed a board meeting.

They carried coffins, shouted, "Shame, Shame, Shame!" and pelted board members with (unused) condoms. Police arrived and escorted the skeletons outside.

It is all kind of funny in a way, hysterical, camp, and gay. You can just imagine what fun they were having! But the thing is, it is simply odd that two 20-something year olds belonging to an organization would act that way. What an outlandish idea in the first place, for ACT UP to meet with school boards to discuss sex education curricula... And suddenly it all turns into carnival and scandal. Dressed like skeletons, shouting 'shame, shame,

shame' and throwing condoms at no doubt horrified and stunned little bureaucrats... I'm sure John Waters or Almodovar would have had fun shooting such a scene...

Was the real purpose here to destroy ACT UP Tampa from the inside, making it look insane? Observe that at the time this article was published, in 1997, ACT UP Tampa was already DEFUNCT. Take note of what we are told next:

Until that point, Dave Pasquarelli had a reputation as a thoughtful activist. Nadine Smith, one of the co-founders of ACT UP Tampa Bay, describes the early Pasquarelli as "polite to a fault with people, and very soft-spoken."

"There was no indication that his behavior would change so dramatically. He was a reasonable guy," says Smith, who co-chaired the 1993 Gay and Lesbian March on Washington. "But gradually, he would launch these attacks."

From the school board meeting onward, Smith and other Tampa activists say, Pasquarelli's actions became increasingly extreme and destructive. Media attention seemed to be his paramount consideration."

Could it be Pasquarelli had received new instructions from mentors? Had he become some kind of double-agent, who was used to manage ACT UP networks?

Remember that ACT UP's actual purpose was really exhausted in those years: the entire institutional treatment paradigm was firmly in place, and actually AZT needed to go, the smoking gun was too obvious... People sitting in ACT UP chapters all over the country must have had a lot of time on their hands, and maybe it was starting to dawn on some of them that something about AIDS and all this treatment didn't quite smell right.

The social engineers now needed to manage these cells, before something unfortunate should emerge from them. It looks like agents provocateurs were used to create chaos in certain ACT UP cells from the inside. And a few years later, these agents were used to take ACT UP SF by storm, kicking everyone out, and giving a scandalous and disreputable face to AIDS-dissent... Everything conspires to make this scenario very likely:

He began staging actions and speaking to reporters as a representative of ACT UP Tampa Bay without, former members say, the group's discussion or consent.

And even when ACT UP discussed one of Pasquarelli's ideas and rejected it, he often went ahead anyway.

As Pasquarelli's "actions" escalated, several Tampa activists say they began to see a pattern emerging.

"He would seize on something, he would fume about it, and he would raise hell completely," says one of ACT UP Tampa's founders, who did not want his name used for fear of retaliation. "He'd never let the facts get in his way."

Appendix H: Controlled Opposition -Gay AIDS-Dissidents/3

Nadine Smith says Pasquarelli criticized her for including ACT UP in her resume when she ran for city council in 1991. Later, she says, he accused her of the opposite sin — trying to hide her association with the group.

“He just wanted confrontation,” says Smith. “It didn’t matter what the facts were anymore.”

The incident at the school board had essentially deep-sixed ACT UP’s sex education proposal.

Pasquarelli’s subsequent actions began to alienate people within the gay and AIDS communities. Gradually, these groups began to disassociate themselves from ACT UP Tampa Bay.

“Every other gay organization was afraid to get near them,” says activist Don Bentz, who now heads Greater Tampa Bay Pride.

”Thanks to some of the actions that Dave did, it was like, ‘They’re radical, they’re insane. And lord forbid, if you do something they disagree with, they’re going to come after you with a machete.’

“There comes a time when you just have to look at what you’re doing and ask how effective you’re being. There was no real message. It was just, ‘I’m David Pasquarelli, and I’m angry.’”

For many in the Tampa activist community, the final straw fell in November 1992.

Pasquarelli and several associates held a rally and painted the doors of City Hall red after Tampa voters decided against reinstating a part of the city’s human rights ordinance that protected people from discrimination based on sexual orientation.

The morning after the election, Pasquarelli and his friends drove at single-digit speeds across the bridge that links Tampa and Hillsborough County with adjoining Pinellas County, blocking two lanes of traffic during the morning commute. Pinellas County residents were furious; they hadn’t even voted on the measure.

A gay newspaper, the Suncoast Encounter, ran a commentary that satirized the protests.

And that made Pasquarelli mad, again — so mad that, according to Suncoast Publisher Mike Sheldon, Pasquarelli and another man collected hundreds of copies of the paper and drove to Sheldon’s home at 3 a.m.

They placed the papers on a low wall bordering the home’s front lawn and doused them with gasoline. Sheldon says he called the police and ran outside just as the two were ready to set the papers on fire.

Two months later, Pasquarelli and Bellefontaine left Florida, bound for San Francisco.

California, Here They Come

Bellefontaine says he and Pasquarelli moved to San Francisco because his friend and

cohort was offered a job there. Pasquarelli makes no mention of the job, instead pointing to Tampa's religious right as the reason for the move.

"It came to the point where these organizations were coming to attack me personally. ... They were coming to the place where I worked," says Pasquarelli.

"Every aspect of my life was under scrutiny because of these radical right people. In conservative rural America, it was really hard to exist as a queer."

Several people in Tampa remember things differently.

"He was basically ousted," says Bentz. "ACT UP Tampa Bay was really upset that he was shooting his mouth off to the press on issues the group hadn't discussed."

Whatever the reason or reasons for the move, Bellefountain and Pasquarelli linked with ACT UP S.F. shortly after arriving in the city. It was a group in need of new blood.

At the peak of the ACT UP movement, ACT UP San Francisco was one of 100 chapters nationwide, and the local organization had as many as 70 members.

The San Francisco group was regularly involved in well-publicized actions, or "zaps" in ACT UP parlance, that ranged from a protest of drug approval processes at the FDA's headquarters in Rockville, Md., to a week of demonstrations during the sixth International Conference on AIDS in San Francisco in 1990.

Although membership swelled that summer, by year's end, philosophical differences had divided the San Francisco group in two.

Those who preferred to focus on AIDS treatment and access to new drug therapies formed a new chapter, ACT UP Golden Gate. Those who remained as ACT UP S.F. focused on broader political and social issues around AIDS.

"The Boys From Florida" (as Pasquarelli and Bellefountain would later become known) arrived early in 1993, during a down period for ACT UP S.F.

In San Francisco, as in cities across the country, many of the best and brightest AIDS activists had died. Some had moved on to other pursuits. Others were simply burned out. ACT UP S.F. had dwindled to about 10 members.

"We were exhausted. The fewer people there were, the more work each of us had to do," remembers former ACT UP member Rebecca Hensler. "We were 10 tired people."

She and other ACT UP members recall that the group was initially receptive to the newcomers. But that sentiment soon faded.

Former members say the Boys From Florida joined forces with a wing of ACT UP S.F., the Alternative Treatments Committee, and began aggressively pushing for the widespread use of DNCB — a chemical solution commonly used for developing color film — as a treatment for HIV.

There is no scientific proof that DNCB works. Dr. Steven Miles, a researcher with the National Institutes of Health, says that advocating the exclusive use of DNCB over AIDS treatments with proven clinical value is — to put it simply — dangerous.

“There is no evidence that DNCB decreases opportunistic infections, or increases T cells, or delays the onset of AIDS,” says Miles, who heads the Clinical AIDS Research and Education Clinic at the University of California at Los Angeles. “To mislead people into believing that is a gross misrepresentation.”

Miles says the existing data on DNCB is unreliable because the studies report only selected results from selected patients. Says Miles: “I’m singularly unimpressed.”

ACT UP S.F. frequently cites Dr. Raphael Stricker, one of the very few medical “authorities” to publicly endorse DNCB.

But Stricker’s professional track record speaks for itself: He was fired from the University of California at San Francisco in 1990 for falsifying results of an AIDS study in an article published in the New England Journal of Medicine.

Supporters of DNCB cite testimonials of AIDS patients as evidence that the drug boosts immune function. Some people have reported feeling “better” after applying the substance to their skin. Others have reported severe rashes, burns, and blistering.

The Boys From Florida, however, were convinced of DNCB’s effectiveness and decided that the rest of ACT UP S.F. needed convincing, too.

The DNCB group began holding its own community forums to promote the use of the photoactive drug, which ACT UP S.F. now distributes for “suggested donations” of \$5 to \$20, depending on the quantity supplied.

DNCB has hardly been a moneymaking venture. ACT UP S.F. gives away more of the chemical than it sells and profits from sales are negligible: Pasquarelli still works at Kinko’s, and Bellefontaine weighs marijuana at a buyers club twice a week.

Former ACT UP S.F. members say Pasquarelli and Bellefontaine increasingly seemed more interested in DNCB than the group’s political goals. Discussions became shouting matches. Disagreements deteriorated to insults and obscenities.

“They would scream at people, they would curse at them,” says former ACT UP S.F. member Laura Thomas. “They would present themselves as somehow being persecuted. It made it a really unpleasant room to sit in for a couple of hours.”

Bellefontaine maintains that the members of ACT UP S.F. were simply “not supportive of new ideas or new people. They seemed suspicious.”

Longtime members began to leave the group. Rebecca Hensler decided she’d had enough in the summer of 1994. “We had gotten so far from the days when we could all disagree and still put our lives and bodies on the line for each other,” says Hensler, brushing tears from her eyes, “it was making me completely miserable. I had to leave.”

By the end of that summer, none of the original members of ACT UP San Francisco remained.

“All the sane, rational, committed people left the group,” says Thomas. “They were basically chased out, or they decided that they could do the work they wanted to on AIDS without being screamed at about DNCB by Pasquarelli and Bellefontaine.”

The Dissenters

These days, ACT UP S.F. meets each Monday night at the Epicenter Zone, a punk collective and music store on Valencia Street.

This evening in March, 14 people sit on sagging sofas arranged in a rectangle at the rear of the store. The meeting begins without Dave Pasquarelli, who is home sick with a cold.

Michael Bellefontaine pulls out a yellow ACT UP Planning Calendar. A face — AIDS Foundation Director Pat Christen’s — is on the calendar, with a few slight alterations.

Christen has been drawn to look like a cat. The calendar is a larger version of the stickers, captioned “Dump Fat Cat Pat,” that ACT UP S.F. plastered throughout the Castro neighborhood a few months ago. Ronnie, the kitty-litter activist, and Kay, a woman with fluffy gray and mauve hair, facilitate the meeting.

Bellefontaine hands out proposed budgets for an animal rights protest to be held later this month, on World Animal Rights Day, in Atlanta.

He is excited to announce that singer Chrissie Hynde of the Pretenders, who met ACT UP S.F. members last year at an animal rights protest in Washington, has just donated \$5,000 to the group.

Bellefontaine says the money will go toward the Atlanta trip. People for the Ethical Treatment of Animals (PETA) will pay his airfare, as they did last year for the D.C. trip.

The unusual connection between ACT UP S.F. and PETA originated two years ago, when ACT UP S.F. decided it would add animal research to the list of evils perpetrated by AIDS researchers and the pharmaceutical industry.

The group has since joined forces with PETA to protest, among other things, the hyperpublicized transplant of baboon bone marrow into an Oakland man with AIDS — a procedure that, incidentally, ACT UP Golden Gate supports.

Kay says she has done some research on the Atlanta police: “I heard the cops are wusses compared to San Francisco, so if you want to get arrested, you’re going to have to work really hard!” she laughs.

This prompts Medea, a woman with long, jet black and royal blue braids, to talk animatedly, and in full, bloody, intestinal detail, about the evils of animal vivisection.

Although there is a written agenda, the discussion meanders. Todd, the treasurer, encourages his colleagues to follow his example and engage in “bigot busting” — that is, a spitting campaign directed against Mormons.

A few members take turns rubber-stamping Pat Christen’s feline countenance on stacks of postage-paid remittance cards — registration cards for an AIDS dance-a-thon sponsored by Mobilization Against AIDS.

ACT UP S.F. is protesting the dance because income from the event, Todd says, will be used to pay the salaries of fat cats like Christen, who are, he claims, profiting from the AIDS epidemic.

ACT UP S.F. is discussing plans for obtaining news coverage of abysmal living conditions at a single resident occupancy hotel in the Tenderloin that houses indigent AIDS patients when the meeting is interrupted.

A round-shouldered employee from the city’s Department of Public Works sheepishly asks who is in charge; he needs to issue a citation and a bill for removing ACT UP S.F. stickers that have been plastered on city No Parking signs.

A half-dozen voices respond, one over another:

“No one’s in charge.”

“We’re a consensus organization.”

“Right now we’re in the middle of a meeting.”

“Right now we’re fighting AIDS.”

“If you’re looking for someone to cite, you can fucking cite me, honey,” says Bellefontaine finally, shooing an invisible fly with one hand. Then he adds an aside: “It’s like the fucking Nazis.”

The DPW man blinks helplessly at Bellefontaine and leaves without writing the citation.

Ends and Mean

Like all good zealots, Bellefontaine and Pasquarelli believe history will remember them fondly.

“People will soon start reflecting on this whole colossal blunder,” Pasquarelli predicts. “People will no longer believe the hype of the pharmaceutical industry. People will see that AIDS was not what it was made out to be.

“They know we’re right. I think that is scaring the hell out of so many people.”

He and Bellefontaine see the community’s loathing of ACT UP S.F. as a natural result of the group’s good work — part of the dialectic of history, if you will.

They say the question of whether their tactics are violent is one for philosophers and theorists, not activists, to answer.

Appendix H: Controlled Opposition -Gay AIDS-Dissidents/3

He and Pasquarelli show no remorse for their actions because, Bellefountain says, in this matter the ends really do justify the means.

With the lives of tens of thousands on the line, not one of ACT UP S.F.'s actions has been too extreme. Not one.

"We are part of the dissenters' movement, honey," Bellefountain says, waving away further questions with a dismissive flick of a hand. "We embrace it like it's a fucking royal title."

Are you seeing the picture?

When Pasquerelli and Bellefountain were into AIDS-activism, as well as when they were into AIDS-dissent subsequently, there was always something profoundly abnormal about their mindframe. These guys acted like agents with a mission: to infiltrate ACT UP, subvert it, affect it, and in the end make AIDS-dissent look insane altogether...

Of course, the existence of a 'crazies'-faction in ACT UP also served to push the rest of ACT UP further in its positions: ACT UP SF's AIDS-dissent showed a truly dismal and acutely perplexing picture, of men who seemed to have completely lost it: there was something psychotic about it all, a complete breakdown of standards and of rationality.

It looks like Bellefountain and Pasquarelli heavily exploited this 'establishment' reaction to their outrageousness, treating it as reactionary bourgeois-moral that was so despicable and petty that it could be ridiculed. Apparently, they were very much unaffected by the ultimate realities at stake: hundreds of thousands of corpses.

Their obsession and drug was the 'shock-the-bourgeois' mechanism, which allowed them to transgress themselves in theatrical highs conferring them a thrilling power-rush. It is perfectly obvious that they never were actually interested in any actual cause, but in all the exciting activity that such a cause facilitated.

These gay agents never had a coherent position on anything, because that wasn't their preoccupation at all; their job was street theater... and managing all kinds of absurd occurrences in a hysterical reality where everything was a farce, including AIDS, or AIDS-dissent...

Appendix I: Michael Bellefontaine

Let's now try to get something more of a feel of the networks Bellefontaine was involved in, his mindframe, and the logic of his activism.

From the outset, his trajectory as an activist kind of mystifies us, because we never receive a clue of what provoked his focus and views, what his vision was on society, and why he suddenly became active for a certain issue. We never understand how a cause he agitates for relates to his life, or to a vision, because there never is any vision, just the cause.

He sells these causes like a politician sells a dossier, or like the media push a story, by making use of techniques. The mindframe ALWAYS is: ends justify means. This is never the mindset of a truthful individual fighting for the right. It's the mindset of corrupt people. It's the mindset of the entire system: EVERYTHING is sold to us that way, even Guantanamo Bay...

Observing the actual effects of Bellefontaine's activism, you wonder what his 'ends' actually are, what his mission really is: just like gay activists always managed to give gays a bad name, Bellefontaine's activism gave AIDS-dissent a bad name. His techniques invariably mobilized attention and public opinion AGAINST his cause, and involved such a radical and outlandish 'ends-justify-means' -mindframe that it becomes quite apparent that no actual personal and moral conviction can be involved:

his positions aren't even COHERENT, and seem solely assumed for the necessities of activism, meaning for their potential to be translated into some 'zap' causing a social stir, which serves to put a certain issue on the map, introducing it into public consciousness. From there, once the public sphere has been made aware of it, the social engineers can work the issue, steering it in a desirable direction.

Consider then, that all this is about MANAGING intelligence-owned networks in society, and Bellefontaine was an agent used for pulling strings inside that world. This will now be conclusively shown.

*

It seems obvious that legally and technically, ACT UP SF all along still remained a part of ACT UP; Bellefontaine and Pasquarelli always remained in touch with the main network, and kept discussing all kinds of issues and agenda points with them. And after all, how else could they have been using the ACT UP name? ACT UP SF is still ACT UP...

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So here's the scenario:

ACT UP, an intelligence-owned network of gays organized to support the AIDS-hoax, was infiltrated by agents...The job of these agents was to expose the AIDS-scam, in a very over-the-top way, thus creating havoc in ACT UP, generating confusion and perplexity which served a double purpose:

not only did it allow to give a bad name to AIDS-dissent, but by the same token it also served to keep mainstream ACT UP-members in line with the official narrative, through polarization.

Who knows precisely just what kind of shit the two pulled in ACT UP... For one thing, it is likely that Pasquarelli and Bellefontaine provided a stream of feedback about ACT UP and its members to the intelligence world, and they must have been of use for a large variety of activities: in a general way, these agents served to manage the activism-dimension of the AIDS-scam. This must have involved staying on top of constant developments and situations in a volatile human environment, requiring monitoring and flexible responsiveness to whatever new issue arose.

Bellefontaine and Pasquarelli were most willing to pull ANY string; it really didn't matter what they were told to do...Their acute focus on always 'doing something', the more outrageous the better, is indeed one of those tell-tale signs: mediatic actions, street theater and scandals are the hallmarks of agents provocateurs. Honest, informed people, who truly know what they're up against and organize themselves from grassroots levels, are not in that mindframe.

It may be difficult to recognize this fact, because the public sphere is swamped with people promoting 'good causes' from a seemingly humanitarian, 'philanthropic', ecological or whatever do-good inspiration. Elites since the days of Carnegie and Rockefeller have constantly used tax-exempt 'philanthropies' for social engineering, and all social activism is organized in a top-down fashion, meaning controlled by the hierarchy. The logic here is: always a 'GOOD' reason for a BAD thing.

The elite need 'good causes', and control the entire spectrum of do-good activism, all over the board, from nuclear activism, to feminism, black lib...EVERYTHING. This isn't something you need to BELIEVE, or DISBELIEVE; it is simply what any informed individual knows and if you didn't know it, just look into it. Just look into how all these activist-movements of the 60s and 70s emerged in society, what kind of people set them up, and how this works. I've shown the networks of gay activism are set up and controlled, it can be shown for any other activist network too...

Gay activism in general has a long history of prioritizing shock-effects and carnivalesque 'zaps' over substance and principles. The hysterical duo from ACT UP SF took this priority of 'shocking the bourgeois' several steps further, really pushing the envelope, and neglecting substance altogether. I mean the 'SUBSTANCE' of an informed gay community for instance, the 'SUBSTANCE' of a coherent stance on the AIDS-scam, which must involve the obvious: a crystal-clear awareness that no good can come from

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meeting with health officials and authorities, and that it's absurd to discuss medications, research, AIDS money, treatment protocols etc with these people...

A coherent stance on the AIDS-scam must involve the awareness that people like Larry Kramer, Petrelis and all other famous activists were sold and controlled. That ACT UP was an intelligence operation. That AIDS was a lie all along, it was murder, and it wasn't an accident: it was all DESIGNED, and society's institutions went along with it, helped CREATE the mega-death: politics, media, science: they all went along with a GLARING SCAM.

How come?

Well, this is what we never hear from Bellefontaine and Pasquarelli, and we can't even remotely discern any sign of awareness of institutional evil in these two, who act like cocky brats, NOT like men under serious pressure fighting an evil establishment... We completely miss such a perspective in Bellefontaine's and Pasquarelli's activism. As mentioned, we also miss that perspective in scientific AIDS-dissidents, in Christine Maggiore, and in ALL mediatic AIDS-dissidents... It needs to come from a blogger like me....

Of course, these two men were sufficiently intelligent to learn some technicalities about AIDS and how the scam works, and so they offered just enough 'substance' to justify their activism; after all, they needed to have some kind of position, you can't be an activist who has no cause at all... So they could produce a synthetic and sometimes eloquent critique of the official AIDS-paradigm, and expose some relevant technical facts. The problem is that the occasional voicing of a more technical exposé on aspects of the AIDS-scam was never integrated in a larger vision, nor was their manic activism in any way consistent with a vision of deception, of evil, of social engineering.

We've seen earlier for instance how ACT UP SF is capable of mentioning the 'lethal legacy of AZT', yet next fawns about more successful treatments in the very next sentence. We must be thankful for increased longevity of seropositive gays... Thankful to whom? To Big Pharma of course: their medications are less and less lethal, what a bounty for gays!

This is how ridiculous ACT UP SF really gets: it completely lacks a sound foundation, a coherent position, a real vision, a moral backbone, and of course this is why they're part of ACT UP in the first place: ACT UP SF is part of ACT UP. Meaning AIDS-dissent is coming at us from ACT UP, the very network which caused the entire genocide in the first place. Is this significant? OF COURSE it is!

We find that the positions and initiatives of Bellefontaine and Pasquarelli were simply inconsistent and contradictory, lacking the substrate of moral conviction and larger awareness of things that comes to people who are on the side of truth, and who have developed a deeper understanding about the forces shaping the world...

In previous sections, telling examples were brought up of this moral and conceptual problem that defined the activism of these two. To follow, another Bellefontaine article that exemplifies better than anything how ACT UP SF's positions are in principle a

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complete joke. Take a look at Bellefontaine's 2002 article 'Eternal Vigilance', written in the aftermath of the arrest of Pasquarelli and Petrelis. It addresses many 'rumours' and misconceptions about ACT UP SF, and basically appears to be an open letter to the rest of ACT UP. The entire gist of this letter is to clear up confusion about ACT UP SF, and to focus on making alliances.

An alliance with whom?

Amazingly, Bellefontaine in this article seeks to make an alliance and create an atmosphere of cooperation with the very people he is 180° separated from: he wants to patch things up with mainstream ACT UP, the poison pill pushers...Or at least, that's what the letter suggests.

What common ground could possibly exist between an AIDS-activist organization and an AIDS-dissident cell? Well, Bellefontaine sees A LOT of real estate between them, and observe that his focus is NEVER on mobilizing HIV+ gays in an informed gay community. He is solely interested in the institutional players and their representatives: petty local officials. Bellefontaine's priority is ALWAYS the institutional AIDS-network, NEVER the gay community.

And now, he is actually trying to establish working-relations with ACT UP, they really should be getting on better together... This is the amazing conclusion Bellefontaine has suddenly reached...

The following fulminant address is clever and well-composed, and Bellefontaine obviously received help writing this, as he confirms at the end, acknowledging several names. However, this speech is ultimately really bizarre and even psychotic, in that it seeks to unite ACT UP, appealing to its history and principles, and arguing they should really be friends, not enemies, and work together. After all, they have the same roots and group culture, all ACT UP cells really share a historical heritage. Bellefontaine now appears to figure, why wouldn't AIDS-dissidents work together with the poison pill pushers? Surely they can at least find some common ground? For one thing, ACT UP and ACT UP SF are quite agreed that AIDS-money shouldn't be squandered...

Such are the pathetic priorities of ACT UP SF! Bitching about the salaries of those involved in a genocide. Can you see what a slick, glib organization ACT UP SF really is? There's no moral backbone to it at all. It's all about MANIPULATION. This entire address is in fact theatrical, not only in that it is a public statement rather than an actual extended hand, but also in how it shows all the factions are quite apparently merely actors in a staged production.

Suddenly it turns out Bellefontaine considers nothing really separates ACT UP SF from the rest of ACT UP, except some of their views; such differences can be overcome and they really should all work together again, after all, we're all part of the SAME ORGANIZATION...

How could a bona fide AIDS-dissident possibly be seeking to make alliances with ACT UP? The entire idea is insane because the two groups have diametrically opposed views

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and purposes, or at least, that's what they're SUPPOSED to have... But we are now being offered an emotional plea, of brotherhood and shared values, and a warm, fuzzy tradition of AIDS-activism that is shared by all... Observe also how Bellefontaine incenses Petrelis, the AIDS-patient who didn't take AZT but got a generation of others to ingest that poison.

So let's take a look at that article. Bellefontaine states a number of claims that were made against ACT UP SF, and responds:

DAVID PASQUARELLI AND MICHAEL PETRELIS ARE NOT REAL ACTIVISTS AND ONLY DISCREDIT THE GOOD WORK DONE BY THE REAL ACT UP.

I don't want to spend too much time on this but felt I should at least address it.

Michael Petrelis' ACT UP record speaks for itself. David too has been in ACT UP for years, co founding ACT UP Tampa before moving to San Francisco.

Remember when anyone was able to be an activist, and if you were lucky enough to get paid to organize marches (at the Republican National Convention for example) you were called an organizer?

Since when did you need certain credentials to be an activist? How can anyone just disregard the years of good work both Michael and David have put into the ACT UP movement because they disagree with their politics today?

Michael, David and ACT UP SF are not the ones trying to rewrite history here.

ACT UP was never about a small group of people dictating the national agenda for everyone else. In fact the ACT UP of the eighties took great pride in regional autonomy.

When did the national movement decide to goose step and exclude those who chose to ask questions?

To say that a person who is a 'founder' has more of a say than someone else is very antithetical to ACT UP.

If a 'founder' stood up in front of the ACTUP of the eighties and tried to dictate the agenda s/he would have been laughed / booed out of the room.

Larry Kramer, and a number of other 'founders', vocally left ACT UP in the early nineties and declared the group a failure.

Observe that rats have a way of leaving sinking ships after the damage is done. Can you believe it? Kramer vocally criticized ACT UP AFTER the main damage was done, and we've seen how he also confessed a posteriori that he knew all along that AZT was bad

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news... Pretty awful, isn't it? Satanists tell you this kind of shit in your face, because they know people can't process it: it's too much to wrap your mind around.

Many former ACTUP members were its most vocal and damning critics. Now these folks tout themselves as 'founders' of ACT UP and issue edicts against people who stayed in the group, continued to go to meetings and did good work long after the 'founders' walked out the door.

I also don't have the same rosy reflection on the nonviolent ACT UP. It was the eighties not the sixties, remember?

I find it funny to get a lecture about violence from Michelangelo Signorile who made quite a name for himself in April of 1990 when he rushed into the Geraldo Show's audience and punched a guy who called him a faggot.

I also find it curious that Eric Ciasullo and Michael Shriver would be leading the way in meeting with the FBI and pointing fingers about violence.

A quick pause before proceeding with this article, just to give you an impression of what kind of people Bellefontaine is actually referring to, and startegizing with. People like Ciasullo and Shriver, whom we were told earlier apparently meet with the FBI, are AIDS-APPARATCHIKS. There is of course NOTHING that could possibly unite ACT UP SF with such people. These men are profoundly enmeshed in the monstrous corporate and institutional AIDS-establishment networks: all these creepy social engineering bodies and organizations that were discussed, and that are so incredibly focused on 'uniting communities'.

On the aidsmemorial website, you'll find bios showing just how many AIDS-organizations these two HIV positives were involved in:



Figure 0.1: aaaaaaa

Mike Shriver had an abusive family background and is constantly sick because of the mass of poison pills he ingests since many years. For years, one of his main targets was to

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manage producing a solid pooh again. I don't know if this dream ended up materializing, but I daresay I doubt it...

He is an honorary trustee of the American Foundation for AIDS Research (amfar), a Board member of the Castro Country Club, and a Board member of NorCal CMA.

Past Board affiliations include amfar, HIV Prevention Project, the Tenderloin AIDS Resource Center, the Tenderloin AIDS Network and the International gay and Lesbian Human Rights Commission.

He has served as a Health Commissioner for the City and County of San Francisco as well as Special Advisor to the Mayor on HIV/AIDS Policy, as well as serving on the SF Ryan White CARE Council.

For several years he was the Executive Director of Mobilization against AIDS, as well as Deputy Director of Policy at the National Association of People with Aids in Washington DC...

You see what we're dealing with? Another activist who functions smoothly in a world of social engineering, and is provided with access to all networks and organizations, implementing a social program: the AIDS-program. The AIDS-program uses some deceptive agents, and many useful idiots who just don't get it. Another one of those must be Ciasullo:



Figure 0.2: aaaaaaaaaa

Eric Ciasullo actually refers to himself as an AIDS-patient. Amazingly, both these guys rabidly promote drugs and the official paradigm. What's wrong with them? Have they never met a HIV+ guy who didn't take meds and was in good health, and could go to the loo WITHOUT shitting streams of burning diarrhea? Apparently not...

Eric's bio on the aidsmemorial page gives an impression of how 'socially oriented' this man is: ALWAYS involved in organizing 'communities' and creating networks: SOCIAL ENGINEERING. We've seen how that works in earlier sections...

He has held leadership positions on the SF Delinquency Prevention Commission, the California State rehabilitation Council, various HIV/AIDS advisory bodies, and the boards

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of directors of organizations such as STOP AIDS, the SF AIDS Foundation, and the Lavender Youth and Recreation center (LYRIC).

Eric was a co-founder of the National Working Positive Coalition, and served as President of the National Association of People with AIDS (NAPWA).

Tragically, Ciasullo writes articles on an establishment AIDS-website like The Body (The Complete HIV/AIDS Resource), such as the following called *Working Positive - Returning to Life (2004)*. The idea is ‘spreading awareness’ of AIDS and how it relates to the workplace.

It seems indeed tragic that a man who is often sick because of the horrific poisons he ingests would actually have such a victim-mentality as to promote his dream, or ‘fantasy’ as he calls it, of AIDS-patients working and happily participating in the ratrace... It seems stunning in fact. Ciasullo’s general idea is that HIV+ people live so much better and longer now thanks to modern treatment, and AIDS-patients today are dreaming of being fully accepted in the workplace again. There are so many targeted services and resources that must be put in place to make this dream come true for sick gays!

Ciasullo’s tragically deluded article concludes as follows:

Twenty years ago a small group of people with AIDS caucused as part of the Second National AIDS Forum in Denver. They formed the country’s first national AIDS organization, NAPWA, the National Association of People With AIDS.

They also crafted a set of revolutionary guidelines for the empowerment and treatment of people with AIDS that came to be called the Denver Principles.

These Principles were revolutionary because they rejected the words and roles of “victim” and “patients,” insisting that we be recognized as “people living with AIDS,” and that as people we have the full range of human rights and needs as everyone else, and that we must be involved in the decisions that affect our lives.

My fantasy is that in the not too distant future, people living with HIV/AIDS will really be seen as full members of the community, agents of our own destinies, folks with futures and aspirations and a right to meaningful inclusion in the lives of our larger communities.

When that happens, our friends and allies and advocates may still be needed to assist us with the work of moving forward.

My hope is that in the same way that the Denver Principles shaped the last generation’s work on AIDS a new generation’s efforts will be informed by the revolutionary shift in thinking represented by the values of this nascent National Working Positive Coalition.

I believe that we are at the beginning of a new era in the history of this epidemic. Here’s what I mean by that.

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The first 15 years of the epidemic were about dying — first quickly, then a little more slowly, but it was all about dying.

The next five years were about not dying — and I know that people are still dying, but if we're honest with ourselves, the impact of treatment in the developed world is that mortality due to HIV has been greatly diminished.

It's my hope and belief that this next era of the HIV/AIDS epidemic is about living, really learning to live, fully, with HIV.

(Eric C. Ciasullo is a founding member of the National Working Positive Coalition (NWPC).)

Tragic isn't it? No other word comes to mind... Such are the strange and traumatized apparatchiks whom Bellefontaine is addressing; this is pretty much the mindframe of mainstream ACT UP. These are the kind of people Bellefontaine appears to be trying to find common ground with. Can you see how impossible this really is?

*

Let's proceed with Bellefontaine's article:

A November 29, 1990 Bay Area Reporter article (and an accompanying piece in the November 21st San Francisco Sentinel) reports of a demonstration where seven protesters jumped over a police barricade and rushed a building that housed the INS.

The protesters ran into a line of police resulting in a video taped scuffle.

Five of the seven protesters who were brought to trial were found not guilty, but the other two were found guilty in what the magistrate described as an excessively "aggressive and violent" act. Those two men were Eric Ciasullo and Michael Shriver.

Also, I am sure that no one can forget the deplorable display by members of ACT UP in the Berlin AIDS Conference in 1993, where they attacked and destroyed the presentation of a group of folks who (prophetically) dared to question the toxicity of AZT.

Or at the same conference when Martin Delaney grabbed AIDS dissident Joan Shenton, an act more violent than anything ACT UP SF has been found guilty of.

Or who could forget when G'dali Braverman went after Deeg Gold because of some personal slight ultimately resulting in the split at ACT UP SF?

As for harassing the media, I don't know if David or Michael did it but I am sure it happened to the folks who worked at the New York Native during ACT UP's heyday who were harassed for daring to explore non HIV cause of AIDS.

I also don't know if David or Michael threw a brick through the Chronicle window but I do know that in 1992 windows were smashed out of Bush's Campaign Headquarters in New Hampshire after an ACT UP demonstration.

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I don't use these few examples (and there are a lot more) to defend ACTUP SF violence. I deny such violence has happened. However, I feel it is important to challenge the revisionist history being offered as of late.

Also I feel it is important to correct a claim by Signorile. He states that ACT UP SF split over the issue of HIV not causing AIDS. This of course was not the case.

David and I did not come to his city until 1993, two full years after the ACT UP chapter in this city was ripped apart.

To blame this on us, to project again that everything was rosy in SF until we came along is plain revisionism.

The very people, who oversaw the national decline of ACT UP, the splitting of chapters, and tailoring the movement into a treatment only vehicle, are the same ones still trying to shut ACT UP San Francisco down. Why am I not surprised?

Observe how this last statement of Bellefontaine more than hints at the type of dynamics I am pointing out myself: he is referring to people who *oversaw the national decline of ACT UP*, and *tailored the movement into a treatment-only vehicle*. These people, says Bellefontaine, are also those who try to shut down ACT UP SF. (Well, apparently, they're not trying very hard to shut the cell down, are they?)

We would like to hear from Bellefontaine, who are these people, who are able to tailor the ACT UP movement? Who controls ACT UP? What forces? Why doesn't Bellefontaine address this fundamental issue for once? No AIDS-dissident will tell you, here's how it works:

From the stringpullers' perspective, by 1993 ACT UP had served its purpose of poisoning a generation with AZT, and the entire institutional treatment paradigm was firmly in place. What was needed now was to significantly dismantle ACT UP, and to streamline existing, dwindling cells into treatment-only vehicles. This must have involved some clever stringpulling, because many activists in ACT UP were likely to experience at some level that they'd been had, hijacked. Without doubt, some relatively honest and more astute activists must have started realizing that they were nothing but a front for Big Pharma. And indeed, what were they now 'acting up' against anyway? Against Big Pharma's unwillingness to release more treatments? Big Pharma's refusal to produce them faster? Well, Big Pharma was pumping out poisons big time, and certainly being MOST cooperative...

The social engineers had with ACT UP created a 'monster' of sorts, an organization of anti-establishment leftist, programmed gays who had been 'empowered'... Energies had been whipped up and they had taken momentum, and now the goals had been reached and the AIDS-paradigm was firmly in place. Therefore, the time had come to render the 'monster' inoffensive. Social engineers no longer had a need for ACT UP, and it

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actually became inconvenient to have so many brewing cells filled with anti-establishment activists, many of whom without doubt must have been disillusioned.

Wikipedia/ACT UP reports these developments as follows:

Later years

ACT UP, while extremely prolific and certainly effective at its peak, suffered from extreme internal pressures over the direction of the group and of the AIDS crisis.

After the action at NIH, these tensions resulted in an effective severing of the Action Committee and the Treatment and Data Committee, which reformed itself as the Treatment Action Group (TAG).

Several members describe this as a “severing of the dual nature of ACT UP.”

In 2000 ACT UP/Chicago was inducted into the Chicago Gay and Lesbian Hall of Fame.

ACT UP chapters continue to meet and protest, albeit with a smaller membership. ACT UP/NY and ACT UP/Philadelphia are particularly robust, with other chapters active elsewhere.

Housing Works, New York’s largest AIDS service organization and Health GAP, which fights to expand treatment for people with AIDS throughout the world, are direct outgrowths of ACT UP.

Wikipedia/TAG:

Treatment Action Group (TAG) is a US-based HIV/AIDS activist organization formed in 1991 involved with worldwide efforts to increase research on treatments for HIV and for deadly co-infections that affect people with HIV, such as hepatitis C and tuberculosis.

The group also monitors research on HIV vaccines and fundamental science aimed at understanding the pathogenesis of HIV/AIDS.

The Treatment Action Group had its origins in the AIDS activist organization, ACT UP New York.

In January 1992, members of the Treatment and Data Committee of ACT UP left the parent group to create a non-profit organization focused on accelerating treatment research.

During the early 1990s, TAG members, including Mark Harrington and Spencer Cox, advocated with government scientists, drug company researchers, and U.S. Food and Drug Administration officials to speed the development of new HIV therapies.

The group produced an influential policy report on government investment in basic science, which recommended increasing funding to the National Institutes of Health (NIH) and reorganizing the national AIDS research effort.

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Following approval of several effective antiretroviral drugs in 1995, Treatment Action Group pressed government and industry to conduct research to understand the long-term effects of the new drugs.

In 2002, TAG began raising awareness of the impact that tuberculosis (TB) was having on people with HIV in the developing world.

In 2007, the organization received a \$4.7 million grant from the Bill & Melinda Gates Foundation to foster increased international advocacy on TB/HIV research and treatment.

Harrington is a Harvard guy who started with ACT UP in 1988, and subsequently became a Big Pharma apparatchik. The other TAG-member who is mentioned, Spencer Cox, died of AIDS December 2012. In this screen shot, he is seen in his last interview, his face clearly marked by death: he has taken many pills, and it shows...



Figure 0.3: aa

Outrageously, we read in Wikipedia:

Cox died at The Allen Hospital in Upper Manhattan, on December 18, 2012, of AIDS-related causes, after he stopped taking his HIV medications.

*

Can you see how ACT UP needed to be transformed, dismantled, morphed into something else after the initial theater-years? THIS kind of excitement of the late 80s was no longer going on:

A giant infrastructure of iatrogenic death was now firmly in place and institutionalized, so ACT UP obviously needed to be reorganized. What a joke ACT UP was now! Of course, it had been a joke from the beginning, but a majority of ACT UP members were probably honestly unaware of it. Presumably, many naive activists had actually sincerely bought the line that homophobia was responsible for the Reagan administration and the medical establishment ‘ignoring AIDS’. Considering how intense the brainwashing was



Figure 0.4: aaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaaa

in the late 80s, it's likely that many unthinking activists honestly figured that it was because noone cared about fags that Big Pharma didn't work on AIDS and didn't release treatment.

More than a few and perhaps a majority of these activists must actually have believed that AIDS was caused by homophobia blocking treatment efforts. After all, not everybody was an agent, only a few were. Theater-guy Larry Kramer knew well what was going on of course, as did AIDS-patient Petrelis, or suicided nuclear submarine-operative Rodger McFarlane, and quite a few others. But many of the small-time ACT UP members must have believed it: Big Pharma and the administration needed to be pressured.

Fast-forward 5 years later, and it was now so obvious that the establishment was completely milking the AIDS-cow; even the dimmest activist must have realized that there was in reality no homophobic establishment left to attack, because the establishment had gotten over its homophobia, and was now willing to give gays pills... MOST willing in fact. Activists and authorities were now all on the same page, and some ACT UP members must have started to wonder if they had simply become Big Pharma propagandists masquerading as a gay interests organization.

It was during these times, when AIDS became institutionalized and there was nothing left for ACT UP to attack, that agents Bellefontaine and Pasquarelli erupted in ACT UP, generating chaos, first in Florida. Can you see why this diversion was required, to manage the energies and modify a movement that was originally characterized by an apparently strong ANTI-establishment vibe? Pasquarelli and Bellefontaine now started to incarnate that anti-establishment position all by themselves, and pushing it WAY over the top, thus psychologically affecting the rest of ACT UP... Through chaos, perplexity and by reaction, the rest of ACT UP was brought into conformity with a completely uncritical and fraudulent treatment-only vision, that however fishy, in the end actually seemed less insane than the AIDS-dissent of Bellefontaine and Pasquarelli...

Bellefontaine proceeds:

WHERE DO WE GO FROM HERE: SOME COMMON GROUND ISSUES

So, where do we go from here? As David and Michael languish in the county jail and bills such as the Health Powers Act creep along we have a number of options before us.

We could keep our community divided by staying at each other's throats; we could go on ignoring each other; or we could come to terms that we don't agree on everything.

But there may be things we do agree on and we should start by taking a look at them. I offer a list that could be a starting point for discussion.

We are aware of a meeting to be held this month on January 20 concerning the direction of ACT UP, maybe this could be an agenda item for those interested in reconciliation.

These issues should be of utmost importance if you believe in the HIV /AIDS connection.

a. Work on raising David and Michael's bail and calling attention to their case. Clearly the bail is out of range with the crimes charged and the crimes charged are out of perspective to the acts alleged.

b. The unreliability of the HIV test. We can begin to discuss the HIV antibody test and how, after twenty years, we need a test that tests for the virus itself. At least we need to be honest with people about the test, and make sure they know there are at least sixty factors that could cause a false positive.

c. AIDS drugs once touted as a cure aren't, and AIDS advocates need to be able to talk openly about the potential side effects. Additionally, people with AIDS diagnoses who are not on the drugs need to be validated and included in AIDS discussions.

d. AIDS executive salaries should be capped. I don't think that anyone can defend the outrageous salaries being paid to AIDS executives. Like kids with their hands caught in the cookie jar, when questioned about their greed they parrot 'everyone else is doing it'. This wouldn't have been acceptable in the late eighties and it shouldn't be acceptable today.

e. There should be a cap on the amount of money AIDS service groups receive from the federal government and pharmaceutical companies. Also there should be thorough independent audits done by members of the community to make sure these agencies are accountable.

f. The community should review all numbers released by the CDC and local Health Departments as to the best of our ability. We should be aware of news outlets that just run research statistics without checking for accuracy first.

g. Coordinated national opposition to the Model State Emergency Health Powers Act.

These are my humble suggestions for a starting point, I hope many folks will have input and those of us who want to work together on some level will be able to move ahead.

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But to those who choose to continue to fight us be aware of this: If you don't think the past two months haven't emboldened us you are wrong. If you think that this has stymied our support you are wrong.

We won't rest until David and Michael are safely out of jail and the real AIDS Incorporated criminals are behind bars. Don't underestimate us, we are on the move.

We honor our fallen comrades from the ACT UP of old, our friends, by still ACTing UP.

There are legitimate questions about where we are today in relation to HIV and AIDS prevention and education. Questions that can no longer be ignored or marginalized.

They need to be addressed in a head on fashion and settled as best we can. Our community needs time to heal while we face the challenges of a war-happy Republican administration.

We need to provide the leadership by working through our differences, the only question is: Will we make it happen?

Michael Bellefontaine ACTUP San Francisco January 9, 2002

NOTE: For the many of you who do not know me, I have been a member of ACTUP, in one form or another, since 1989. I started by going to ACT UP Boston and New York meetings, taking the Greyhound from my native Maine.

It was not long before a group got together and formed a chapter: Maine ACT UP! I worked on a number of actions with the 'old' ACT UP.

A group of us from Maine drove hours to the DDI/DDC protest that was held at Harvard Medical School.

And of course when Tim Bailey and the rest of the Mary's came to scout Kennebunk Port, Maine for the Target Bush Action, they stayed at my apartment in Portland.

While living in Florida, I was a member of ACT UP Sarasota and represented ACT UP on the state wide committee against discrimination.

After moving to San Francisco I became the first paid office staff member for ACT UP when I was hired by ACT UP Golden Gate in 1994.

After a short time there, I found myself at ACT UP SF. I have since tested positive for HIV and have been diagnosed with AIDS. It has been seven years; I remain drug free and healthy. I offer this simply as background information.

I also wanted to acknowledge the editing, proof reading and research help of Todd Swindell, Betty Best and Karl Goldman as well as Mark Conlan of HEAL San Diego.

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So, this is pretty conclusive actually, showing that Bellefontaine was an imposter. Take note also that he didn't write the article by himself; there are well-informed people behind it, Mark Conlan for instance. Now what can you possibly make of this?

It seems psychotic and very perplexing that AIDS-dissidents, who believe AZT killed a generation of gays, should want to work together and find common ground with precisely the organization that was responsible for it all, and that has been the most vocal vehicle pushing the scam from the start. And ACT UP STILL HAS that position of course...

Bellefontaine talks to these people as if they were brothers with a shared past, and puts out a vibe of colleagues, friends, brothers operating in the same organization... AIDS-activists and AIDS-dissidents are still united by deep bonds and a rich history together. For the welfare of the organization, why not try to overcome our differences... THIS is clearly the mindframe Bellefontaine transmits which again, shows what a facade ACT UP SF is...

If AIDS is a scam, then ACT UP was obviously set up and run by intelligence agencies. We already have an entire context there, and I hope it has become more obvious at this point just how shady Larry Kramer's organization really was.

And so next, ACT UP SF became an AIDS-dissent cell. How did two young gay queens hijack such an organization, without help from stringpullers? They now started noisily and chaotically exposing the AIDS-scram, but kept working with guys like Petrelis anyway. They insist on talking to health officials, but do so in a way that freaks health officials out, and actually makes AIDS-dissidents look insane. They state completely bizarre things, for instance that we could forget about the lethal legacy of AZT, and be grateful for improved longevity of gays, and the increased efficacy and success of modern treatment...

In the end, it turns out ACT UP SF actually still feels like a part of ACT UP, and Bellefontaine really hopes that all of ACT UP can unite again like brothers... Add all these things together, and it becomes quite obvious ACT UP SF is a facade run by the intelligence world.

*

Fortunately, there's actually a lot more to hang this notion on, because Bellefontaine was in fact active in SEVERAL such intelligence projects... and particularly his activity in Peoples Temple leaves us with little doubt about the existence of an ulterior logic.

It's as if it was simply Bellefontaine's JOB to be an activist, and he seems far more interested in the universe itself of social activism, in all these movements and cells and intelligence networks, rather than in the actual social causes THEMSELVES.

From the start of Bellefontaine's activism, we find an entire logic of very professional TRAINING, that contrasts sharply with the histrionic piffle of Larry Kramer, who always sold laughable lines about gays being so angry, and spontaneously reacting and

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organizing themselves. Whenever Kramer was asked a specific question about ANY technical issue pertaining to ACT UP and its media-actions, the reply was invariably vague and dismissive: he didn't remember, and after all, who cares how that action was set up, who cares how ACT UP got front page editorials in the NY Times, who cares how ACT UP accomplished ANYTHING... What counts is that they did it: gay men were angry and needed to react, and they did, changing history, making Big Pharma listen, and pressuring the administration!

Piffle for the unwashed masses...

Even as a young member of ACT UP Maine, Bellefontaine actually gets trained by anti-nuclear activists from the start; he is immersed in ideologies and versed into professional techniques that suddenly make you wonder what the actual difference is between an organization like ACT UP and a subversive bolshevist cell.

Some years later he simply turns into an AIDS-dissident instead, but actually stays with the same organization, which is a major red flag. We have seen how with his buddy Pasquarelli, he made AIDS-dissent look insane and created a lot of turmoil in ACT UP.

He never actually organizes gays, but is mainly focused on confronting small officials, claiming he wants to engage them in public meetings, yet dumping cat litter on them, spitting, menacing, defaming and soforth: constructive interaction is obviously excluded...

We have enough here to conclude foul play, but there is in fact a lot more... It is when we look at Bellefontaine's other priorities and investments in other networks that his gay and chaotic AIDS-activism takes on a new lighting. This agent smoothly evolved through A NUMBER of fringe, semi-occult radical networks that are true wasp nests of intelligence activity. He was very interested in people like Malcolm X and movements like black lib, made alliances with animal rights groups. That may not seem too damning, and it could still seem plausible for a leftist gay activist to have such contacts, but let's keep in mind that black lib like gaylib was a sham, and that leaders like Malcolm X were intelligence pawns. Anyone who is minimally informed knows this. Rosa Parks, Huey Newton, Martin Luther King and all these figureheads of black lib had undergone significant communist training.

It is especially when we add that Bellefontaine was also a radical zionist, and later even became fascinated and involved with the People's Temple, that it becomes clear that we have more on our hands than just a radical gay queen. Who could even think of a bigger epicenter of intelligence activity than Jonestown..? You don't need to be a 'conspiracy-theorist' to know CIA and FBI is written all over it: the links are EVERYWHERE and authoritatively documented.

Amazingly, Bellefontaine became quite active in an organization of people dedicated to uphold the memory of People's Temple. Yes, there is actually something like a group of

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Jonestown survivors, and they're very focused on reconstructing all the memories and realities of the People's Temple.

They run a massive website called 'Alternative Considerations of Jonestown & Peoples Temple', and publish The Jonestown Report. This is certainly the biggest resource on the internet about Jonestown, with transcripts of hundreds of hours of audio-recordings, and many articles. The creepy thing is, that this group is actually an APOLOGIST-organization, and it has a strange vibe of regret to it; it seems everybody wishes they were right back in Jonestown again... The message constantly is: yes, Jonestown had issues, and some things weren't right, but it was such an amazing experiment! We were really happy in a way...

We will discuss that website later, and notably Bellefontaine's many contributions to it. Actually Bellefontaine got to work on FBI-released transcripts, of the diary of Edith Roller for instance, who died in Jonestown.

To put it in a nutshell, Bellefontaine just doesn't have the profile of a gay man who discovers AIDS is a sham, and next becomes an AIDS-dissident. He has the profile of a man trained as an agent, who is in touch with MANY activist networks, and pulling strings in that world. He simply did have ACTUAL FBI-contacts, for instance through his work on the Edith Roller journals.

**

From the ACT UP archives: Bellefontaine carried away by police in an ACT UP Maine protest against AIDS and the Iraq War, Jan 23, 1991:



Figure 0.5: fffffff

In a Gay Pride march in Portland, with ACT UP Maine, circa 1990:

You know what I immediately wonder about, when seeing that pic of Bellefontaine, marching in the street holding the sordid and depressing ACT UP flag? I wonder, what on earth could have possessed this healthy-looking young guy in his early 20s to decide he needed to join ACT UP?



Figure 0.6: fffffff

Bellefontaine was born in 66, and so basically became an adult in the mid-80s, when life was vibrant, opportunity and money abounded, and everybody was having fun.

The 80s were all about sex, money and opportunity in a modern world that now held enough for everybody, at least in the West, and that suddenly seemed a lot less problematic. This decade wasn't defined by major crises, economic depression, or a traumatic war like Vietnam. Even the doom-scenario of Mutually Assured Destruction was fading away, as the communist threat was dwindling and soon disappeared altogether, with the falling apart of the SU in the early 90s. Islamic terrorism hadn't replaced the Soviet threat yet... Except for AIDS, nothing particularly traumatizing and depressing hit the Western World in the 80s. The booming job market and economy created high levels of social activity and mobility, making life dynamic and adventurous, and filled with promise. This decade is usually associated in pop-culture with fun, amazing hairdos and carefree living in a fun modern world, with great gadgets and technologies embraced by a middle-class that was now fully enjoying the many pleasures of modernity.

A 20-year-old gay man in those years had countless opportunities of all sorts. Even though the AIDS-doom was hovering over the gay scene in the 80s, the gay bar life was still very animated and interesting, and the death threat often seemed far away to those who had never tested positive...

The question becomes, why would a young HIV-negative gay man with life before him opt to join a screamy gay radical cell, and agitate for pharmaceutical meds? Gay men simply weren't like that. They were interested in exploring gay life, NOT in social causes, and you get the idea that Bellefontaine was simply PICKED and TRAINED for a job. It would help to know more about his family background to sustain this notion, things like his dad's profession, but it's hard to find any details about Bellefontaine's early life.

We can tell though, from his subsequent activity and affiliations, that he was clearly mentored and trained by some pretty serious people. And indeed, let's take a look at just what kind of 'training' is involved here. This isn't just about volunteers agreeing to carry some logos in the streets... Bellefontaine had significant connections, and acted

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like someone who had been made aware of higher forces running things in society. And he must have been; it would have been impossible NOT to notice that powerful people weren't too far away, if only through the knowledge and techniques he was being provided with: he could see that they worked, because it was obvious... Bellefontaine pulled some shit in a demonstration, and next it was in the news and society was affected, and all kinds of forces started moving things...

He was obviously close to those circles and people who make things happen in society, which made life exciting: he was on the INSIDE, receiving training, like a spy, or a bolshevik agent. This is why a guy like Bellefontaine would be willing to hold a stupid, depressing logo in a silly march; we tend to project and see things from our own perspective, naturally imagining that anyone walking in an ACT UP demonstration must have some personal reason or circumstance, which convinced him of a right cause. But what if to these activists, it's not the cause that counts but the activism ITSELF? What if these activists are doing a job, and are not at all in the frame of mind people imagine?

Maybe Bellefontaine felt like a trainee-magician, marvelling at this strange power he had suddenly been provided with, this power to affect social change. To be playing in the league of those who are SHAPING things, constantly affecting and shaping minds of the dumb cattle that doesn't understand anything... Like an actor who evolves through a big production, Bellefontaine knew very well that if he merely played his role right, everything else was taken care of, and a script suddenly turned to life. He must have experienced how effectively his performances cast spells on society, making things happen, and invariably soon materializing in social change.

He was like a vehicle for higher powers, who through him made things happen in society. He was part of something bigger, MUCH bigger, and it was run by those who make ALL things happen in society... Like a bolshevik in tsarist Russia knew he was part of a powerful movement run by higher powers, so Bellefontaine had registered well that he was involved in something special, and that he was being provided with significant insight in and access to the higher workings of things. Basically, he got to peak behind the stage-curtains, and realized that it's the other side, BEHIND THE SCENE that everything really happens, the rest is merely theater...

We read in the ACT UP archives:

"Michael joined ACT UP in 1989 and cut his teeth on direct action activism traveling by bus to demonstrations in Boston and New York before helping to found a Maine chapter based in the state's capitol of Portland.

Among ACT UP Maine's founding members was C.T. Butler who also co-founded Food Not Bombs.

It was through his participation with Butler and Tess Ouellette that Michael became well versed in the use of consensus as a process of decision making for activist collectives."

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Observe that a guy called C.T. Butler founded Food Not Bombs, and also co-founded ACT UP Maine... There are links between such organizations, and both Food Not Bombs and ACT UP use 'street theater' techniques and all kinds of advanced principles for social demonstration and agitation. Basically, these people are professionals in a same trade, evolving in a same subworld, which links them profoundly regardless of what particular dossier they were put on:

AIDS-activism, anti-nuclear activism... it's really pretty much the same job. Both intelligent operations, a FACADE run by agents, and they are operated with similar techniques and principles. C.T. Lawrence 'trained' Bellefontaine, which is why we are told that through Butler,

"Michael became well versed in the use of consensus as a process of decision making for activist collectives."

To follow, some information about the Food Not Bombs activists, first about co-founder Keith McHenry, and then about C.T. Lawrence, who has written a remarkable book, that is really a training manual for 'consensual decision-making', which is obviously code for brainwashing those who need to come to consensus. From Wikipedia/Food Not Bombs:

"History

1980s

Food Not Bombs was founded in 1980 in Cambridge, Massachusetts by anti-nuclear activists, Keith McHenry, Jo Swanson, Mira Brown, Susan Eaton, Brian Feigenbaum, C.T. Lawrence Butler, Jessie Constable and Amy Rothstien.

Co-founder, Keith McHenry has volunteered for 35 years and can be found sharing food almost every week in various cities including Santa Cruz, California and Taos, New Mexico.

The members' activities included providing food and marching and protesting. Their protests were against issues such as nuclear power, United States' involvement in the Salvadoran Civil War, and discrimination against the homeless."

Here you see Keith McHenry. He doesn't come across as a devious guy at all. Rather, he seems pretty naive and NOT too aware of a bigger picture. He has apparently suffered very serious police abuse, and when you combine this with his elite family background and all the intelligence activity surrounding Food Not Bombs, you wonder just how controlled this guy really is...

On the Food not Bombs -site we find McHenry's bio. Pay close attention to the amazing family background:



Figure 0.7: https://i2.wp.com/www.foodnotbombs.net/400_300_keith_occupy_world_food_prize_speac



Figure 0.8: https://i2.wp.com/www.foodnotbombs.net/403_300_keith_arrest.jpg

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"Food Not Bombs co-founder Keith McHenry was born in Frankfurt, West Germany in 1957 while his father was stationed in the army there.

In 1958, his family moved to Logan, Utah where his father got a job with Morton-Thiokol, testing highly destructive Minuteman intercontinental nuclear missiles.

Once he attained his Masters in Zoology, his father took up a position as a ranger with the National Park Service. Keith had an idyllic childhood roaming the wilderness in America's National Parks like Yosemite, the Grand Canyon and the Everglades.

Keith's paternal great, great, great grandfather was Dr. James McHenry, who signed the United States Constitution as a delegate of the colony of Maryland, served as a general in the Revolutionary War and as Secretary of War under George Washington.

He also initiated the founding of the United States military as Secretary of War under President John Adams. Keith's maternal grandfather John Vanderpoole Phelan was an intelligence officer for the U.S. Army during World War II and helped plan the fire bombing of Tokyo and the atomic bombings of Hiroshima and Nagasaki.

Keith's grandfather's mother was the daughter of Carl Vanderpoole the inventor of the dynamo, outdoor lighting and the street car which he helped build in cities all over the world.

His paternal grand father was ranger with the National Park Service. His father's mother had two uncles, Bob and Charlie Ford, who became famous for killing the popular outlaw Jesse James. Keith's mother Martha got her degree from Wellesley College, raised her family and ran their farm on Cape Cod.

In 1974, Keith began studying painting at Boston University and was employed part-time as a tour guide and museum curator. He also worked as a sign painter and ran a successful advertising firm in Boston with clients such as The Boston Red Sox and the Celtics Basketball team.

Keith was the recipient of several Clio Awards. His anti-nuclear war street art became the subject of an Off Broadway play called Murder Now! and the film, The Sidewalk Sector.

At the same time, Keith studied with Howard Zinn and became active with the Clamshell Alliance making several trips to Seabrook, New Hampshire to protest nuclear power.

He organised actions in the major cities on the east coast of the United States, and garnered his political views by taking action against nuclear arms, wars in El Salvador and the Middle East, while promoting the virtues of alternative energy and organic gardening.

In 1980, Keith and seven friends started the first Food Not Bombs chapter in Cambridge, Massachusetts.

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At first more of a street performance than a protest, the group provided entertainment and vegetarian meals in Harvard Square and the Boston Commons after making deliveries of uncooked food to most of the housing projects and shelters in the area.

After eight years of serving free food in New England, Keith moved to San Francisco where he started a second Food Not Bombs group. He was one of nine volunteers arrested for sharing food and literature at Golden Gate Park on August 15, 1988.

In the following years, Keith was arrested over 100 times for serving free food in city parks and spent over 500 nights in jail. He faced 25 years to life in prison under the California Three Strikes Law but in 1995, Amnesty International and the United Nations Human Rights Commission brought about his release.

For the last twenty years, Keith has been touring the world and starting up new Food Not Bombs groups and providing logistical support to existing chapters.

In 2005, he helped coordinate America's largest food relief effort organizing shipments of food, clothing and other supplies for the survivors of Hurricane Katrina. He also helped with the Sandy relief effort in New York.

The FBI's Joint Terrorism Task Force has been investigating and infiltrating Food Not Bombs groups across the United States often disrupting Keith's work.

ABC TV's program 20/20 claimed Keith was one of twenty people planning to destroy New York City during the Republican National Convention in 2004. He was also taken off a flight from Heathrow to Chicago by Homeland Security.

As America's post 9/11 paranoia amplified, so did the number of times Keith was black-listed by the establishment being fired from several jobs at the request of defense contractors like Raytheon Missile Systems. On a personal level, Keith suffered extreme pain every day for 19 years from fibromyalgia caused by police violence but overcame the illness with the help of his partner, Abbi Samuels, in 2014."

And then we read:

"San Francisco Police Intelligence officers stripped Keith of his clothes, lifted him by his limbs smashing him to the concrete floor of their office until his ligaments and tendons were ripped. He was pushed into a tiny cage hanging from the ceiling of their office and held in the dark for 3 days on two occasions and 4 days on a third occasion. Even so he continues to dedicate his life to supporting Food Not Bombs."

Observe that this activist has an elite family background, with military and intelligence written all over it. He was obviously PICKED for the job. The remarkable torture sessions (if factual), and the FBI-activity around Food Not Bombs, suggest that McHenry is something of a mind-controlled agent, as does his apparent naiveté seen in interviews found on Youtube: he doesn't appear to be remotely conscious of the bigger picture.

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As to the second founder of Food Not Bombs, C.T. Butler, the man who instructed Bellefontaine, he has written an amazing, longwinding, utterly detailed manual about all the structures and protocols and techniques for breeding group- consensus. It's called: *On Conflict and Consensus A Handbook on Formal Consensus Decisionmaking* by C. T. Lawrence Butler and Amy Rothstein

It's quite creepy, and all these activists get trained in this stuff. I won't quote that manual, it's essentially boring, but take a look at the 'About the Author post script':

About the Author

C.T. Lawrence Butler has lived an alternative lifestyle since he left college at the end of the Vietnam War.

With a group of actors in Boston, MA, he founded a theater production company and produced several Broadway plays including Dracula, Sylvia Plath, and The Marlowe Show in Boston and Fits, Seizures and Small Complaints in New York City.

He is a self-taught cook and has held a position as a head chef in a French restaurant. He has been a vegetarian for over 30 years and written a vegetarian cookbook.

He is a founding member of a worldwide, nonviolent, grassroots activist movement known as Food Not Bombs.

His nonviolent direct actions against war, poverty and injustice have led to his being beaten, tortured and arrested over 50 times in the United States without ever having committed or been convicted of a crime.

He is a proud father and parent to several children. He has participated in a surrogate birth and helped raise a "step" daughter who is a full-blooded Native American Aymara Indian from Bolivia.

He has written three books: On Conflict and Consensus, Food Not Bombs: How to Feed the Hungry and Build Community, and, the soon to be published, Consensus for Cities of 100,000.

He travels extensively teaching and lecturing on nonviolent conflict resolution, consensus decisionmaking and grassroots political organizing.

Before C.T. wrote On Conflict and Consensus, and before mediation was big business, C.T. was already developing his approach to nonviolence, aka alternative conflict resolution.

He had a private practice helping couples, individuals and groups mediate their conflicts.

Throughout the 1980s, he was in demand for mediation and nonviolence trainings by various organizations and grassroots activist groups.

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During the early years of the AIDS epidemic, C.T. was recruited by the organization ACT UP Maine to teach nonviolence trainings in preparation for nonviolent direct actions related to AIDS.

On Conflict and Consensus was published in 1987. In it, he defines his model of consensus called Formal Consensus. In the early 1990s, C.T. shifted his efforts from grassroots activism to focus his attention on teaching workshops on Formal Consensus.

Since then, he has facilitated over 60 Formal Consensus workshops in the US. In addition, various organizations have sponsored workshops by C.T. in Stockholm, Ottawa, London, and Paris.

A wide variety of community groups and organizations have adopted Formal Consensus as their decisionmaking process.

The list includes: • Co-Housing Communities • Eco Villages • Homeless Advocacy Organizations • Native American Indian Tribes • Government Agencies • Boards of Directors of Non-profit Organizations • Social Change Groups • African Nonviolent Revolutionaries • Churches • Professional Organizations • Covens • Food Coops • Alternative Schools and Colleges • Anarchist Networks in Eastern Europe • Artist Collectives • Dance Communities • Independent Media Collectives • Families

In August 1999, C.T. sustained a serious head injury. He stopped traveling and took an extended leave of absence from teaching. He reentered the field in September 2005 by teaching a 2-day workshop with the Humanities Department faculty at the University of Puerto Rico in Mayagez.

In March 2006, he presented his first ever 4-day Training for Teachers (T4T) workshop. The workshop, held in Tucson, AZ, was a tremendous success with 30 participants from across the US, including two activists from Africa.

Currently, he is motivated to enlarge the scope of Formal Consensus by addressing the use of consensus in large organizations and the use of consensus as a form of government. His new book, Consensus for Cities of 100,000, will address these topics and more."

How odd indeed that the Food Not Bombs people got to co-found ACT UP Maine... They obviously had the EXPERTISE, even though the two fields have got NOTHING in common. Completely different causes, but the same networks and same people set it all up, like a guy in a big company gets sent to a location to set up a franchise. How is it that an organization set up for AIDS-activism suddenly receives assistance from anti-nuclear activists and instruction on consensual decision-making techniques? Because it's all the same family perhaps? Activist cells set up by the intelligence world along a certain model?

Are you seeing how these activists are versed into entire ideologies and mindframes, and how programs are involved that aren't too distinct from brainwashing techniques? These

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techniques serve to breed ideological cells of individuals stripped of a personal sense of ethics and responsibility.

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Indeed, you have to realize that intelligence circles THEMSELVES are profoundly cultist. It's all about control and power, and manipulation, EXACTLY like a cult is.

A cult is focused on propagandizing an ideology and way of life with the ultimate aim of controlling others. The actual ideology or religion is of course never sacred to the cult leader, but merely designed for establishing total control over others. The cult is really about the power, the message is just piffle, and although some ingenious truths may very well be voiced, this only happens when they come in useful.

And total control is of course equally what society's stringpullers want, the satanists who run the cattle-farm. Thus it is easy to understand why cults are of such high interest to society's rulers: because they allow to implement on a small scale what can ultimately be transposed to society as a whole. The cult is a perfect illustration and a living example of the sense of community social engineers are after with the rest of humanity: society's members are perceived as slaves, dumb cattle stripped of individuality, that may be tortured, raped and owned and disposed of at will...

The fittest are elected for survival and ownership, for managing the drones that are eventually eliminated. To be part of this master-class of society, you simply need to be efficient and meticulous, and have the right frame of mind. You need to serve the satanic design... You in fact need to be POSSESSED by it. Possessed by psychopathy.

There's an entire universe right beneath the surface layer of society, of monstrous intelligence activity, sex and child-trafficking, torture and murder, and CULTS. What are cults but occult networks, that are sufficiently walled-off from the mainstream to allow all sorts of creepy mindframes and practices to materialize? Not only do cults allow the social engineers to gain a lot of insight and expertise in brainwashing people and completely owning them... Cults equally serve very functionally, as training grounds, as sex-networks and as reservoirs of mind-controlled agents, who often become the patsy taking the fall in all these big media-cases that we are constantly shown, weird assassinations and massacres which always remain shrouded in mystery and doubt...

There is a red thread in all these big media-cases society has seen throughout the decades, and that have given rise to so many 'conspiracy-theories' in pop-culture. Anyone who scratches the surface of the well-known famous stories immediately stumbles upon an entirely different picture altogether than the usual 'lone nut'-story suggests: suddenly we realize just how many weird connections the 'nut' had, and these invariably involve the intelligence world, and often cults. The two simply usually go together...

From assassinated presidents and murdered social prominents, to Charles Manson, and Moscone and Milk, to Peoples Temple... Or today, a seemingly more banal case such as Jodi Arias, who of course was raised in a Latter Saints community... Whenever another monstrous serial killer or murderous radical is caught and brought to justice, there is

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always a link to a cult, or to some shady network walled-off from the mainstream. Today, we hear that any terrorist is linked to some hazy entity called 'Isis'.

The same virulently sociopathic mindset of society's ruling elites is precisely what we find in cults, and also in intelligence agencies; intelligence agents are empowered to bring death, and assassinate: it's their JOB. It's their VOCATION... Intelligence agents contrary to cult leaders don't spend their time fawning about their ideology, because they're not into theater and acting performances, and don't need to sell program to a dissociated flock. They have an operational logic focused on ACTIVITY from behind the scenes, and the pulling all kinds of strings in society. They aren't organizing people publicly, like a theatrical guru, but managing networks secretly.

Intelligence agents don't need to propagandize some narrative about their group's belief systems and plans for the world, because they are much too busy IMPLEMENTING them, through all kinds of covert actions. These people don't need to discuss an ideology about life and death, because they are immersed in it in REAL TIME, and they're on the side of those dishing it out: they have ACTUAL power over others.

The intelligence world makes use of all kinds of networks and pulls many strings to set up a cult like Peoples Temple. They deal with the LOGISTICS of it all, an entire infrastructure of political contacts, money flows, agents and shady organizations, like Glide church for instance, which was active organizing minorities and homosexuals... It's an entire operation that involves many different networks working together, and a guy like Jim Jones gets to play the guru on the stage, kind of like Larry Kramer was picked as the prophet of the AIDS-cult...

*

What I'm getting at is that Jim Jones was of course a created creature, and he was very much created in the likeness of his masters. The energy and psychopathy that animated Jones are the same energies found in top intelligence circles, even if these latter people seem more practical, rational and lucid than Jones:

ultimately, there IS an ideology with a deep metaphysical substrate in intelligence circles, that certainly aren't run by stuffy bureaucrats. They are run by people with a certain mindframe, that can only be called cultist.

Imagine:

these people deceive society, murder and will do ANYTHING to society's members that's required to establish full control. They have secret knowledge about real history, they know how the world really works, how the System works, how wars are generated, and how everything is a hoax... Assassination operations, spreading terror, spying, creating wars and crises and fullblown genocides, sometimes of a particularly brutal and scary nature that simply boggles people's minds, turning into a social taboo, too disturbing to be discussed, let alone assessed lucidly...

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Imagine the mindset of an agent who knows how such massacres are created by string-pulling, covert operations... How differently he must be looking at the world, compared to someone who doesn't understand that the world is owned... How absurd it becomes that to 99% of the sheep, the most alarming and obnoxious problem in society is the proliferation of 'conspiracy-theorists'...

Agents are in a mindframe that is COMPLETELY walled-off from the mindframe of the general public: there is no common ground. Agents know how deluded the public is, and how irrelevant: society's members are completely irrelevant clowns to intelligence circles, they are disposable idiots of no consequence. Agents have a deep scorn for the masses, and this isn't merely arrogance, or narcissism. It reflects more than just a need for self-aggrandizement... The problem is, it all gets very REAL. This isn't just about ideologies and character-traits, it's about something else altogether: ACTUAL power. These people aren't dreaming. They are operating in an ACTUAL world of power.

The masses have this fixation on 'individuality', completely blowing up the relevance of notions of 'personality', and 'identity'. Programmed egotists are always obsessed with their precious PERSONAL identity, with their PERSONAL opinions, never realizing that others are dealing in ACTUAL power. To the agent, it is all about the REALITY of that power, and the KNOWLEDGE that the masses are deluded. It is about ACTUAL power-relations, and about the truth versus illusion.

These professionals are deeply convinced that they the ones who know what the entire game of life is all about, and even if they're wrong, they're being A LOT more realistic than the masses, who are wrong about EVERYTHING. The agents aren't the losers walking around in denial like dumb sheep. THEY aren't confusing reality with some fabricated illusion. And THEY aren't on the receiving end: they're doing rather well actually:

keeping in good shape, having a trained lethal body and knowing how to fight. Having a good bank account, and the job of a predator, who is using advanced skills and techniques to execute complex, exciting missions... An agent fucks a lot, and walks through the world like a boss who is bothered by noone, and he isn't: he is the man, and he is actually using his male skills, unlike the zombies. Anyone who gets in the way of his mission may be disposed of. This means anyone who gets in his way full-stop. The agent is invested with a lot of ACTUAL power.

His soul feels kind of empty, and there's no love or compassion, yet his mind feels expanded and connected to the Universe; as an executioner, life and death of others are in his hands, and he feels connected to a dark, larger force, that is merely using him as a vehicle for what in the end is a natural law: the survival of the fittest...Life and Death... He is playing in a top league...

To the agent, there's no point in alarming the sleeping, oblivious cattle, that prefers not to know about these things that simply don't square with their beliefs about the world they live in... Empowered agents have full control over life and death, and they know it, the masses don't. In reality, society's members are completely unprotected and fully

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owned, like pieces of cattle. They can be eliminated at the drop of a hat, but usually it simply isn't considered necessary wasting bullets and making a mess: for one thing, most people are quite eager to poison themselves to death and grease Big Pharma in the process...

A mindframe of ruthlessness, deceptiveness and total control pervades the entire sub-world that is the intelligence 'community', and it's important to realize that it is truly a 'state of mind' that is involved; a state of mind where killing becomes a business and a job. Hollywood started glamourizing this dark world of trained assassins, first with the now seemingly grotesque and bland James Bond franchise, and today this brutal and chilling universe is depicted with much more realism, and all kinds of clues about mind-control. These people have very abnormal mindframes, compared to the general population. It's not for nothing that a cross-dressing, creepy sexual deviant like Hoover ran the FBI for so long...

What is involved in the world of intelligence are the dimensions of KNOWLEDGE and POWER, and DECEIT and CONTROL and ultimately: good and evil. We are very close to evil here, and ultimately, intelligence operatives are functioning in a satanic logic. Power, deceit and control INTOXICATE these people, who at closer inspection aren't rational at all; they share a group-mind with powerful people, they are the lieutenants of those same rulers who all throughout history perceived humans as cattle to be exploited and disposed of at will: the satanists, who run society since ages. Intelligence agents in fact evolve through a satanic logic, that is no longer hidden and occult, as it is in society, but has fully materialized in their secretive daily reality.

The suffering of others becomes something of a joke, and their own power over life and death become a drug to such agents, who fully accept a satanic logic applied to the world. They have toppled over into another universe, with radically different rules... They have collapsed into evil, and evil ultimately DOES come with ideologies. In fact, evil is always obsessed not merely with justifying itself, but arguing that it is 'good'. It's the entire nature of the beast: good becomes evil and evil becomes good: EVERYTHING is turned fully upside-down.

Since society's members are ego-programmed and have no actual references, they actually can't tell the difference between good and evil, and end up taking over the logic of their rulers progressively... These ideologies may not be discussed in intelligence circles as they are in a cult, but that's precisely because they're so ingrained in that culture: they make up the very substance of daily reality in the world of an agent. The entire intelligence world is like a giant creepy cult, only they're much too busy implementing their worldview to waste any second philosophizing about it: they already know they are on the side of power, now that they've seen what a joke society really is. They have in fact abandoned ALL former values.

Do you think an FBI-agent is a christian for instance? That he believes in multiculturalism and in accepting diversity? That he is for or against gay marriage, or homophobia? This man is functioning in another mindframe and logic altogether. Being an

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FBI-agent is not just someone's 'job'; it means completely giving up all other allegiances and references, and because of the very nature of the job, this is precisely what is bound to happen. The agent simply gets a radically different outlook on the world, on life, on everything, and enters into another mode of functioning, that presumably involves even other brainwave- patterns:

he has knowledge and power and isn't deluded, at least not in the same way as the masses. He is really an apex-predator. The agent is an entity equipped with knowledge and techniques, and he is empowered, meaning he has power over others. He is a part of something very real that exists behind the social illusions, a force, that is controlling everything, the source of real power in the world... He is infused with this awareness of power and feels like a dominant alpha-male, because HE IS, not only in his personal reality or fantasy life but in ACTUAL reality...

With a jaded smirk of disdain on his face, he looks down at the man he is about to execute, thinking:

'Why was I so sure that clown was going to beg for his shitty life? Ahhh, it must be because they ALWAYS do... Too bad I don't ever get surprised for once. This human trash is depressing. Good riddance, idiot!' And bang!

He inspects the still twitching cadaver without bending down, one look suffices: an exploded skull, brain-matter leaking out. He gets a silver cigarette-case out of his pocket and lights one, his face expressionless, and he looks down, over the valley, to the city lights and the bay shimmering in the dusk, in the distance...

He takes a few drags, and his mind wonders off, to that little slut he's been banging since a few weeks. He grins, and walks to his car...He has gotten hard, and is going to fuck some *rse hard...

These people are in fact very similar to cult-members only, THEY are always the ones RUNNING THE CULT. The cult is their ideal environment, it incarnates their perception of the ideal world, as it should be: a mass of droned-out, completely owned cattle, who can be tortured, raped and used at will, by proud, ruthless masters infatuated with their power, and for good reasons:

such power of course IS highly psychedelic, and has God-like implications. How could a guy like that return to the world of programmed drones? The intelligence world is like the Mafia, you can join, but you can't leave. Agents evolve through a reality that is practically CULTIST, and that is operated in pretty much the same way...

I am bringing all this up because as you will find now, Bellefontaine's mindframe was so close to the one of a cult-member that he 'naturally' found common ground with the Jonestown survivors... Of course, one would imagine that Bellefontaine would have opted for a position of lieutenant at Jonestown, NOT for one of a brainwashed slave... After all, HE was on the inside...

*

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Michael Bellefontaine was quite apparently also a radical zionist. In a blog called 'life in the dan lan blogspot', we read:

"FRIDAY, JUNE 22, 2007

In Memoriam: Michael Bellefontaine

I first saw Michael Bellefontaine when he was marching against the pending war in Iraq in January of 2003.

*He was notable for carrying a sign that said "Peace for Israel as well."
That made him stand out in a crowd of Palestinian flags, anti-Semitic sentiments,
and signs that blamed Israel for all the evils in the world.*

Michael was a radical AIDS activist involved with the very controversial ACT-UP/SF and denied that HIV was cause of AIDS. His antics were notorious and included disrupting health official meetings, participating in events where people threw pills at assemblies, and getting in a fight with ACT-UP founder Larry Kramer.

In contrast to his public persona, one on one he was a very gentle person whose frequent parting line was "Peace and Love" and he meant it.

Like many radical activists in San Francisco, Michael became increasingly disgusted with the high level of anti-Semitism and Israel bashing that had become all too prevalent in many left movements in general and in the anti-war movement in particular.

In response, he started making his own signs to carry in anti-war marches that expressed his support for Israel and her right to live in peace.

In June of 2004, Michael was on his way to a yet another anti-war march with one of his pro-Israel signs when he saw something new and exciting that San Francisco had only just started to experience – people standing up in public to support Israel.

This was the San Francisco Voice for Israel pro-Israel counter-rally to the ANSWER event. He decided to join our march instead of once again attempting to stand as a lone progressive voice for Israel amongst the ANSWER rabble.

In very short order, Michael became more and more involved with helping to organize this new pro-Israel street presence. He brought decades of activist experience and contacts to the table.

In addition, he provided much valuable information on individuals on the other side, some of whom had been his colleagues in other movements.

Michael died last month of complications from HIV."

OK, it's merely a blog, but it sounds real enough... Observe how ominous that really sounds...*Providing much valuable information on individuals on the other side?* Is this about spying and intelligence and zionist networks?

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Purely by chance, I found a picture of Bellefontaine on a forum discussing some pictures of police arrests during a demonstration:

“Targeted Arrest at Breakaway March

by ta

Sunday Jan 19th, 2003 9:45 AM

In the January 18th breakaway march against more war and more police state in the USA, SFPD made a targeted arrest of someone they had previously identified nearly publicly as a “leader” of this “group”. Here are some pictures from that arrest.”

There are several posted pics, and one is actually of Bellefontaine:



Figure 0.9: fffffff

Apparently, Bellefontaine became aware that his pic had been posted and was being discussed, so he responded on that forum, as follows:

“ADL? No Just me

by Michael Bellefontaine

(actupsf [at] hotmail.com) Tuesday Jan 21st, 2003 9:35 PM

It was with interest that i came across your photo of me “advising the SFPD”. i am the man wearing the kipa and shirt with the Israeli flag. I have lived in San Francisco for ten years and have been involved in a number of protests during that time.

My arrest record is lengthy and i have been involved with ACTUP for the better part of my adult life, resulting in numerous FBI investigations, the latest one last year.

I do support the state of Israel, and though i don’t support every action of the Government, nor do i support Sharon,

i do feel it is important to show my support for the people of Israel and peace in the entire region, as well as my opposition to the latest Gulf war. i joined the break off march primarily because of the visibility of the Gay Shame contingent.

Though I had concerns about their claiming to be the virus on the system, I did find their energy contagious.

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I was with a number of other men who were also wearing kippas, and for a number of reasons we didn't keep up with the main body of the march, often times putting us in situations where we were surrounded by police, who themselves were trying to keep up with the main protest group.

So there I am listening to the cops as I pass through the crowd as to what they planned to do with the person they had just arrested. At no time did I say a word to the SFPD, nor them to me, other than to move me along.

I am not a member of the ADL, or a special agent for the Israel government for that matter, but what people differ from a picture can be pretty amazing.

I hope you get a lot of mileage out of the photo. However, the person who took it seems to imply I was conferring with and even aiding the police which intentionally misrepresents what happened as the photographer should be well aware of the very limited time I spent in that spot.

I would be glad to discuss my views on israel but wanted to use this space to clarify who I am and why i was there that day."

So observe first of all that he is indeed a radical zionist, as the pic clearly shows. And he is involved in pro-Israel demonstrations... Doesn't this create a sudden pang of doubt in those who believe Bellefontaine was just a gay activist? He was ALSO a pro-Israel activist??

Well, why not, you might ask?

The answer is that a gay activist who sells pot and opposes Big Pharma and iatrogenic poisoning isn't likely to ALSO be a right-wing and zionist political activist, because a single individual wouldn't be attracted to BOTH these antinomical universes unless he was schizophrenic. One really wonders what the take on the world is, of a gay activist and an AIDS-dissident who is also a zionist activist...

And so suddenly this entire world of propaganda and politics and war is brought into things, and the zionist issue is so polarizing that it becomes hard to understand how Bellefontaine was hoping to unite gays in AIDS-dissidence.

As you will notice in some pieces to follow, when reading about Bellefontaine, we are often told how he was a man of many interests, wherefore he was involved in a variety of causes... The diversity of his activist interests is as innocuous and plausible as it is for a violonist to also enjoy spending his time gardening, for an engineer to love cooking, or for a nuclear physicist to have a passion for the Founding Fathers of the United States... The idea is that there is nothing surprising about Bellefontaine's access to AIDS-dissident circles, to zionist circles and to a cult survivor group: many people have various hobbies and interests... This is how Bellefontaine's belonging to various shady networks is framed: as a set of DISconnected interests, merely reflecting various facets of his personality.

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We are left with a strange impression of a man trained for ‘acting up’ and for causing stirs, a man who very noisily, or else very discreetly, is always found hanging around all those movements and circles where all the shit happens... The bottom line is that gay AIDS-dissidence emerged from a radical cell in San Francisco, and Bellefontaine was ALSO a radical zionist, and ALSO a Peoples Temple fan... This is of course no accident, especially since gay activism is historically rooted in Marxism...

Secondly, take note of how defensive the reply posted by Bellefontaine sounds:

he had stalled, and not kept up with the others, and just happened to be surrounded with police. So he might as well listen to them for a while, and maybe discuss some issues. Nothing fishy here...Or IS there?

Well, in demonstrations there is usually a distance between demonstrators and the forces of law, and for good reason: public demonstrations can always generate mob reactions that must be contained. Police forces are focused NOT on socializing with demonstrators, but on keeping the situation under control. It seems odd how these two cops don’t seem remotely preoccupied that a demonstrator for Israel is standing there right under their noses, listening to them. In fact, the body language suggests that these men are in conversation, and they’re obviously not discussing Israel or politics. These men seem quite familiar with each other’s presence, the postures and faces are relaxed, as if around friends, or colleagues...

Activists create social demonstrations, and they are trained in media-techniques and often actually have some kind of theater-background. Gay ‘zaps’ were staged theater-productions designed to educate the masses. These people are in and out of police stations, and they are closely ‘watched’ by the FBI. These cops had obviously seen Bellefontaine before, it’s very likely that they knew him.

At any rate, adding zionist activism to gay activism and AIDS-dissent generates a new equation, where the salient common denominator becomes intelligence activity.

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Let’s now look into Bellefontaine’s connection with Peoples Temple. It’s pretty stunning to discover how he raved about Jonestown, and seemed to have found his ideal universe in this CIA-mindcontrol experiment: THAT’s where he wanted to be!

Everyone has heard of Peoples Temple, that was presented to the world as a deluded cult, whose members committed mass-suicide. But for good reasons, pop-culture is alive with ‘conspiracy-theories’ about Jonestown: it is simply too obvious that Jim Jones and his Temple were very well-connected and firmly implanted in high circles of politics, and countless links have been authoritatively documented. For instance between Harvey Milk and the Temple. Milk incidentally was shot 10 days after the Jonestown massacre, his lover having ‘committed suicide’ two months earlier... All these things are related...

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There is even a connection between gay activism and the Temple, which must be why Bellefontaine authored a book called *A Lavender Look at the Temple: a Gay Perspective of the Peoples Temple*. There is also Glide Church linking the Temple to gay activism...

Everybody who has done any research at all knows very well that the entire project in Jonestown was an intelligence operation... What's so fascinating is that Jonestown and Peoples Temple bring so many seemingly disconnected parts of reality together; it's the dream, or the nightmare, of a conspiracy-theorist: a MONSTROUS body of data and connections, spreading out in all directions: you can research the Temple for years and years because it links into everything else:

into politics, intelligence circles, cults, assassinations, gay lib, creepy social projects focusing on the poor and the socially excluded... 'Creepy', when you start realizing that socially excluded people are of course defenseless. Most members of Peoples Temple appear to have been of the type that social engineers consider 'human trash': society's poor wretches. Multi-culturalism, a Marxist Utopia, torture and mind-control and assassinations, paramilitary troupes and secret services, politics and the occult... Suddenly, everything is now coming together...in Peoples Temple...

A buddy of Jim Jones was Dan Mitrione, an intelligence guy and a brutally vicious psychopath, who preyed on beggars, using them for torture experiments and instruction of government agents in interrogation techniques... The link between Jones and Mitrione is well-documented, and of course HIGHLY significant. Here's the horrific reality Wikipedia reports about Dan Mitrione: it clearly shows that we live indeed in a system owned by sheer evil:

"Dan Mitrione beggars

Mitrione was a police officer in Richmond, Indiana, from 1945 to 1947 and joined the FBI in 1959.

In 1960 he was assigned to the US State Department's International Cooperation Administration, going to South American countries to teach "advanced counterinsurgency techniques."

A. J. Langguth, a former New York Times bureau chief in Saigon, claimed that Mitrione was among the US advisers teaching Brazilian police how much electric shock to apply to prisoners without killing them.

From 1960 to 1967, Mitrione worked with the Brazilian police, first in Belo Horizonte then in Rio de Janeiro.

He returned to the US in 1967 to share his experiences and expertise on "counterguerilla warfare" at the Agency for International Development (USAID), in Washington D.C.

In 1969, Mitrione moved to Uruguay, again under USAID, to oversee the Office of Public Safety (OPS).

Mitrione was also in the Dominican Republic after the 1965 US intervention.

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In this period the Uruguayan government, led by the Colorado Party, had its hands full with a collapsing economy, labor and student strikes, and the Tupamaros, a left-wing urban guerilla group.

On the other hand, Washington feared a possible victory during the elections of the Frente Amplio, a left-wing coalition, on the model of the victory of the Unidad Popular government in Chile, led by Salvador Allende, in 1970.

The OPS had been helping the local police since 1965, providing them with weapons and training.

It is claimed[by whom?] that torture had already been practised since the 1960s, but Dan Mitrione was reportedly the man who made it routine.

He is quoted as having advocated using “the precise pain, in the precise place, in the precise amount, for the desired effect.”

Former Uruguayan police officials and CIA operatives stated Mitrione had taught torture techniques to Uruguayan police in the cellar of his Montevideo home, including the use of electrical shocks delivered to his victims’ mouths and genitals.

He also helped train foreign police agents in the United States in the context of the Cold War. It has been alleged that he used homeless people for training purposes, who were executed once they had served their purpose.

As the use of torture allegations grew and the tensions in Uruguay escalated, Mitrione was eventually kidnapped by the Tupamaros on July 31, 1970.

They proceeded to interrogate him about his past and the intervention of the U.S. government in Latin American affairs.

They also demanded the release of 150 political prisoners.

The Uruguayan government, with U.S. backing, refused, and Mitrione was later found dead in a car, shot twice in the head and with no other visible signs of maltreatment (beyond the fact that, during the kidnapping, Mitrione had been shot in one shoulder — a wound for which he had evidently been treated while in captivity).

Tom Golden, a career army intelligence operative detailed to the CIA and assigned to the U.S. Embassy in Montevideo, was a personal friend of Mitrione who worked closely with Uruguayan officials to try to secure the release of Mitrione and prevent his execution.

After Mitrione’s death Golden disputed the torture-training allegations in closed-door testimony to the Senate Intelligence Committee.

Kidnapping homeless people, brutally torturing them in THE CELLAR of his own home, in the presence of CIA officials, police forces, and who knows what kind of sadists and creepy murderous cult-members and psychopaths... These things say something about the NATURE OF THE SYSTEM. And so Jim Jones knew and visited Mitrione...

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Creepily, it turns out that the entire Jonestown-state of mind is today in fact perfectly ALIVE in society, and involves a network of many 'survivors', those who were a part of it all... What this means is that the cult simply continued to exist all along... And Bellefontaine got heavily involved with these people.

In his own writings and articles, we find evidence of a creepy, psychopathic mindset, whereby the realities of Jonestown are systematically warped and distorted. Bellefontaine pictures Jonestown as a very worth-while experiment, and the idea is that we really should stop focusing on its downsides... This is of course precisely the perspective EVIL would have on Jonestown.

Bellefontaine is in fact voicing the same kind of discourse and exhibiting the same frame of mind as you would find in a man like Zbigniew Brzezinski for instance, or Kissinger, Cheney or Rumsfeld. Anyone who means anything in the intelligence world always voices the perspective of the satanic hierarchy, in a way that is hypnotic, because they routinely discuss monstrous mayhem, death and suffering in an authoritative and completely matter-of-factly tone. This creates a dissociation in the mind of the audience, and people enter in a denial-mode:

the dissociated masses can't face the fact that they're listening to a powerful psycho, who is basically telling them what rampage and vicious destruction he is helping to cause, and why this is good for everybody. The monster is relaxed and in control, practically smiling: he knows nothing can touch him. The masses are in reality listening to sheer evil telling them just how owned they are, and they are too stunned to realize it.

It is truly striking how Bellefontaine talks like a programmer, it's as if he is addressing his cult-members, explaining to them that yes, sometimes not everything is rosy and things get rough, but the community is worth certain sacrifices... He sounds almost like some MK Ultra programmer, who with assurance and authority is simply explaining to his victims what is good for them. We all belong to this group, that shares so many good things too... The brotherhood between people, the hope for a bright world built with our own hands...

There is a powerful emotional pull that emanates from the entire Jonestown Report, a striking group-mind, of people who are all on a same page: they understand what was so great about Jonestown, and they want to focus on the GOOD sides. This generates an amazing vibe to the entire project, which is conceived of as a scholarly effort, and is actually run by a professor in religious studies and her husband: Rebecca Moore and Fielding McGehee III.

Above Rebecca Moore, below her husband Fielding McGehee III. He looks pretty cunning and full of himself, doesn't he?



Figure 0.10: ffffffffffffffff



Figure 0.11: <https://gayfundamentals.files.wordpress.com/2015/05/d5440-macmcgehee.jpg?w=604>

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Rebecca Moore is actually the daughter of a GLIDE Church minister who back in the 60s got interested in organizing racial minorities, social rejects and homosexuals. This link will be explored further in the second part of this section. She runs this project with her husband, Fielding M. McGehee III.

Amazingly, two of her own sisters died in Jonestown, as well as a son of one sister. This son was Jim Jones' progeny.

On the welcome page of the website 'Alternative Considerations of Jonestown and Peoples Temple, we read:

"Welcome!

Welcome to "Alternative Considerations of Jonestown and Peoples Temple," sponsored by the Department of Religious Studies at San Diego State University.

This website is designed to give personal and scholarly perspectives on a major event in the history of religion in America.

Its primary purpose is to present information about Peoples Temple as accurately and objectively as possible. In an effort to be impartial, we offer many diverse views and opinions about the Temple and the events in Jonestown."

Observe how the glib communication that is underlined acts like a disclaimer;

it allows these people to transmit their views and energies in a way that bypasses the formulation of a clear stance on anything, and especially the entire dimension of morality and good and evil is fully ignored: the idea is that this in an impartial scholarly effort involving very varied materials, and that the intake is not to moralize and judge, or bring ideology into this...

In reality, the site is stunningly ideological and emotionally manipulative, and oozes a sickly longing for that creepy universe of human slavery, mindcontrol, rape and torture... In this Welcome note it is still subtle and barely discernible, but wait til we look a bit closer at the shit they actually write...

"We hope that visitors to the site will come away with an understanding that the story of Jonestown did not start or end on 18 November 1978.

What is unique about this website are three main features:

Memorialization of those who died and those who survived the tragedy of 18 November 1978 in order to remember their lives and humanize their deaths.

Documentation of the numerous government investigations into Peoples Temple and Jonestown through materials released under the Freedom of Information Act.

Presentation of Peoples Temple and its members in their own words: through articles, tapes, letters, photographs and other items. These materials let readers make their own judgments about the group and its end.

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Tape transcripts, summaries, some primary source documents, and photographs not otherwise designated as copyrighted on this site are free and available to the public for use by crediting:

The Jonestown Institute, (...)"

So observe that this is a scholarly effort sponsored by a University, and it is run by family of Jonestown victims. This 'scholarly effort' involves direct links between the FBI and this survivor organization, into which Bellefontaine was mysteriously admitted...

Bellefontaine wrote articles that were completely convergent with the apologist vision of the entire shady network, and its 'I wish we were back there' -vibe. I trust that as we visit those articles, you will be impressed with the creepy ideas Bellefontaine is really holding, and the bizarre twists of a warped moral life they reflect. He is talking like a lieutenant in a cult, who is putting out a Party Line, with rhetoric and techniques of influence that seem really BORROWED from cults or, to be more precise, from Peoples Temple...

Bellefontaine in all his articles is constantly JUSTIFYING something about Jonestown, and it's always the same technique: some massive monstrosity is brought up in a casual tone... Next it is immediately framed in terms of a for/against approach, and the reader is put in the mindframe that the author will now discuss this matter, objectively producing some pros and cons about this monstrosity that was mentioned, for instance torture of Jonestown members.

An atrocity is mentioned matter-of-factly, in a tone that is actually trance-inducing because the words seem so sterile and bland set off to the realities they are capturing. And next, it all gets relativized: well, it's always terrible to suffer torture, but was that really all there was to Jonestown? The community was still developing, and finding ways to grow, and of course there were most unfortunate excesses along the way. But...

And then come all the 'buts'...

In the end, when the undiscerning reader, or perhaps a brainwashed individual, has finished the article, Jonestown suddenly doesn't seem nearly as monstrous anymore... There is always another side to things...

Something creepy and insidious characterizes all these articles, and the mindframe they reflect is in fact PERFECTLY SIMILAR to Jim Jones' mindframe, and the very group-mind he had generated. Jim Jones CONSTANTLY did the exact same thing: taking something bad that was said about the cult, or that was happening in the cult's daily reality and that people were unhappy or doubting about... Then, he completely worked people's minds, until they accepted that such an issue, however monstrous, was really a GOOD THING. Jim Jones was messing with people's entire sense of moral references constantly.

Appendix I: Michael Bellefontaine

What's so crazy is that this Jonestown website, that involves a community of Jonestown-survivors, basically perpetuates all the lines of that entire universe of mind-control. This cult-survivor organization is pretty much the ongoing very incarnation of the cult ITSELF, actually including its prior members, who are now organized into the same group AGAIN, and they have only good words for Peoples Temple.

Keep in mind that the SURVIVORS of Jonestown of course survived for 'good' reason: they were NOT targeted for assassination. Why not, do you think? This project is closely collaborating with the FBI, and Bellefontaine was ALSO involved in that network.

Continued in MBF & Peoples Temple...

Appendix J: MBF and Peoples Temple



Peoples Temple and the Jonestown Massacre were of course part of a massive intelligence operation. Since materials abound on the internet showing countless shady links of the Temple with high officials, the CIA, the FBI and special forces, this point needn't be argued here.

What we'll be analyzing now, is the survivor-organization of ex Temple-members, and Bellefontaine's connection to them. Maybe some readers figure: what's this obsession with Bellefontaine? Why spend so much time on this one guy? Well, it's because he was also the main gay AIDS-dissident, together with Pasquarelli. Somehow, his life hasn't become the object of public scrutiny at all, and there are all kinds of fascinating bits and pieces of strange info about this guy. Putting these pieces together provides a great illustration of how the System works.

Appendix J: MBF and Peoples Temple

You have to think of the implications: if it is shown that Bellefountaine was an intelligence asset, then you know AIDS-dissidence involves agents. And crucially, none of the other dissidents, the scientific ones for instance, ever criticized Bellefountaine, even though they must have noted many of the anomalies in his activism career that have been brought up. Imagine the scope of that picture:

The AIDS-pandemic was a media-promoted lie, engineered by radical cells with media-training. ACT UP propagandized the Big Pharma AIDS cult. And next, an opposite faction was created in that network, making a lot of noise, not unlike the little boy yelling the emperor is naked. All that in order to manage the AIDS-lie...

It was crucial for the social engineers to create AIDS-dissidents in order to prevent REAL dissidents from emerging in society and organizing themselves... Imagine what that says about how reality works! Just what kind of social control we're really talking about.

What is so fascinating about Bellefountaine is the creepy cult connection and cultist mindframe, that I read as very similar to the one of the evil psychopaths who run the cattle-farm. Bellefountaine has written articles for the Jonestown Project, and they are analyzed towards the end of this section. The stuff he says is simply amazing to those who have discernment. Through Bellefountaine, the entire logic of how things are really being run in society can be outlined.

*

This Jonestown-survivor organization is run by Rebecca Moore and her husband Fielding M. McGehee III, who had this to say about Bellefountaine, in his article *Initiating the Embrace*, which concludes as follows:

The truth is, I had plans for Michael Bellefountaine.

The guy whose first draft of Lavender Look was covered in red correction marks, I was grooming for co-editorship of the jonestown report, with the idea he might take it over completely someday.

But the other truth is, we all had plans for Michael, in large part because he was so willing to adopt them as his own.

And so Michael himself was adopted into the larger Peoples Temple community. We loved him, we embraced him, but we also remember, he was always the one to initiate the embrace.

So we find that the link is a pretty serious one, and this is confirmed by Bellefountaine's output of materials on the Temple. Let's start with a quick recap of Bellefountaine's career, and then discuss his relationship with Peoples Temple.

From Bay Area Obituare, May 17, 2007:

Appendix J: MBF and Peoples Temple

(...) In 1990, Mr. Bellefontaine moved to Florida, where he worked with ACT UP groups in Sarasota and Tampa.

There, he met fellow activist David Pasquarelli, and the two men moved to San Francisco together in 1993.

They soon joined ACT UP/SF which had dwindled in size after a new chapter, ACT UP/Golden Gate, split off in 1990 to focus on HIV treatment issues and began promoting the use of dinitrochlorobenzene (DNCB), a photographic chemical, as an immune-boosting therapy for people with AIDS.

Pasquarelli died in March 2004.

Over time, Mr. Bellefontaine who himself tested positive for the virus in 1995 and was later diagnosed with lymphoma began to question the medical consensus that HIV causes AIDS, arguing instead that AIDS symptoms were due to recreational drug use and the side effects of antiretroviral medications such as AZT.

He also criticized AIDS service organizations and the pharmaceutical industry, and was active in a campaign to reopen San Francisco bathhouses.

At an AIDS dissident forum in 1999, he asserted that the "AIDS industry" had subverted the institutions set up by the gay community, and stated that, "People with HIV who are living healthy, vibrant lives should not be forced onto toxic therapies."

In the latter half of the 1990s, members of ACT UP/SF who also sometimes used the name Queer Nation, long after the demise of the original SF QN chapter adopted increasingly aggressive tactics, such as trashing the local Republican Party headquarters, overturning tables at a Project Inform fundraising dinner (during which Mr. Bellefontaine and ACT UP founder Larry Kramer came to blows), throwing fake blood on researchers at the 1996 International AIDS Conference in Vancouver, dumping used kitty litter (supplied by Mr. Bellefontaine's cats) on former San Francisco AIDS Foundation Executive Director Pat Christen, and disrupting numerous health department meetings and public hearings.

Over the years Mr. Bellefontaine was subject to restraining orders and faced various criminal charges related to his activism.

Mr. Bellefontaine also became involved in the animal rights movement, getting arrested several times at protests around the country and enraging many AIDS activists with his opposition to the use of animals for medical research.

At the 1996 March for Animals in Washington, D.C., he befriended Pretenders lead singer Chrissie Hynde, a member of People for the Ethical Treatment of Animals, who later provided financial support to ACT UP/SF.

Mr. Bellefontaine worked full-time at the ACT UP/SF medical marijuana dispensary on Market Street from its opening in 1998 until 2004, when he decided to pursue his interest in history and enrolled at San Francisco State University.

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He took a particular interest in the history of local social movement groups, including the Black Panther Party and Jim Jones's People's Temple.

At the time of his death, he was working on final revisions to A Lavender Look at the People's Temple, a book about queer members of that organization.

Mr. Bellefountaine who grew up Catholic but later embraced his Jewish heritage also became interested in the history of Mission Dolores Church, where he volunteered as an archivist, conducted research about individuals buried in the church cemetery, and worked as a teaching assistant for a church history class.

"Michael was an activist, a scholar, a rabble rouser, a proud member of the city's queer community and, sometimes, a pain the ass," said Lindsay. "Love or hate his politics, he dedicated his life to fighting for what he believed was right.

San Francisco has lost a strong voice and the activist community has lost an unwavering friend."

Mr. Bellefountaine is survived by his mother and father, Dora and Ronald Bellefountaine, a brother, two sisters, and extended family and friends.

Observe that Bellefountaine also worked as an ARCHIVIST at the Mission Dolores, and did research on people buried there. It seems very surprising and unlikely that a radical gay queen should be engaging in such a peculiar activity, and it is mentioned and contextualized in the usual way: we must believe that Bellefountaine was a man of many interests... Presumably, he had gotten interested in the history of his adoptive city, and just happened to start digging into burial records, and who knows what Mission archives... Let's first spend a few minutes on this issue, that is certainly significant; although I do not know what the precise objective of his research was, a quick glance at the Mission's rich history shows A LOT of bad shit must have been going on there.

The paradigm I'm consistently applying is that society is owned and run by Evil, and orphanages, abused youth organizations, refugees and needy minorities have historically been of high interest to the powers that be. Mission Dolores brings many such ingredients together... From missiondna.org:

Following the 1906 Earthquake and Fire—which destroyed all of the buildings east of the park's boundaries—Mission Dolores Park was initially used a refugee camp.

As the area was reconstructed and the park restored to its intended use, the park served as a catalyst for the development of several prominent public assembly buildings in the immediate vicinity, including two churches and a facility for abandoned youth.

View of Relief Camp No. 29 at Mission Park, looking southwest from 18th and Dolores streets, late 1906. The refugee camp at Mission Park operated until 1908

Another photo of the camp, that at its maximum housed over 1,600 refugees:

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Observe how these gloomy barracks have a vibe that comes pretty close to a concentration camp or... to the set up in Jonestown for that matter. The Mission has often been an epicenter of 'humanitarian' efforts, involving displaced people, minorities, orphans and all those who are HELPLESS. The kind of people a cult like Peoples Temple likes to prey on, minorities that social engineers like to 'organize'.

We read in that same 'historic resource evaluation':

In the wake of the disaster, the new Mission Park served as a refugee camp for displaced residents.

The Mission District itself also witnessed dramatic growth as thousands of working-class laborers, predominantly Irish immigrants and their children, relocated from the South of Market area to unburned areas of the Mission.

Within a short period, Mission Street developed into a thriving commercial strip that included numerous theaters, banks and retail establishments.

Those areas of the Mission that had burned, including the area immediately adjacent to Mission Park across Dolores Street, were rebuilt—primarily with two and three-story flats.

With this rapid growth came enhanced political power, evidenced by the election of Mission resident, James Rolph, Jr., as Mayor of San Francisco in 1911.

Rolph held the office until 1930.

The Mission District thrived as a self-contained European-American ethnic community until the close of World War II.

As veterans returned from the war, many moved to the newly developed housing tracts in the Parkside and Sunset neighborhoods, as well as Marin County and the Peninsula.

As the European-Americans left the Mission District, they were gradually replaced by Salvadoran, Mexican, and Nicaraguan immigrants who were attracted to the area's inexpensive rents and established Catholic parishes.

From the 1950s through the 1970s, the continued influx of Latino immigrants transformed the Mission District into San Francisco's largest predominantly Latino neighborhood.

This was symbolized in part by the installation of the statue of Manuel Hidalgo and the Mexican Liberty Bell in the Mission Dolores Park during the 1960s.

In the more recent past, the area has been identified with Lesbian culture, as well as with gentrification issues related to an influx of high-tech workers drawn to the area for its vibrant cultural and commercial life and its easy freeway access to the Peninsula.

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To follow, a quick overview of the Mission's earlier history, from a 2014 article by Zachary Crockett called *The Underground Economy of Dolores Park*. Here is where it gets interesting, and where we find the probable objective of Bellefountaine's research at the Mission: the jewish cemetary...

Hipster Hill has a history even deeper than your v-neck. Inhabited by Ohlone indians for several centuries, the land was split when the Spanish arrived in 1776 and set up Mission San Francisco Dolores.

Spanish ranchers and Ohlones shared the space rather peacefully until the Gold Rush in 1849.

Settlers, gamblers, tavern keepers, and a hodgepodge of degenerates then set up camp and overtook the majority of the park's current day land.

In the same year, a city survey was conducted, revealing that only four parks existed within San Francisco: Portsmouth, Union, Washington, and Columbia.

In 1861, Congregation Sherith Israel purchased the space and used it as a Jewish cemetery; over 1,900 bodies were buried there before it became defunct in 1894.

A 1939 article from the SF Chronicle includes a resident's recollection of what Dolores Park's current-day land looked like after being neglected for a number of years:

"Time, weather and vandals assumed control, weeds choked the gravel paths, over-ran the graves. Tombstones fell. Ornaments, such as brooding angels became bedraggled — wings, arms, and legs missing."

During the late 19th century, cemeteries were the only large-scale outdoor spaces in San Francisco, and served as parks;

people would picnic, play catch, and generally spend the day carousing among tombstones.

But following the development of Central Park in New York, the City of San Francisco began to reconsider its need for urban parks.

Late 1897 saw the organization of the Mission Park Association, a group with the goal of securing a major park space in the Mission.

In 1905, after years of lobbying, the association convinced the the City of San Francisco to purchase Congregation Sherith Israel's land for \$293,000 (\$7.7MM in 2013 dollars), and declared the goal of creating "one of the most beautiful parks to adorn San Francisco."

The bodies were exhumed and moved to Colma, south of the city's boundaries.

Barnum and Bailey Circus, the world's most famous act at the time, agreed to dump hundreds of pounds of clay and sand to level a portion of the park's land in exchange for use of the space for a few months to perform their new act.

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(P.T. Barnum's shady circus is an entire topic of its own, well-worth investigating...)

An article from the San Francisco Call in 1905 laid out plans for the new space:

"The park will contain a miniature lake 300 by 50 feet, so constructed that children can wade in it in warm weather.

A magnificent stone stairway will lead down to the water from Church and Twentieth streets.

On one end of the park a 12-lap cinder track will be laid, and inside the circle made by it will be erected an outdoor gymnasium.

There will be two tennis courts in the grounds and two baseball grounds. A large bowling green will be laid out in the other section...

The garden effect will be semi-tropical and the entire park stocked with broadleaf plants. A row of palms will border the entire square and an avenue of trees will be planted along the inner edges."

But in 1906, a magnitude 7.8 earthquake destroyed 80% of San Francisco, and a string of fires broke out that lasted nearly a week and killed over 3,000 people.

Dolores Park was converted into a refugee camp, and remained one until 1908.

According to a historic evaluation of the park, the camp included "512 three-room houses for 1,600 refugees" and cost the city \$74,000; the displaced paid rent to stay there.

So, a jewish graveyard was to be transformed in a wonderful park for the gentiles, young children wading in the warm waters of a shallow, miniature lake...What a wonderful idea!

P.T. Barnum's troops were called in to dump clay and level the land, and you really wonder why...Why was P.T. Barnum's shady circus troops involved in levelling burial grounds? In fact, this jewish cemetary issue is more than a little bit creepy. More on that from missiondna.org:

JEWISH CEMETERIES TO MISSION PARK (1860 – 1904)

Historical Context and Land Use

In 1860, the land that is today Mission Dolores Park was purchased by two Jewish congregations for use as a burial ground. The development of the cemeteries was detailed in The Chronicles of Emanu-El, written in 1900.

Author Jacob Voorsanger recalled:

The rapid increase of the Jewish community, between 1850 and 1860, rendered the purchase of other [burial] grounds an absolute necessity.

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In 1860 the Congregation Emanu-El and the Eureka Benevolent Society made joint purchase of Block 86 in the Mission Dolores, which was named the "Home of Peace" Cemetery.

Adjoining, the Sherith Israel acquired similar grounds which became the "Hills of Eternity Cemetery."

To facilitate the administration of the grounds both the Congregation Emanu-El and the Eureka Benevolent Society consented to the organization of the "Home of Peace Cemetery Association," which subsequently incorporated, and with which the name of its President, David Stern, is inseparably connected.

The Home of Peace Cemetery was consecrated on July 25, 1860, in the presence of a large concourse of people who had considerable difficulty in reaching the grounds, the sole tramway to the Mission having just been opened.

According to Carey & Co.'s Revised Mission Dolores Neighborhood Survey, Volume 1 of 2, Congregation Emanu-El's Home of Peace cemetery occupied the northern half of the site, while Sherith Israel's Hills of Eternity cemetery occupied the south end.

The cemeteries filled rapidly during the 1860s.

By 1867, each cemetery counted 300 bodies, and "within thirty years, 1,900 bodies were interred at the Home of Peace cemetery alone."

Based on historic photographs, a large mortuary chapel was installed in the eastern portion of the Home of Peace cemetery adjacent to Dolores Street.

Several walking paths led from this chapel to the burial grounds, as well as an ornamental fountain.

Because relatively few areas were set aside for recreational use during this period, cemeteries often were used as pleasure grounds for strolling and picnicking.

This was particularly true of the large cemeteries in the Western Addition, where "Sunday visits to cemeteries were among the first 'pleasure outings' in early San Francisco."

Thus, though these properties functioned as burial grounds, they were frequently used by the public in ways that were analogous to public parks.

As San Francisco's population grew rapidly during the late nineteenth century, cemeteries were increasingly viewed as an obstacle to development.

As early as 1880, a new city charter proposed to ban burials within the city limits, but failed to pass.

Nevertheless, accusations that the Jewish cemeteries led to sickness in the Mission District were made during the 1880s, leading to repeated calls that the cemeteries be removed.

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The true source of the illness and foul odors appears to have actually come from three pools "covering an acre" that had formed in the vicinity of the cemetery (likely in the low area marking the drainage of Mission Creek).

A public health report did not condemn the cemeteries, but calls for their removal continued.

In 1888, the Board of Supervisors passed an ordinance calling for the removal of the cemeteries as a nuisance, which led to protests that the Jewish community was being singled out, as burials were still allowed in Catholic cemeteries.

Even before the passage of this ordinance, however, Temple Emanu-El was contemplating acquisition of a new cemetery site. According to Jacob Voorsanger:

After the lapse of a quarter of a century the community had grown to dimensions that rendered the Eighteenth street cemetery wholly inadequate for its original purposes.

Around the sacred grounds a populous city had arisen, and the matter of continuing to inter the dead became a subject of gravest discussion.

An ordinance of the Board of Supervisors, forestalling possible action by the Jewish Congregations, demanded the close of the cemetery on January 1, 1889.

Responding to the suggestions of the President, a committee of five was appointed ...

This committee speedily reported the purchase of a large tract of land containing seventy-three and one-half acres, ten miles from San Francisco, in San Mateo County.

The acquisition of the new burial site in Colma was completed in 1888.

Twenty acres of the tract were sold at cost to Sherith Israel, and the two congregations agreed to construct a joint mortuary chapel dividing their respective burial grounds.

In July 1892, Congregation Emanu-El began the work of removing nearly a thousand bodies from the Home of Peace cemetery, which were loaded on express wagons and taken out the Mission road.

Newspaper articles mention that the land was to be filled in and turned into building lots.

Sherith Israel began disinterring bodies in 1894, and by the following year only 150 bodies remained in the burial grounds.

According to one report:

A year later, just one gravesite remained between the two cemeteries: A rusty iron railing enclosed the plot of Mrs. Augusta R. Neustadt and her two husbands, located in the center of the Congregation Emanu-El cemetery.

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A tall stone shaft rose above the three tombstones, making it a prominent fixture in the otherwise abandoned landscape and a source of frustration for would-be real estate developers.

As long as this gravesite remained, the property could not be sold and the land could not be developed.

Discussions about transforming the former burial grounds into a public park began at least as early as 1897, when the Mission Park Union organized for the purpose of securing improvements to the Mission neighborhood.

Mayor James D. Phelan was president of the Mission Improvement Union at the time, and the Union's vice president, ex-judge F.W. Van Reynegom, recommended the tract occupied by the Jewish cemeteries.

Van Reynegom was quoted as saying:

I believe it an excellent idea for the city to purchase a large tract, but first let us have our park where it is accessible by the women and children.

I believe it would be a crime to permit these fifteen acres in the old cemeteries to be cut up into building lots. For several reasons these blocks are peculiarly suitable for a park.

They are in the center of the Mission sunny belt. One may sit out doors there when the fog is over every other part of the peninsula.

What precisely was going on here? Why all these years of stringpulling, and complex financial and legal arrangements?

In December 1899, Phelan and the Board of Supervisors secured a special election authorizing bonds for an extension of the Golden Gate Park panhandle and the purchase of the two Jewish cemeteries for a park in the Mission District.

Both measures passed, but were subsequently challenged in court because they had been approved before a new city charter authorizing such bonds took effect.

Despite this setback, Mission residents continued to pursue acquisition of the cemeteries through the issue of park improvement bonds.

The Mission Improvement Union passed a resolution in August 1903, stating that:

" ... the establishment of a small park on the two blocks in front of the Mission High School, between Eighteenth and Twentieth streets will be of great benefit to the Mission district and is an urgent necessity for the residents of this section of San Francisco;

that we are in favor of the proposed bond issue of \$293,000 for the purchase of the park at this point because it is contiguous to the Mission Dolores, will be in the center of 20,000 dwellers in the Mission, is so sheltered as to be the best place for public botanical gardens, and is naturally attractive."

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In September 1903, a series of bond measures were sent to the voters by the Board of Supervisors.

These included bonds for improved streets, new schools and playgrounds, and a new county jail, as well as the purchase of land for new and expanded parks.

Item No. 12 in the September election was a measure to issue \$293,000 in bonds for acquiring Mission Park.

The bond item needed a two-thirds majority vote and was passed by 1,888 votes: 19,386 in favor and 6,862 against.

According to Carey & Co.:

The bond measure passed overwhelmingly, a beneficiary of the City Beautiful Movement that had taken hold of San Francisco.

The City sold bonds in 1904 to purchase the former Jewish cemeteries and, in February 1905, purchased the land with the promise to its original owners that the site would always remain a place of beauty.

After years of delay ... the city vowed to create 'one of the most beautiful parks that now adorn San Francisco.'

So...It all seems rather 'smelly', doesn't it? What's behind all this? I don't know, but Bellefontaine was clearly very interested. Isn't it odd? A Jewish burial ground that smells and breeds illness, and where the gentiles may stroll on Sundays... Next, these grounds must become a pretty park, where toddlers wade in shallow warm waters. The city of SF negotiated with the Jewish owners ENDLESSLY about this.

The cadavers were dug up and displaced, and the weird P.T. Barnum Circus was involved in levelling the land... You really get the impression that the scene of a massive crime was completely metamorphosized...

Next, after the 1906 earthquake, the mission became a refugee camp, and a structure for orphans was set up. Orphanages were always run by religious organizations and largely served as abusive paedo-rings. So historically, we find this pronounced focus of the Mission on orphans, minorities and poor immigrants: UNPROTECTED people, of the type Peoples Temple equally liked to prey on.

And so Bellefontaine appears to have been interested in those Jewish cadavers... What was he looking for? Let's now return to the Jonestown Project.

*

Rebecca Moore and Fielding McGehee III are married, and run this survivor-project. Rebecca had two sisters who died at Jonestown, as well as a nephew: the son of a sister, who had actually been fathered by Jim Jones.

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On a sidenote, it is probably noteworthy that Rebecca and Fielding had three adoptive kids: Hillary was adopted in 1980 and died at age 15, apparently because of a heart-condition. Tim and December were adopted too... The reason this may be relevant, is that the entire logic society has gotten used to, of orphans being shipped all over the world like coffee-beans or Nike shoes, is of course pretty creepy when you start looking into it.

While there are certainly good-intentioned people who adopt kids who are offered a second chance, in a society owned by evil, we musn't be naive: how many 'adopted' kids become sex-slaves and prey for predators? The universe of adoptions is creepy: shady agencies who take large fees for one thing... Is this just officially sanctioned human trafficking? Would it be outlandish to suspect that paedo-networks and satanic elites are VERY interested in all these kids noone can keep track of?

In a more general way, the entire principle of adoption is corrupt, and you wonder if the word isn't simply a euphemism for child-theft: the rich nations destroy the poor in illegal wars and predatory imperialism, and next even the kids of those poor, destroyed nations are **STOLEN** by the West. Look at the numbers of adoptions in the world: how many tens of millions of people today have no clue of their true background and history? According to the University of Oregon's Adoption History Project, there are **FIVE MILLION ADOPTEES** in the US today. 5,000,000 people stripped of their true references and traditions and a sense of belonging and social cohesion... How will they even know whether an individual they sleep with or marry is not a sibling?

This entire institutional logic is alarming and of course converges with the goal of social engineers: to create a racially mixed blob, a global soup of human resources stripped of all references. Even the lucky orphans, those who were adopted in loving families, will still be experiencing a gap in their sense of identity, an unanswered question, a mystery: who are they **REALLY**? Where is their **REAL** family? All adoptees become driven or even obsessed by such questions when they reach adulthood...

What kind of world do we live in? Shipping kids to other continents, where they end up with people who often paid large sums of money for them, as if they were purchasing a commodity? What is this idea in the first place, of having a child **WISH**, and then simply **GETTING ONE**, like people get a puppy?

Today, we are told that this is what gay couples must be allowed to do too: **GETTING** a kid somewhere... Why must gays be allowed to **GET** a kid somewhere? Well, the rationale is that it's so unfair only straights should be allowed to **GET** a kid...

So Rebecca and Fielding had three adoptive kids; one who died of a heart condition at age 15... Another who is called 'December', which is a name no normal parent would pick... And these adoptive parents are running this cult-project...

*

In Part 1 of this blog, several post-WW II gay activists were discussed, and a connection with creepy religious organizations was brought up, namely Glide Church. Back

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in the 1960s, Glide Church became very invested in organizing homosexual and other minorities. Pastor Ted McIlvenna was discussed, the man who is sometimes referred to as the 'porn again minister'. Amazingly, Rebecca Moore's father was actually involved with Glide Church too!

In the references of the book *From Every Mountainside: Black Churches and the Broad Terrain of Civil Rights* by R. Drew Smith, we read about Rebecca Moore's family:

She lost three members of her family, including two sisters(carolyne and Annie) who were at the highest ranks of its white elite inner circle (jewish elite).

It is well known that her sister Carolyne was Jones' misstress and Chief of Staff.

Annie, who was allegedly 'healed from suicide tendencies' by having sex with Jones, was a nurse who helped administer the cyanide poison.

Her Father, the Rev. John V. Moore was Superintendent of the local United Methodist Church who allegedly provided surveillance, spied for and defended Jones against an early critic seeling to expose him and the hierarchy's abusive practices, Lester Kinsolving.

Three months before the massacre, Rev. Moore assured British freelance journalist Gordon Lindsay, who was considered a media enemy of peoples temple, that "Jim Jones is in touch with the pain and suffering of people..."

I think anyone who can lead 1,200 people from their country to settle in a new country has got it together.

Rebecca's sister Carolyne had a son with Jim Jones: Jim John, who also died at Jonestown. As you may know, most victims were injected with cyanide between the shoulderblades. Ann and Jim Jones were found with gunshots. This could suggest they were among the last to die, after all the others were murdered.

So Rebecca's sisters were apparently of the elite in Jonestown, and her father Reverend Moore considered Jim Jones was a great guy... Rev Moore was involved with Glide Church and the homosexual equation... From the Moore Papers collection:

John V. Moore preached a gospel that reached out to everyone within the communities he served.

Moore's papers reflect his honest, thoughtful viewpoints. These documents contain perhaps the earliest public rethinking on the issue of homosexuality in the Methodist church.

This thought process is manifested in the form of three sermons preached at Glide Memorial United Methodist Church.

The sermons get extensive coverage in a number of regional and national newspapers during the first half of 1965.

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A firestorm of strong opinions on both sides of the issue quickly ensued which a sample can be found here, especially in the correspondence and clipping files.

The addresses and papers were created at least a decade later from the 1965 sermons which represent Moore's evolving thinking on homosexuality for a larger discussion within The United Methodist Church.

So here's the situation: Rebecca's father and sisters were INSIDERS with alarming mindframes and massive connections. Rebecca herself runs the most significant Jonestown resource available on the internet, with her husband; she is actually in touch and organizes the network of Jonestown survivors, AND she also in touch with the FBI in what appears to be a close cooperation...

We will soon find just what it is she has to say about Jonestown, and the utterly strange way in which she says it.

*

Before analyzing Rebecca's awful rhetoric, let's look at the REALITY of Jonestown, through a short excerpt from an article that summarizes it well in my opinion. From nstarzone.com/JONESTOWN.html:

Members of Jim Jones' "church" were bound and gagged immediately after landing in Guyana and taken to the compound.

They were pumped with drugs, which were available in vast amounts at Jonestown — enough to drug 200,000 people for more than a year.

Among the drugs found there: Quaaludes, Valium, morphine, Demerol, Thorazine (a dangerous tranquilizer), sodium pentathol (a truth serum), chloral hydrate (a hypnotic chemical agent), thallium (which confuses thinking), and, of course, cyanide.

Jonestown residents lived in cramped quarters and ate meager rations of often spoiled food.

They were then forced to give 16 to 18 hours of slave labor per day. When they weren't working, they were required to stay up day and night listening to Jim Jones lecture.

Among the charming punishments the flock endured were forced druggings, sensory deprivation in an underground box, physical torture, and public sexual rape and humiliation, not to mention your average ordinary beatings and verbal abuse.

All of the drugs and environmental conditions forced upon Jonestown residents were also employed in the CIA's notorious MKULTRA program, which was implemented to test and implement brainwashing and mind control techniques.

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A 1974 government report admitted that certain “target populations” were used, namely blacks, women, prisoners, the elderly, children, and inmates of psychiatric wards.

Such was the satanic, dehumanizing monstrosity of Jonestown...

Rebecca and Fielding discuss Jonestown in what is supposed to be a scholarly way, and their tone of ‘value-free objectivity’ is suggestive of a scientific and analytical, sociological approach, that simply seeks to document an important social phenomenon that was misrepresented by the media. However, it soon becomes apparent that they bring in strange ‘values’. Incredibly, *Alternative Considerations on Jonestown* is in fact oozing a sickly longing for Jonestown. The entire mindframe is nothing short of BIZARRE and creepy and, to follow, an interview with the couple, which incidentally, is NOT taken from their website. Interestingly, the interviewer isn’t just anybody; she is in fact in the exact same mindframe as Fielding and Rebecca. This interviewer is, from Wikipedia:

Catherine Wessinger is a professor of religious studies at Loyola University New Orleans with a main research focus on millennialism, new religions, women and religion and religions of India.

Wessinger is co-general editor of Nova Religio: The Journal of Alternative and Emergent Religions and served as a consultant to federal law enforcement during the Montana Freemen standoff.

So Wessinger actually served as a consultant to federal law enforcement during the Montana Freemen standoff... She interviews Fielding and Rebecca for the World religions and Spirituality project...What’s this? From their website/About Us:

Spirituality Project

The World Religions & Spirituality Project (WRSP) was established in 2010 at Virginia Commonwealth University.

The mission of the WRSP is to provide objective, reliable and comprehensive information about the world’s diverse array of religious and spiritual groups.

The central feature of the WRSP website is, therefore, profiles of contemporary religious and spiritual movements, established world religions, and historical religious and spiritual movements

(...)

The World Religions and Spirituality Project draws its original inspiration and impetus from the New Religious Movements Homepage Project, which was founded in 1995 by Professor Jeffrey K. Hadden in conjunction with an undergraduate course on New Religious Movements.

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Under Professor Hadden's leadership the Religious Movements Homepage grew into one of the largest sites of its kind in the world and became an important Internet resource for scholarship and teaching in the area of contemporary religious movements.

Following Professor Hadden's untimely death in 2003, Professor Douglas E. Cowan, Renison College of the University of Waterloo, assumed the position of Project Director to assure the website's continuation.

In 2010, Professor David G. Bromley, Virginia Commonwealth University, became Project Director and redirected and broadened the mission of what has now become the World Religions & Spirituality Project (WRSP).

New components have been added to the original project, and authors now are recruited from scholars around the world who are authors of record on the groups they profile, and groups of scholars are assuming leadership roles in WRSP through the development or WRSP SPECIAL PROJECTS.

Project Director:

David G. Bromley, Ph.D.

Professor, Religious Studies Program, School of World Studies
Professor, Department of Sociology, College of Humanities and Sciences”

Maybe a reader still isn't sure what the problem is... Well, two names were underlined, those of Hadden and Bromley and, to follow, excerpts are quoted from the Wikipedia-entry on each man. Observe how especially in the entry on Bromley, it becomes quite apparent that an organization like WRSP involves a lot of intelligence activity focused around cult projects, and here's the critical issue:

Bromley actively promotes the notion in society that cults do NOT program their members. Like the Jonestown-project, Bromley likes to place the emphasis on the moral freedoms and responsibilities of cult-members, always stressing the notion that their minds had been theirs all along. The idea is that cults are nothing more than religious communities, and the entire dimension of mind-control and coercion and intelligence activity is completely ignored and denied.

This is what all these people have in common, which explains why the interviewer Wessinger is noticeably in the exact same mindframe as Fielding and Rebecca: all these people share a same group-culture, in which monstrous intelligence operations are presented as religious movements of free individuals, which naturally emerge in society. Some of these movements may involve old religious notions, of apocalypse and mass-suicide, which is presented to us as a religious phenomenon as old as Jewish history...

An overload of such philosophical considerations brought in a seemingly neutral academic tone create a strange emotional and moral disconnect from the realities of Jonestown and Peoples Temple... As you'll see in the entry to follow, Hadden had a background as a

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‘demographer’ and ‘human ecologist’, who approached cults as ‘social movements’, and was interested in the political implications. Wikipedia:

Jeffrey K. Hadden (1937–2003) was an American professor of sociology. He began his teaching career at Western Reserve University and then at the University of Virginia commencing in 1972.

Hadden earned his Ph.D. in 1963 at the University of Wisconsin–Madison, where he was trained as a demographer and human ecologist.

While teaching urban sociology at WRU, he co-authored with Louis H Massotti and Calvin J. Larsen Metropolis in crisis: social and political perspectives (F.E. Peacock 1967, ISBN B0006D80Y).

With Dr. Massotti, he co-edited The Urbanization of the Suburbs (Sage Publications 1973) Hadden published numerous scholarly books and articles and essays on religion approaching the study of religion from the perspective of social movements theory and characterized his primary interest as the comparative study of religion and politics.

During the 1960s, Hadden studied and wrote about the involvement of liberal Protestant clergy in the Civil Rights Movement.

He was probably best known for his studies of religious broadcasters and the emergence of the Christian Right in America during the 1980s, studying the ministries of Jerry Falwell in nearby Lynchburg, and Pat Robertson in Virginia Beach.

During the years of peak civil rights activity in the South, Evangelical clergy consistently criticized the involvement of liberal clergy on the grounds that religion and politics shouldn't mix.

Hadden's interest in religious broadcasters was significantly aroused as it became increasingly evident to him that they were themselves making overtures toward involvement and influence in the political process.

His first publication on the subject of religious broadcasting entitled “Soul-Saving Via Video” appeared in “Christian Century” in 1980.

In 1998, Hadden planned and oversaw the construction of three websites on religious freedom topics at the University of Virginia: The Religious Freedom Page, Religious Broadcasting, and The Religious Movements Homepage Project.

The latter effort involved the contributions of hundreds of undergraduate students who took Hadden's New Religious Movements sociology course during the period.

In 1993 he edited a two-volume work entitled Handbook of Cults and Sects in America with David Bromley (Professor of Sociology at Virginia Commonwealth University).

Hadden published 25 books as well as numerous articles throughout his career. He died on January 26, 2003 of pancreatic cancer in Charlottesville, Virginia at age 66.

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So observe that Hadden's fascination is with the link between religious networks and politics. And now check out Bromley, the director of the World Religion and Spirituality Project, for which Catherine Wessinger is interviewing Fielding and Rebecca. Wikipedia:

David G. Bromley (born 1941) is a professor of sociology at Virginia Commonwealth University, Richmond, VA and the University of Virginia, Charlottesville, VA.

He has written extensively about "cults", new religious movements, apostasy, and the anti-cult movement.

Education and career

Bromley received his B.A. in sociology (1963) from Colby College. He then obtained his M.A. (1966) and Ph.D. (1971) from Duke University.

He began his professional teaching career at the University of Virginia where he taught from 1968-1974. He then taught at the University of Texas at Austin (1976-1980), and University of Hartford (1980-1983).

Since 1983 he has held his professorial post at the University of Virginia and also at Virginia Commonwealth University.

His primary area of teaching and research is sociology of religion, with a specialization in religious movements especially new religious movements.

He was also director of the Institute for Social Research at the University of Hartford and chairman of Department of Sociology and Anthropology at the University of Virginia.

From 1992-1995, Bromley was the editor of the Journal for the Scientific Study of Religion, published by the Society for the Scientific Study of Religion, and is currently the editor of Religion and the Social Order, an annual serial published by the Association for the Sociology of Religion.

During the 1970s a social conflict erupted in North America concerning fringe religions labelled as cults.

The social discourses of the critics of cults centered on allegations that cults were socially devious and subversive groups.

The subversion was alleged to threaten the norms of mainstream society and of social institutions such as the family.

The processes by which devotees were converted and indoctrinated into cults were alleged to involve various degrees of brainwashing and mind control.

Many of those who were opposed to cults were disaffected former members, and members of distraught families and friends who had loved ones involved in a group.

As networks developed among these people a social movement developed which has come to be known as the anti-cult movement.

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He defined the anti-cult movement in 1981 as the amalgam of groups who embrace the brainwashing theory.

In the 1970s and 1980s the anti-cult movement came to prominence for their allegations and activities in resisting cults and in delegitimizing these groups as inauthentic religious bodies.

One of the controversial activities promulgated by some protagonists was known as de-programming – a form of counter-brainwashing.

As a sociologist interested in topics like social deviancy and religious apostasy, Bromley became a prominent scholarly voice about the social conflict ensuing around cults.

He defined in his 1998 article the apostate role as "one that occurs in a highly polarized situation in which an organization member undertakes a total change of loyalties by allying with one or more elements of an oppositional coalition without the consent or control of the organization.

The narrative is one which documents the quintessentially evil essence of the apostate's former organization chronicled through the apostate's personal experience of capture and ultimate escape/rescue."

However, Bromley's role soon extended from that of an observer as he expressed his opposition to the claims of brainwashing and the practice of deprogramming.

Bromley was concerned that the social conflict was resembling aspects of the witch-hunts of the late Middle Ages, and that civil liberties guaranteeing religious freedom were at stake.

He questioned the tactics of anti-cultists and their claims over brainwashing in several books and articles coauthored with Anson Shupe, such as *Strange Gods*, *Moonies in America*, and *The New Vigilantes*.

*Since 2001, Bromley has participated in scholarly discussions over the brainwashing controversy (see his essay contributed to the book *Misunderstanding Cults*).*

Are you seeing what this means? These academics are spearheading an organized effort to give cults a good name, and they obfuscate the entire dimension of social control and intelligence operations. Obviously, when the entire brain-washing dimension of cults is denied, as Bromley does, then you don't really have a cult left in the first place, but merely a legit collection of informed individuals who decided to be part of a social/religious community.

People like Bromley, Wessinger, or Rebecca and Fielding are very familiar with the horrific reality of cults, yet aren't even mildly phased. They seem to figure that cults are rather great, kind of like a cult lieutenant would look at it.

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Also, they are in fact in touch with all these networks, in a way that makes them indistinguishable from the cult infrastructure itself. As mentioned, the Jonestown project involves the very survivors of it, the (ex-) cult-members. Rebecca explains that society's ideas about cults were warped by the sensational stories of cult apostates, and that she wanted to provide an alternative angle, which is why her project is called 'Alternative Considerations on Jonestown and Peoples Temple'. Therefore, it becomes apparent that survivors contributing to her project are indeed NOT apostates, but rather those who wish they were right back there, in Jonestown...

To follow, the interview of Catherine Wessinger with Fielding and Rebecca. Remember that Wessinger herself was actually involved in the Montana Freeman stand-off, as a consultant to federal law enforcement...

DEFINING AND PRESERVING THE PEOPLES TEMPLE IN COLLECTIVE MEMORY

An interview with Mr. Fielding M. McGehee III and Dr. Rebecca Moore

The tragic demise of the Peoples Temple at Jonestown is a significant but enigmatic event in American religious history.

Members of the Peoples Temple regarded the community as a noble experiment in racial equality and social justice, even if it ultimately ended in failure.

Several decades after the community's demise, Jonestown and Jim Jones have come to symbolize religious evil, danger, and madness, at least in popular culture.

Scholars continue to debate the group's history and meaning. Fielding McGehee and Rebecca Moore have established the largest and most comprehensive archive of materials on the history of Peoples Temple.

In this interview we explore with them the creation of the Alternative Considerations of Jonestown and Peoples Temple archive and its contribution to a more accurate and nuanced understanding of the Peoples Temple. The archive is online at jonestown.sdsu.

Mr. McGehee and Dr. Moore, welcome to the WRSP Forum!

WRSP: When was Alternative Considerations of Jonestown and Peoples Temple established and what was your motivation and purpose in doing so?

Mr. McGehee and Dr. Moore: The website was founded in 1998 as a project of Dr. Moore at the University of North Dakota.

It was designed to provide an alternative to news media coverage that coincided with the twentieth anniversary of the deaths in Jonestown.

When Dr. Moore relocated to San Diego State University in 1999, the site moved with her, where it has been ever since at jonestown.sdsu.

WRSP: Your selection of the name, Alternative Considerations of Jonestown and Peoples Temple, seems to indicate a recognition of the contested nature of the Peoples Temple's history and meaning.

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Would you comment on how you decided on the archive name and what it indicates about the archive?

Mr. McGehee and Dr. Moore: As noted above, news media coverage of Peoples Temple and Jonestown seemed to rely on a few selected persons, particularly ex-members, so it presented the apostate view of the group and the event.

Are you seeing what Rebecca and Fielding are saying here? They argue that the media-stories about cults come from those who left the cult, apostates, and the implication is that society received a view on Jonestown that was hardly objective. Basically, the general idea is that whatever the victim says means NOTHING.

Rebecca's mindframe is analogous to the views put out by those creepy people from the False Memory Foundation, whose object it is to claim a fantasy aspect is so often involved when sexual abuse is alleged: most people simply make their abuse up, they believe it happened when it never did... They have a FALSE memory of the past, their own mind simply created false memories... Pursuing:

As the title suggests, the site was initially designed to present an alternative perspective.

As it has developed, however, the website provides a variety of alternatives and does not represent a single voice or viewpoint.

In fact, we feel an obligation to present a variety of viewpoints—or alternatives—even though we do not agree with many of the articles and opinions published on the site.

WRSP: What types of materials are available in the archive and how have you gone about gathering them?

Mr. McGehee and Dr. Moore: There are a number of different types of materials. The first are personal reflections and articles written by survivors of Peoples Temple.

These include apostates, people who lived in Jonestown, people who escaped the deaths, and people who just happened to survive by not being in Jonestown on November 18, 1978.

We have solicited these materials primarily through the annual publication of The Jonestown Report, asking survivors to comment on various issues of controversy, e.g., whether the deaths were murder or suicide.

The second type are articles written by scholars that have analyzed a range of topics: the psychology of Jim Jones; the sociology of the community; the recovery process of survivors, and so on.

Most of these articles we have directly solicited, although a few have come in directly from academics.

The third type of material is rather unusual: these are reports of artistic representations of Jonestown provided by the artists themselves.

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They include descriptions of poems, paintings, dramas, films, and other creative works.

Most of these items come in directly from their creators, although once we learn about them, we pursue the artists and ask them to contribute to The Jonestown Report.

The fourth and final type of archival material is what is traditionally considered an archive: documents from Peoples Temple.

This material has been obtained under the Freedom of Information Act, and has been scanned, retyped, or otherwise posted directly onto the website.

The vast majority of these documents come from the FBI, although additional items come from the Bureau of Alcohol, Tobacco and Firearms; the State Department; the Central Intelligence Agency; and other sources.

This section of the site will continue to grow in coming years as more documents are identified and analyzed, and will provide the foundation for continuing original research, both on our own site and by other scholars.

Already contributors to the site primarily in the person of former Temple member Don Beck have pored through hundreds of documents to compile records of use for future researchers, including the dates that individuals arrived in Guyana from the United States, the jobs that various people had within the Jonestown community, the rosters of people who lived together in different dorms, cottages and group houses in Jonestown, even the daily menus for food served at each meal.

These compilations give a fuller understanding of the strength of the community and the challenges it was still trying to overcome.

But perhaps the most important contribution that the website has made has been the research that went into the compilation of the only complete list of the people who died in Jonestown, a process that took thirty years.

This research also allowed us to provide the names that appear at the Jonestown memorial at Evergreen Cemetery in Oakland, California, the site where more than 400 unidentified or unclaimed bodies from Jonestown were buried in May 1979.

In addition, the site has become an online memorial for the Jonestown dead, as relatives and friends can leave remembrances and expressions of love in a single place of respect and honor.

The final section of note on the site is the collection of tapes recorded by members of Peoples Temple of their own church services, Jim Jones' sermons, telephone calls, community meetings in Jonestown, and the events of the final week, including the so-called "Death Tape."

Of the 750 tapes that have been identified as containing conversations, almost half have been transcribed and placed in context with a summary that includes date of the recording, the identifiable people who speak or are named, and for Jim Jones' sermons the Bible verses quoted.

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This is another one of the sections that will continue to grow in coming years.

One related aspect of this project that has almost been completed, however, is the digitization of all 750 tapes in our possession, including those we have not yet reviewed.

Certainly the digitization of audiotapes has made a wealth of material instantly accessible to a global audience.

WRSP: Not all of the government files related to Peoples Temple and Jonestown have been released. Do you expect any major new information that would reorient our understanding of Peoples Temple when those materials become publicly available?

Mr. McGehee and Dr. Moore: New regulations concerning privacy and archiving at the federal level were promulgated under the Clinton Administration, promising greater access to documents.

We had expected a great release of classified documents after twenty-five years elapsed, but this did not happen. We are currently in the thirteenth year of a FOIA lawsuit (McGehee et al. v. Department of Justice) that has slowly pried items from the FBI.

This has resulted in the release of a set of CDs with thousands of pages on them;

at the same time, the FBI has not released photographs in the appropriate format (photocopies of photos rather than jpg files), and has refused to release other items although privacy considerations are moot.

This case may be nearing litigation, since the FBI has consistently refused to provide items that we feel are both reasonable and required under FOIA.

*WRSP: Based on the vast array of documents and records you have now collected in *Alternative Considerations of Jonestown and Peoples Temple*, what are the most important insights about Peoples Temple that have emerged from these materials?*

Mr. McGehee and Dr. Moore: Clearly the wealth of materials indicates the complexity of the organization, defying simplistic assertions about the nature of this particular group and all new religions.

They show the development and changes that occurred over time, again challenging the idea that new religions are static and supporting the notion that, like all religions, new groups change.

The materials definitely show that the group functioned well without Jim Jones' leadership, but also reveal his micro-management of almost every operation.

Nevertheless, the vast numbers of Temple members engaged in a variety of services—legal advocacy, social welfare assistance, political activism—demonstrate a well-organized and high functioning group.

WRSP: Mr. McGehee and Dr. Moore, thank you for participating in the WRSP Forum!

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Fielding M. McGehee III is the chief historical researcher for the Internet's most scholarly and diverse resource on Peoples Temple, at jonestown.sdsu.

*He edits the site's annual journal, *The Jonestown Report*, which follows ongoing scholarly research and artistic interpretations of Peoples Temple;*

offers a forum for Jonestown survivors, relatives and Temple apostates; and publishes original articles by students and writers.

He is the primary transcriber and contextual analyst in an ongoing project to put 750 audiotapes from Jonestown on the public record.

*He has also participated in many book-length projects on Jonestown and Peoples Temple, including *Stories from Jonestown* by Leigh Fondakowski (2013).*

In 2011, he joined with two Jonestown survivors to create, underwrite, and dedicate a permanent memorial to the 918 people who died that day; the memorial is located at Evergreen Cemetery in Oakland, Cemetery.

As with all of these efforts in conjunction with other survivors and relatives, he and his wife Rebecca Moore have sought to humanize the people of Jonestown, to document the history of the movement and the government's response to it, and to articulate the lessons that the tragedy can teach the U.S.

A journalist and researcher by training, Mr. McGehee has also worked for a number of public interest groups, including the Reporters Committee for Freedom of the Press, the Military Audit Project, Citizen Alert, and SkyGuard.

Rebecca Moore is Distinguished Professor of Religious Studies at San Diego State University.

She has a Ph.D. in religious studies from Marquette University (1996), where her specialty was Jewish and Christian dialogue.

She has written and published on medieval Christian theologians and their debt to Jewish biblical commentary.

*She is author of *Voices of Christianity: A Global Introduction* (McGraw-Hill, 2005), and co-author of *A Portable God: The Origin of Judaism and Christianity*, with Risa Levitt Kohn (Rowman & Littlefield, 2007).*

She directs San Diego State University's Metropolitan Area Pluralism Study (MAPS), which locates, charts and digitally publishes a visual and descriptive guide to the religious diversity that exists in the San Diego-Tijuana border region (geoinfo.sdsu).

Dr. Moore also specializes in American religions, focusing on new religious movements.

*Her most recent book is *Understanding Jonestown and Peoples Temple* (Praeger, 2009).*

*She co-manages the website *Alternative Considerations of Jonestown and Peoples Temple* (jonestown.sdsu).*

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Her interest in Peoples Temple is both professional as a scholar, and personal, as someone who lost family members in Jonestown.

Did you notice that Fielding also worked for Skyguard, a military area defense system? Such are the people who get to organize and process all the intelligence documents about Jonestown that are released... We are actually told that,

This research also allowed us to provide the names that appear at the Jonestown memorial at Evergreen Cemetery in Oakland, California, the site where more than 400 unidentified or unclaimed bodies from Jonestown were buried in May 1979.

They consider Jonestown was a well-functioning community, and have created a network between all these survivors, extracting memories from them, pieces of info, and reconstructing an entire universe for us, that is a COMPLETE FABRICATION.

*

Let's take a look at some items from the very large Questions and Answers section, on the Website of Alternative Considerations.

Observe how all these articles display a strangely casual and clinical mindset when discussing traumatic issues, such as torture, death and decomposition, or human suffering and oppression in general. The matter-of-factly tone is creepy, really communicating that the authors of these articles quite apparently share the same mindframe: human suffering, rape, violence, torture and murder mean NOTHING... These people are actually RATIONALIZING such practices, like a psychopath would.

Bellefontaine and the handlers of the Jonestown project seem animated by the very same mindframe Jim Jones and his lieutenants were possessed of: to be superiors, driving a dumbed down community of human cattle into the precipice... Lieutenants, pulling the very strings of life in a dark world of powergames, into which they had been admitted... Check out the Q&A:

Was Jonestown a concentration camp?

The use of the term "concentration camp" suggests a predisposition to accepting a certain answer.

Certainly the term appears more often in the brochures of the Concerned Relatives, the Temple's oppositional group, than it does anyplace else in the months before the tragedy.

The fact is, despite rumors to the contrary, there was no barbed wire surrounding Jonestown, the security guards – while intimidating – were members of families within the community itself, and there was access from Jonestown to Georgetown, however limited it might have been, for people who needed medical and dental care or who were rotated in and out of jobs in Guyana's capital city.

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This does not deny that conditions were difficult. People worked long and hard hours under the jungle sun, and were constantly exhorted to work harder still.

Food portions and variety were not as much as the leadership wanted, but that was by circumstance and not by design;

after all, more nutrition would have resulted in more productivity. Housing was tight and cramped, with more people per cabin and dorm than had been promised, but there were plans to rectify that.

It is also true that the situation was not static, and during the community's final months, as conditions seemed to deteriorate without any appreciable improvements on the horizon – the mood changed for many.

That in turn led to a vicious circle: the more Jones felt as though he was losing control, the tighter he held the reins of power.

As one young woman who survived November 18 by being in Georgetown said, “Jonestown wasn't a concentration camp, but there was no freedom.”

Beyond these tribulations, there was undeniable joy. Photographs recovered from Jonestown show more smiles than frowns, more satisfaction than frustration.

The people of Jonestown had a community that they took pride in, for their seniors, for their children, and for the adults in between.

People planted flowers as well as tended crops, and maintained weed-free walkways and paths between the various buildings.

In the final analysis, though, this question leads to one of perspective.

For every Jonestown survivor who talks about the privations and difficulties he or she endured, there is someone who remembers the physical beauty of the surroundings, the sense of community and purpose, and the fulfillment of their own visions.

Any deterioration may have been ignored by those that loved it there, but it would have been ominous to those wishing to leave.

In short, Jonestown may have been a “concentration camp” to some, but to others, it was paradise on earth.

It immediately becomes apparent to anyone of sound mind that there's something profoundly alarming about this perspective. The technique is to simply take a monstrous evil, referring to it casually, and then kind of forgetting about it and next producing a compelling plea for Jonestown, that comes with loads of emotional suggestions, strangely tendentious phrases such as,

to others, it was paradise on earth.

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The entire reality of Jonestown is so grossly distorted that it is practically trance-inducing: the Q&A section reads like a brainwashing-checklist. Here's another one:

What were the disciplines and punishments in Jonestown?

The description and nature of ways of handling malcontents, dissidents and those who disobeyed Jonestown community rules is fairly well known.

The real question – which may be unanswerable, since in large degree it depends upon perspective and recollections of the people who attempt to answer it – is the extent to which the punishments were exercised.

This much is known:

- *The Learning Crew was the work detail for people who committed minor infractions – being consistently late for assigned tasks; back-talking a superior (or a senior); exhibiting racist, sexist, elitist or other types of behavior associated with capitalistic habits learned in the US – and consisted of such onerous chores as cleaning latrines, clearing fields after a harvest, and draining ditches of stagnant water.*

Jim Jones often followed the recommendations of people who made the reports, although he sometimes extended a sentence for a repeat offender or reduced it for someone who showed a good attitude while on the assignment.

Many of the notes of these assignments may be found in records of Peoples Rallies.

- *Group punishments were meted out during community meetings to handle crimes and unacceptable social behavior against the community.*

Perhaps the most complete example of this may be found on Tape Q 734, during which a woman is slapped for committing several minor infractions, a teenager is beaten several times for shoving one woman and mouthing off to three others (including Marcelline Jones);

and another teenager is more severely beaten a half dozen times for the crime of child rape.

- *This same tape also demonstrates evidence of the use of “The Box,” which was a six-foot by 4-foot underground enclosure used as a sensory deprivation chamber.*

Discussion of the use of the box also appears on Q 597, Q 743, and Edith Roller's journal for March 1978.

- *Less quantifiable was the use of terror. Certainly Jones' threats and decisions to tie people to a stake near the jungle so “the tiger” could get them – as in Tapes Q 781 and Q 743 – would qualify, as would forcing a woman who is deathly afraid of snakes to endure having a snake crawl over her (also on Q 781).*

- *Finally was the use of drugs to sedate and quell dissenters, often – but not always – administered in conjunction with isolation in the Special Care Unit.*

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There is little agreement on how many people were handled in this way, although there is no doubt that both Shanda James and Eugene Chaikin were subjected to this treatment.

Even for the latter, it is debatable how often or to what degree Gene was incapacitated.

While some have suggested that his increasing and more vocal opposition to some of Jones' decisions resulted in him spending much of the last six months in a drugged haze, his work for the Jonestown community assisting Mark Lane in September and (likely) October-November belies that and suggests he was drugged mainly when outside visitors – with whom he might otherwise have interacted – were around.

Did you notice how an underground sensory deprivation cage is mentioned in passing? The sedation of people in special care units... How can anyone be aware of such things, yet claim that to some, Jonestown was paradise? Why does this entire project completely banalize torture?

Look at this amazing article brushing away any issue about body counts, in a tone that casually refers to the corpses like a butcher would refer to the cadavers hanging in his cooler: the dead are simply referred to as 'piles' at times...

The body-count issue at Jonestown was of course an incredible give-away of a COVER-UP. Everybody understands that, except Alternative Considerations... These propagandists are feeding the gullible a completely distorted picture about every single aspect of Jonestown, in a way that is so implausible that you wonder how they can get away with being so brazenly callous:

Is there any reasonable explanation for the wide discrepancies in the body count at Jonestown?

There is no simple answer to this question. Both the source and the foundation of the first number – 383 bodies – are unknown.

It is also of course far removed from the final number of 909.

The answer that follows is speculative, but it is based on the best credible evidence we have.

We are open to revision, if additional credible evidence is provided.

At first, the Guyanese army reported that 408 people had died. The number stayed constant for four days, then started to rise:

on Thursday 23 November, the death toll made its biggest jump, to 700; on Friday it went to 780;

by Saturday night, one week after the deaths, the final toll of 909 was reported.

There are a few suggestions for the increased count. Using her journal which she kept during the period as a resource, Rebecca Moore wrote in A Sympathetic History of Jonestown:

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"U.S. Army volunteers had been bagging bodies since Wednesday.

As they worked, the stacks of dead did not diminish. Apparently no one could accurately calculate the number of bodies until each was removed from the pavilion area."

(The fact that the bagging process did not start until Wednesday would also account for the largest jump in the estimated body count, which, it is also important to note, was a round number of 700, rather than a specific number.)

There are other factors at work as well. The first count did not indicate the location of the bodies that were counted.

As it turned out, an unknown number of bodies were found in other places besides the infamous pavilion, including in dorms, in Jim Jones' cabin, in outlying areas.

Whether these were included in the initial count is a question which remains unanswerable.

The simplest explanation may be the best. The Guyanese Defense Force arrived in Jonestown a day after the deaths to find a scene that was as chaotic as it was nightmarish.

No one knew if there were survivors in the jungle, armed and poised for attack.

There was evidence of some looting before the GDF arrived – ostensibly by local populations – as well as paper and debris swirling around the encampment.

And there were hundreds of bodies, an unimaginable scene, the display made more frightening by the brightly-colored clothes many of them wore, the visual effects of decomposition which had already set in, and the aroma of death.

By the time the GDF completely secured the site on Monday 20 November, it had been hopelessly compromised as a crime scene.

In that atmosphere, someone presented a body count. Did that person walk around Jonestown and make an actual tally?

Did that person look over the sea of bodies and make an estimate (one that would be completely without context in that person's life)?

Did the person receive several reports from different soldiers and either add them, average them, or consider where each had been? Again, the answer is unknown.

In other words, the first realistic count came later that week, when volunteers from the U.S. military actually started doing something about the removal of the bodies.

That's when the world learned, there was not a single layer of bodies. The more people whom the military removed, the more they found.

Can you believe this amazing crap? This is the rationalization of the complete body-count weirdness!! To Rebecca and Fielding, there's nothing fishy about it! Pursuing:

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And the count kept going up and up, until they were finally all cleared.

By then, of course, the damage to the historical record had been done.

This changing body count has been a source of numerous conspiracy theories – the most popular of which is that a number of people from Jonestown fled into the jungle as the deaths were taking place, but that the CIA (or other unknown dark, sinister forces) captured these survivors, killed them sometime during the next several days, and smuggled the bodies back in – but we hold to the simpler explanation.

While the initial count was incorrect – and thus begs the question “why” – alternative explanations than those reported in State Department and Pentagon cables are even more problematic.

The first and biggest problem is, the count didn't go from 408 to 909 in one adjustment. It was incremental.

Using the conspiracists' own logic, the only way for this scenario to unfold would be if people were killed in stages, a few hundred at a time, and their bodies smuggled back in without anyone noticing corpses showing in new places or adding to the size of existing piles.

The second problem is, for the conspiracists to be right, there would be have to be hundreds of people – from State Department officials who monitored the removal of the bodies, to the Army personnel who actually cleaned up Jonestown, to the unknown assassins of the additional 500, to the known Jonestown survivors who returned to the settlement to aid in identification – who participated in the conspiracy from the start.

It also means the assassins accounted for absolutely everyone, and left no witnesses or other loose ends.

Finally, the conspiracy of silence would have held without a single crack in the armor – no deathbed confessions from a remorseful participant, no quickie bucks for a tell-all tabloid article, no growth or remorse or apology or attempt at closure – for more than 30 years. That strains credulity.

The standard of proof used by some conspiracists seems to say, in brief: here's our explanation, and you have to prove us wrong, or else we're right.

Our opinion is, if you have a different explanation from that held by the majority of scholars and official documents, the burden is on you to prove yourself right.

There are problems with the simple explanation and the majority view. We don't know everything.

We admit that there are gaps in the knowledge.

But that doesn't mean that alternative theories – based on speculation with no supportive evidence whatsoever – have equal credibility.

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Can you see how amazing these Answers are? Calling anyone who wonders about a body-count changing from 383 to 909 “conspiracy-theorists”... The people from Alternative Considerations actually have links with the cult-members and the FBI, and they tell us there’s nothing ‘conspiratorial’ about Jonestown...

Here’s a last Q&A, dismissing the problem of puncture wounds apparently found on many/most of the dead:

What is the explanation for the syringes found at Jonestown following the deaths and for the puncture marks on some of the bodies?

A number of people who went into Jonestown following the deaths noted that an unknown number of bodies had puncture marks made by hypodermic needles, and even some bodies with the hypodermic still protruding from them.

There were also numerous empty needle-less syringes scattered around in locations concentrated especially near the central distribution area for the cyanide poisoning.

There is less debate about the needle-less syringes, even if the explanation is horrifying:

according to several eyewitness accounts, including those of Odell Rhodes and Stanley Clayton at the official Guyana inquest into the deaths, the deaths began when parents stepped forward and used the syringes to squirt the fruit punch laced with cyanide down the throats of their babies.

Observe that we are told here that the PARENTS killed their babies. Basically, the idea is these people weren’t murdered by others... the victims basically killed their kids and themselves. The victims done it, that’s the promoted narrative. It was simply a religious choice of informed individuals to kill themselves...

The article pursues:

Practically all of the babies and many other smaller children likely died in this way.

As for the syringes with the needles still attached, a number of theories as to their purpose have arisen, and the debate will likely never be resolved.

There is not even a consensus on the number of bodies affected in this manner, most likely because the personnel responsible for removing the remains had many more pressing concerns than counting needles.

In addition – and perhaps mercifully – there are no photographs which show the Jonestown dead in such detail as to show needles or puncture marks.

Nevertheless, Dr, Leslie Mootoo, Guyana’s chief pathologist, mentioned in numerous press accounts that a number of bodies had puncture marks, almost exclusively between the shoulder blades, which would imply that those bodies were of murder victims.

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His estimate of bodies so affected ranged from 70 to 180 to nearly 400, although since he apparently examined no more than 25 bodies, the numbers he raised have been called into question.

Perhaps more importantly, when Dr. Mootoo testified before the same inquest as Clayton and Rhodes, he made no mention of needles or puncture marks.

Jonestown survivor Tim Carter is one of those who disputes Dr. Mootoo's account in several particulars, although not the punctures themselves.

In his article, *Murder or Suicide: What I Saw*, Carter describes "[t]he location of these injections [as] haphazard and varied [with] abscesses on a left temple, neck, back of hand, upper arm, lower leg, cheek, and back of shoulder."

Carter offers no conclusive number of his own on the number of bodies with injections, but does state that the evidence leads to only one conclusion: "that the vast majority of those who died in Jonestown that day were murdered."

There have been several conspiracy theories raised to explain the injection marks, including one that Carter mentions in his article, "that some outside force came into Jonestown and injected the bodies post-mortem in an attempt to make it look like murder."

He rejects that theory, and unless and until evidence appears to give credence to other hypotheses, history will likely disregard them as well.

There is one other non-conspiratorial explanation for some number of the puncture marks which should be considered, however.

According to an article written by Washington Post reporters Charles Krause and Leonard Downie four days after the deaths:

The bodies, which had been on the ground for almost three days in the muggy climate here, were beginning to bloat.

A Guyanese doctor was sent in yesterday to puncture them because it was feared many would burst open before today.

In fact, this did turn out to be the case, and the removal of the bodies became increasingly difficult as the week went on, because of decomposition and accompanying bloating and disintegration of the remains.

So, we are now reassured about the puncture wounds: they don't show murder, it was just a post-mortem puncture to keep rotting cadavers from bloating... Can you see how weird all of this is?

*

And so the idea is that a conspiracy can't exist... even though we simply find articles such as the following on their very website:

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Dan Mitrione

Perhaps the most mysterious and dubious connection that Jim Jones had was his childhood friend, Dan Mitrione.

The two met back in Richmond, Indiana, when Jones was a young boy preaching on street corners in a black neighborhood, and Mitrione was a Richmond Police Officer.

Although Mitrione was a few years older, he took Jones under his wing.

Mitrione later became Chief of the Richmond PD, and some say that he was the only reason that Jones did not get arrested and run out of town.

Mitrione was later recruited into the CIA, under State Department cover, in May of 1960, and was trained in counter-insurgency and torture techniques.

Coincidentally, Mitrione had traveled to Brazil as an OPS adviser at the U.S. Consulate not long before Jones had arrived. A CIA file (201) was opened on Jim Jones at about that time.

Although Jones later denied having any contact with Mitrione in Brazil, he did admit that he sought him out and actually met with Mitrione's family while there.

Manuel Hevia Conculhuela worked for the CIA in Uruguay's police program. In 1970, his duties brought him in contact with Dan Mitrione in Montevideo.

*In his book, *Passporte 11333: Eight Years With the CIA*, which chronicles his CIA exploitations, Manuel wrote of the many pointers Mitrione gave him on how to torture and interrogate subjects.*

*Former CIA agent John Stockwell wrote a book entitled, *The Praetorian Guard* in which he explained a particular CIA training session for new recruits.*

After watching various films and teaching various torture techniques, the recruits were sent out on kidnapping missions.

Stockwell identifies Dan Mitrione as the teacher of this training session. According to Stockwell, Mitrione gave almost identical advice on how to torture suspects to his students as he gave to Manuel.

Yes, very 'mysterious and dubious' indeed... Perhaps something to look into, before discarding conspiracy-theories as paranoid and sensational? How can anyone be aware of such links and then simply brush off 'conspiracy-theories'? They talk about links with covert CIA-operations THEMSELVES.

To follow, an article by Rebecca Moore herself, that equally aims to discourage 'conspiracy-theories' about Jonestown, in a manner that is simply bizarre. Observe the title: RECONSTRUCTING Reality, which is indeed precisely what these people are into:

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Reconstructing Reality: Conspiracy Theories About Jonestown

by Rebecca Moore

The following essay appeared in Journal of Popular Culture 36, no. 2 (Fall 2002): 200-20.

As I was describing this article to a colleague during a taxicab ride at a conference, I noticed that our driver was listening intently. When we got out of the cab, I asked him what he thought. He said it was “interesting.”

Coincidentally or not – in the world of conspiracism there are no coincidences – the same driver picked us up later that evening.

I asked what he knew about Jonestown; he said that he had been in the Air Force in November 1978, and had been in contact with people who participated in the evacuation of the 913 bodies of Peoples Temple members who died there.

The CIA was definitely involved in Jonestown, he said, but things got out of control when the congressman was killed.

The discussion then turned to Waco, the Branch Davidians, and the government conspiracy there, and to Timothy McVeigh, who was then awaiting execution for the Oklahoma City bombing.

Our conversation with the cabbie revealed what we more or less already knew: that the official accounts of the murders and suicides which occurred in Jonestown, Guyana have generated belief in a number of conspiracy theories. This article discusses what these theories are, and why they have arisen.

This article is pretty long, and concludes as follows, in the usual schizophrenic way: first, the problems are brought up, problems that CLEARLY do show that the official version on Jonestown stinks to high heaven. Rebecca herself brings up precisely those issues showing that intelligence agencies are indeed involved in a major cover-up. But next, she simply argues AGAINST ‘conspiracy-theories’, in a way that is schizophrenic and trance-inducing, precisely because the reasoning is so contradictory, bizarre and creepy.

Conclusions

There are definite gaps and problems in the official story which the Jonestown conspiracy theories address with varying degrees of success.

Much information remains classified, and the suspicion that it demonstrates the culpability, in one way or another, of the U.S. government in the deaths, also fuels the conspiracy fires.

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The elements of the story are titillating as well: drugs, sex, race relations, communism, and violence make a much more interesting story than do farming, furniture-making, or playing basketball, all part of the daily life of the Jonestown community.

Finally, professional conspiracists will find conspiracies everywhere, a tendency which discredits them to all but their true believers. Even if they were right this time, we would never know.

Can you see how bizarre Rebecca's rhetoric is? It is simply admitted that there are definite gaps and problems in the official story, and that much info remains classified. Anyone who concludes from this perfectly telling fact that intelligence agencies are involved in a coverup is considered a 'conspiracy-theorist' by Rebecca.

Observe how creepy her rhetoric becomes, and how the focus is on arguing that we're indeed looking at a mass-suicide, which is contextualized as an essentially RELIGIOUS phenomenon:

Moreover, the question of suicide feeds the conspiracy theorists. Certainly I would agree that the deaths of the children and the seniors were acts of murder, since they had no choice in the matter.

It is the deaths of the able-bodied adults – the perpetrators, if you will – that are really what is at issue. Eyewitness accounts are conflicting.

Evidence from audiotapes indicates that the community had rehearsed suicide on several occasions.

Was the group merely completing a ritualized behavior? Or was external coercion involved?

The conspiracy theorists either ignore the suicide rehearsals, or they explain them as part of a mind control experiment.

The fact that almost all of the theories reject the suicide explanation is significant for several reasons.

First, they imply that people in their right minds do not commit suicide. Similarly, no sane person kills either their children or their parents.

If they do commit suicide, infanticide, or parricide, it follows that they must be insane, or certainly not of sound mind.

Therefore, if the people of Jonestown did commit "suicide," it was certainly not voluntary. That means that they were drugged or tortured.

The most likely scenario, according to the theorists, is that the people were sane, and hence had to have been murdered.

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Are you seeing what she is suggesting here? Rebecca completely steers the issue away from notions of coercion and stringpulling, there isn't a hint of awareness of an INTELLIGENCE OPERATION that had preyed on the weak, drugged them, mindcontrolled them, raped them and killed them...

To Rebecca, it's all about mature adults with a religious conviction: these people weren't insane, nor were they murdered: they had simply decided to commit suicide... Incredibly, she is actually arguing that people will periodically be inclined to engage in such group rituals. The practice is as old as history, and is basically a pretty universal human phenomenon of a RELIGIOUS ORDER. This is the key notion the projects seeks to disseminate.

By rejecting the suicide explanation, the conspiracists attempt to seek justice for the victims.

In their dualistic worldview, which pits the evil forces of government conspirators such as the CIA or the Green Berets, against the forces of good embodied in individual American citizens, calling the deaths "suicide" allows the conspirators to get away with murder.

They read Jonestown as a political rather than a religious event. They see it as a battle between great secular forces of good and evil, with evil embodied in either the CIA, Nazis, racists, or megalomaniacs.

The religious aspects of the group fade away in the face of this explanation.

Conspiracy theories, for all their inherent secrecy and implicit danger, are nonetheless comforting because they eliminate uncertainty and moral ambiguity.

It is far more troubling to think that people had practiced suicide and then went through with it, believing that they were doing something noble and right, than it is to think that malign powers did away with them for nefarious purposes.

It is far more disturbing to imagine that sane and even idealistic people more or less willingly killed their children, than to imagine that some supra-personal power of darkness killed them.

Thus conspiracy theories reassure us that what appears wrong or out-of-kilter in the world has a cause outside of individual or collective human weakness and vulnerability.

In other words, the moral order, though jeopardized by conspirators, remains in effect.

If we believe that ordinary decent people did extraordinary acts of "evil," then the moral order is demolished.

It seems preferable to believe in evil in the guise of conspirators, than in evil in the guise of our neighbors.

Given the profound questions raised by the events themselves, conspiracy theories about Jonestown will undoubtedly continue to proliferate, because they attempt to restore morality and order to a chaotic and immoral world.

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The entire website is oozing this type of strangely hypnotic rhetoric, and you feel with a pang of alarm that this fake aura of scholarly discussion is sufficiently manipulative for it to actually work, and that many people will actually fall for it... The weak and the gullible are lured in by the strong emotional call that emanates from this website, and that appeals directly to their subconscious, more so since TECHNIQUES are being used. Indeed, these propagandists don't have a normal way of arguing a point, and are using brainwashing techniques. Many people reading these articles will get stunned, hypnotized, basically because it is Evil incarnate talking, the voice of the powers that be... It is the voice of the one who always presents himself as 'good', and who will defend his case like a top lawyer, like the 'devil's advocate'...

*

Let's look at two articles from Don Beck, who is a regular contributor to the project, and pay attention to the utterly bizarre cheerleaders-mentality:

Thank You, Leigh!

by Don Beck

Stories from Jonestown. An amazing book[An engaging read!]{.ul}

As a Peoples Temple survivor, I found this work by Leigh Fondakowski clear and succinct, a telling of real stories in sharp contrast to the media's yearly rehash of the Jonestown horror.

Stories from Jonestown presents the humanity of Peoples Temple members, after — as well as before — November 1978.

*In 2005, using interviews she had conducted over the previous five years with former Temple members, relatives, and others connected to the movement's history, Leigh produced a play, *The People's Temple*, with the actors on stage telling the Temple story through quotes from the interviews.*

*Similarly, this process and the same interviews have been used now to compile the book *Stories from Jonestown*, with more focus on what has happened to survivors since 1978.*

In her introduction, Leigh states she wanted to tell more than the rise and fall of Peoples Temple, which she does:

"Peoples Temple failed. But the story does not end there. The lives of the people who built the movement, and how they have survived, still bears examining.

"They were committed to one another. How they built their dream of an egalitarian society is both an inspiration and a cautionary tale.

"Perhaps with time and distance, these survivors will once again reclaim the thing many valued most:

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community. For only they can truly know what it means to survive a tragedy of this magnitude.

These are the stories of the survivors. It is a privilege to tell them” (italics added).

Stories from Jonestown tells what each person saw, heard, and understood from their own perspective (everything is ‘subjective’ and ‘relative’):

best time of my life, worst time of my life, memories of a rainbow family, memories of deaths, and reflections on responsibility, community, hopes, and dreams.

Their words also tell of life after November 1978: returning home, finding a place again, getting on with life, coming to terms with loss, moving on ... or not.

The book format makes it easier to follow than the play, in that one can pause to re-read a page or section.

The survivors’ stories are told in their own words, and Leigh adds observations, not interpretations.

Readers hear the story of Peoples Temple first-hand, not a second-hand explanation.

Hearing their stories, knowing more of the people and the community, these are stories that continue still.

In telling the story, Leigh comments towards the book’s end, “It is impossible to ever ‘finish’ with this story. ... this story never leaves you.”

And as one survivor said,

”But it’s the human condition ... We asked Jim Jones to be something. We played into it.

We just read a recurring priority of these people: blaming humanity, blaming human nature and, most importantly, the Blame-the-Victim technique: the Jonestown members were really responsible, they gave Jim Jones his power. They were only human, and human nature is weak... In the end, they all committed suicide...

This is the vibe of the project, the idea that is constantly transmitted: Jonestown-members simply had a certain RELIGION, they had chosen a way of life, and were actually completely accountable for all their actions. The entire master-slave dimension of a monstrous intelligence operation is systematically ignored...

Don Beck proceeds downplaying Jim Jones’ responsibility:

We asked him for something a person cannot be. And we can say we were disillusioned, but what is more useful is to recognize that human capacity to not take responsibility for our own thoughts and actions.

It serves a need for us. Anyone who signed on had something to gain.

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"If it was relief from your own personal confusion, Jim gave simple answers. ... Everybody had something to gain, and everybody put these demands on him."

So, the story goes on, as varied as survivors have found ways to take responsibility for themselves or not.

It is a most worthwhile and thoughtful book!

To follow, another article by Don Beck:

Foreword to Edith Roller 1978 Journals

Transcribing the journals left by Temple member Edith Roller of her time and work in Jonestown has been an educational and valuable experience.

I have gained a new glimpse into life in Jonestown – a quiet daily view rather than the media hype and horror.

The journals describe the community that the people built, made possible by their own belief in each other, and I look forward to the day when they are published.

The Roller journals from the first eight months of 1978 are a great read, to get a real sense – albeit from one perspective – of life in Jonestown. They quietly give real insights into life there.

They also help to give context to some audiotapes of meetings, as to date, content and purpose.

Perhaps these journals will be more interesting to survivors than a general public; but only perhaps.

Edith joined the Temple around 1972 during its Redwood Valley years, and came up on weekends from San Francisco.

She was a regular attendee, not missing very many meetings. She participated regularly in letter writing projects and helping other people.

Edith took many notes of Temple meetings, at the time jotting things down and later filling her notes in.

Jim knew that she was taking notes and keeping a journal. He publicly encouraged her to do so, saying that her notes would one day provide a window into Temple life and activities.

She worked for Bechtel Corporation in San Francisco, a known CIA company with activities and business world-wide.

Her earlier journals chronicle some of her daily work activities there as well. Jim would joke with CIA connection, saying that "Professor Roller had fled from the CIA and taken refuge with us."

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Whether she was a professor or not, she doesn't say, but that's what Jim called her. I always assumed she had taught college level studies, but don't know where or when.

Though she indicates that she kept a continuous journal, what is left begins mid-July 1975 and goes through August 1978, although there is only one page from July of that year.

About half of 1977 is missing as well as July 1978. It is not known what happened to the July notes or if she wrote more entries after those of August. Only eleven months of her journal in final typed format are here.

Some of the missing material may have disappeared before Jonestown.

While in Guyana, she asked about all the copies she had turned in to San Francisco, and was told they were lost or destroyed. What we have now is what the FBI gathered in Guyana and San Francisco.

While her journal's San Francisco years reveal the inner workings of the church, perhaps of greatest interest is her writing from the last year, 1978.

What we have of it comes from original handwritten pages held by the FBI, released to the Alternatives Considerations website through FOIA, and accessible as .pdf format files of scans of each journal page.

So Edith Roller was a CIA-plant taking notes at Jonestown. Many of these notes have disappeared, and the FBI releases bits and pieces to the Alternative Considerations project... How amazing that these people smirk at 'conspiracy-theorists' all the time... The Roller-journals are of course completely fishy and edited, and here's another article about them:

When the Jonestown community died on 18 November 1978, one of the silenced voices was that of Edith Roller,

a 63-year-old former college professor who had joined Peoples Temple more than three years before.

Professor Roller kept an extensive and detailed journal, running several thousand pages in total, during her Temple years.

She went to Guyana in January 1978. Her day-to-day notations of life in Jonestown inform or corroborate much of the information located in the Jonestown Research links.

The Roller journals have been found at two locations – in Temple documents collected by the FBI and released to this website through the Freedom of Information Act;

and in the Peoples Temple Collection at the California Historical Society – but there are several months that are still missing.

27 Months of Journals Found, 1975-1978

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Edith's entries are divided into monthly files, with active buttons (table below) taking you to each month's transcribed journal.

For most months, notes were handwritten; for some months, notes were partly typed, partly handwritten.

Transcriptions follow the wording and format of her notes. Only six months were in Edith's final revised-typed version — only these are in her final wording; these had longer paragraphs, corrected names and added details.

Due to poor photo copying of the first FBI FOIA .pdf files, about 25% of the pdfs were partially to totally unreadable. With newly re-copied FOIA .pdf files, only 5% of the pdfs have unreadable sections.

ALL transcriptions have been updated to include the many entries that are now readable.

Some portions still unreadable are indicated by underlines and/or notes. Edith's notations to herself are also included.

All found journals are posted here in searchable text. If more months are found they will be added.

We thank Don Beck and Michael Bellefontaine for their innumerable hours of work in compiling, transcribing, and analyzing these journals.

As you see, almost 40 years after the facts, the system can simply rewrite the entire history of Jonestown, by releasing bits and pieces of Roller's papers, which of course are 'edited' if not downright CREATED by writers. What is at issue here, is that the intelligence world, the FBI, is feeding the Jonestown Project the bits and pieces that they're using to reconstruct the past. These bits and pieces actually include the IDENTITIES of the victims...

Rebecca by the way had met with Jones several times, and apparently came pretty close to joining the cult, having heard from her raving sisters how great it was...

**

It should now be obvious that these people share a bizarre mindframe, and let's use a bit of astuteness here: they are part of entire network of former survivors. Think about THIS: for all we know, these people might very well be the very butchers who finished all those victims... Could it be that any survivor of Jonestown survived FOR A REASON? Because they were ON THE WRONG SIDE? Wouldn't that make a lot of sense?

These people have links with strangely ideological academic and religious researchers who spearhead research on cults, and they are also directly connected to the intelligence world... They present Jonestown as a benign and inspiring community. The unfortunate mass-suicide was a tragic mishap, which ended up warping society's perspective on

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Peoples Temple... This is the narrative put out by these people. And THIS is the network that Bellefountaine accessed... Can you see how odd that is?

So now, let's look at some articles about and also from Michael Bellefountaine, who said about Peoples Temple:

What we cannot do is let our animosity toward Jim Jones and our horror of Jonestown taint our understanding of the individuals who made up Peoples Temple, including their incredible community based work as well as their relationships with prominent people like Harvey Milk.

We should challenge the image of Temple members as mindless, uneducated zombies, and instead, portray them as the passionate, loyal and committed people who inspired Harvey Milk.

What a strange sense of conviction and energy Bellefountaine's words transmit... What kind of information about the Temple did he have, for voicing such remarkable priorities? Temple-members are passionate, loyal and committed people who inspired Harvey Milk??

Why is Bellefountaine practically suggesting that these murdered, mind-controlled slaves were really heroes, martyrs, politically and ideologically convinced people committed to changing the world for the better?

Another Bellefountaine quote:

There are four accepted ways that a person can die: murder, suicide, natural causes and unexplained. We leave natural causes off the table.

We can call the deaths in Jonestown neither murder nor suicide, and we cannot solve the problem by combining the two concepts into the term murder/suicide.

I submit that the Jonestown tragedy is unexplained, or more accurately, unexplainable. We just don't have the right words – the right vocabulary – that take into account what was going on in the minds of the Jonestown residents to describe what happened.

Instead, historians and researcher would do well to delve into the Temples records, figure how the Temple described what they were doing, and report on that. Without judgment.

Aha... It's really a semantic issue, and it's neither suicide nor murder, and we mustn't judge...

On a page from the Alternative Considerations website dedicated to Bellefountaine, we find clearly confirmed that Bellefountaine's interest in and contribution to the project was substantial:

Articles by Michael Bellefountaine

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Michael Bellefontaine was a mainstay contributor to this website for several years. In addition to his numerous articles in the jonestown report which appear below, Michael spent hours with Don Beck deciphering, typing and analyzing the Edith Roller journals.

He also transcribed a dozen tapes scattered throughout this listing.

Christine Miller told me she was not afraid to die (2006)

Documentary Raises Issues for Future Films to Explore (2006)

The Limits of Language (2006)

“Everybody is a homosexual” (2006)

Christine Miller: A Voice of Independence (2005)

The People’s Temple: The Audience As Participants (2005)

Transcending Time: Kiddush Hashem and Jonestown (2005)

Daily Life of Peoples Temple Revealed in Journal (2004)

In search of truth (2004)

Michael was also the author of A Lavender Look at Peoples Temple, a history of gays and lesbians in the Temple, which was published posthumously in 2011 and is available through Amazon.

Articles about his writing project included:

Lavender Look still looking for interviews (2004)

Research on Harvey Milk Renews Calls for Reappraisal of Peoples Temple (2003)

Research Project Explores Jones-Milk Connection (2002)

Michael died in San Francisco on May 10, 2007.

An obituary for Michael appears here.

Numerous remembrances appear here.

To follow, three articles about Bellefontaine by other members. The third is written by Fielding himself.

Michael Bellefontaine:

An Adopted Member of Peoples Temple

by Laura Johnston Kohl

On Thursday, May 10, Michael Bellefontaine died in a San Francisco hospital. His family and many beloved friends were with him.

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He had had serious illnesses in the past, and they became more devastating his few last months.

Michael Bellefontaine had been a part of the Peoples Temple extended family for more than five years.

He was an author and arrived planning to write about the deaths of Harvey Milk, George Moscone and Jonestown.

He soon realized that each would be its own set of volumes. He wrote several drafts of his book, A Lavender Look at Peoples Temple.

Some of us were fortunate to be of some small assistance there.

He worked endlessly on important Peoples Temple website research, wrote for the Jonestown report, and transcribed many tapes.

Most recently, working with Don Beck, he helped transcribed the journals of Edith Roller – a real treasure.

He brought Edith's journals to life because he treated them so tenderly.

Michael became a good friend early on, and was warmly welcomed to the many PT events over the years: dinner before Leigh's play, anniversary ceremonies, our gatherings after the Oakland ceremonies at our homes, and in our hearts.

He was easy to adopt into the PT family, because he was so willing – and successful – in incorporating us into his own life. (...)

Pretty fishy, huh? Take a look at this one:

Tribute to Michael Bellefontaine

by Garrett Lambrev

Michael Bellefontaine

It's significant to me that Michael was born the week I met Jim Jones and joined Peoples Temple, that his own entry into this world accompanied that series of epiphanies which provoked my conversion to what he as an archaeologist of souls would decades later help to recover and deconstruct.

An archeologist of souls? Or perhaps an archeologist of CADAVERS? Remember that Bellefontaine was also checking all these archives at the Mission Dolores, possibly trying to retrieve names of displaced jewish cadavers. And we are even told he was TRACKING ex-Jonestown members... How does all of this square with his utterly frivolous and scandalous activity as an AIDS-dissident? The article pursues:

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More than anyone else Michael represented to me the very best of the next generation of radicalized queers, whose passions went far beyond the boundaries of any ghetto.

He was one of those lonely few not satisfied with convenient explanations once anything had seriously aroused his curiosity, as the genesis of the fate of Peoples Temple had – especially if he felt that justice had not been rendered.

He simply had to find out for himself and thereby contribute to our common body of useful knowledge, regardless of how the rest of the world felt about him or his mission.

He knew as well as anybody that healing cannot come without the real, however bitter-sweet, truth, and that action which is meaningful can only proceed on the basis of full comprehension.

Michael pretty much shared not only Jim Jones' analysis of what was and still is desperately wrong with this greed driven society that's rotten to the core, but also PT's vision of how to break through to the next socialist level.

Despite his preference for a libertarian socialist/anarchist path, he repeatedly insisted to me that if Peoples Temple existed now, he would rush out to join it.

In short, he was a soul brother and one not afraid of hard work transcribing tapes, tracking down hard-to-find and sometimes difficult-to-work with survivors and putting up with us, writing draft after draft of his manuscript on what became much more than just a LGBT angle on Peoples Temple.

Oh gee, did we really just read that Bellefountaine shared Jim Jones' views on society, and basically on his entire cult project too? And even more alarmingly, that he put in a lot of hard work *tracking down hard-to-find and sometimes difficult-to-work with survivors*? How ominous that sounds...

Pursuing:

Had he lived a few years longer, he might have published not only A Lavender Look at Peoples Temple which exists in all but final draft form but also a biography of Jim Jones which would he promised me would upset many folks with vested interests in the conventional wisdom such as that elaborated in Tim Reiterman's all but canonical Raven.

He was a man with many lives – which he kept amazingly separate – and I only got to see a few of them:

Michael, the Peoples Temple researcher, who never seemed to get enough; Michael, the student of unconventional renderings of ancient history, particularly that articulated by Immanuel Velikhovsky, a fascination which we shared;

and Michael, the rabid right-wing Zionist who entertained not a two state solution – much less the single binational state I do – but a forcible transfer of the Palestinian population out of The West Bank and Gaza.

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He recognized where I stood when we first met because among the seven or eight bumper stickers on my car were two that announced: "Stop the Occupation of Palestine" and "End US Aid to Israel".

But he didn't raise an eyebrow or say a word. It was only when I saw him at the first reading of the play, The Peoples Temple, wearing a Star of David Tee shirt, that I realized we might not always see eye to eye.

When we met up a year later on different sides of a heated march and rally, I think each of us realized he had a dear friend on the other side who would always remind him of the humanity of the other.

Interesting, isn't it? Demonstrators and activists in different camps really being 'dear friends'...

Despite our differences, we greeted each other with a warm smile and even warmer hugs.

I have lost a brother, a friend in the enemy's camp. I hope you are well, Michael, and in peace.

Thank you for the gifts you brought into my life, the example of courage in pursuit of truth and justice.

Thank you for committing a significant portion of your much too short life to recovering the lives of others you never personally knew that might have been lost to time's forgetfulness in the jungle of Guyana or the ghetto of the inner city of San Francisco.

Thank you most of all for trying to stay true to yourself. In so doing, you have served as a model even to me by twenty three years your elder.

Bless you, Michael. You were an incredible guy here on earth. I'm already missing you a lot. And so are a lot of other folks too.

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Here's an article about Bellefontaine by Fielding. Observe how creepy the mindframe is. The title refers to Fielding's apparently pressing need to communicate that it was Bellefontaine who came looking for the Temple, it was NOT the other way around: Bellefontaine was the one 'initiating the embrace'. What a most peculiar theme... Why must this point be made with such insistence as to inspire the very title of the article?

Initiating the Embrace

by Fielding M. McGehee III

I don't remember the first time Michael Bellefontaine contacted us a number of years ago – it's strange how the beginnings of many of our significant friendships are lost in the flurry of everyday life – but I remember the project he was working on.

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He was writing a 700-word article for a San Francisco gay publication about contacts that slain city supervisor Harvey Milk had had with Jim Jones in 1977 and 1978, and he was looking for a little background about Peoples Temple.

I'm not sure if he ever finished the article. I never saw it if he did.

But I realized from our first conversations that his ever-growing thirst for understanding – first of Harvey Milk, then of Jim Jones' attitude towards Milk, then of Jones' own attitudes towards gays, then of the gay members of Peoples Temple, then of the Temple itself – far exceeded 700 words.

He began with a few tentative interviews of known gay survivors and former members, then built upon those relationships to elicit names and contact information of more private people with histories in the Temple.

Are you seeing what's been communicated here?

Interviews of known gay survivors and former members, then built upon those relationships to...

ELICIT NAMES AND CONTACT INFORMATION

...of more private people with histories in the Temple.

This is a recurring theme: quite a few people who knew Bellefountaine offer us such observations, which blatantly suggest intelligence-activity:

In addition, he provided much valuable information on individuals on the other side, some of whom had been his colleagues in other movements.

We are also told he spent much time and effort TRACKING ex-members of Peoples Temple and interviewing them, and now Fielding tells us he 'elicited names and contact information'.

Add to that that Bellefountaine worked on FBI-transcripts, and we obviously have a situation here... Pursuing:

He had several reasons for writing about the Temple.

The most fundamental was his love for his adopted city of San Francisco, and, as his mother said shortly after his death, that meant he had to understand the people, the movements, and the institutions that made the city so attractive to him.

And that meant he had to understand Peoples Temple. Indeed, that may have been the spark that led him to agree to write the 700-word article.

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The spark swelled into a fire for another reason. The most popular biography of Harvey Milk downplayed – one might even say, dismissed – the relationship that the gay city councilman had with Jim Jones.

Michael's most basic research had led him to correspondence between the city official and the Temple leader.

He had seen the letters of condolence which Temple members wrote following the death of Milk's lover.

The relationship was not inconsequential, and – in an effort to honor Milk as much as to understand the Temple – Michael decided to dig more deeply, to see what else the Milk biographer had omitted.

Within a year, he had produced a 70-page monograph entitled A Lavender Look at Peoples Temple.

The first draft, to be blunt, was a mess. Other people weighed in on its content, and judging from his rewrites, I could tell they had been as brutal in their criticisms as I had been in my copyediting.

I remember wondering how he had ever picked up the assignment for the 700-word article, let alone where he had the idea he could write a longer piece.

But Michael's grace was, he could take the criticisms to heart without letting them get in the way of his relationships with the people themselves.

His working theory seemed to be, even if these folks have trouble with my analysis or conclusions, as long as they keep talking to me, I can learn more and figure out where I need to go.

It seems that Fielding is really praising Bellefontaine as a good student: he learned quickly, and accepted the criticisms of his mentors...

Michael wrote draft after draft (one version on his computer was labeled "Draft #7"), he conducted interview after interview, he dug more deeply into archives at places like the Peoples Temple collection at California Historical Society.

He upset a couple of his Temple contacts along the way, but he always went back to them to try to understand the source of the distress, the parts he had misunderstood or misinterpreted.

The passion he had for the subject – but more than that, the care he had for his contacts – turned the relationships into friendships.

As he worked, his research took him past the obvious places, his analysis became more nuanced, his articulation became more complex (the last edition was close to 200 pages, including numerous primary sources as appendices), and certainly his writing improved tremendously.

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I'm not sure when I realized, Lavender Look had turned into an important well-written document.

But it had, and it is.

Michael talked about finishing the Temple project one day, and then using the model to examine other groups in the Bay Area.

I asked if he was going to franchise the name to go with his studies: A Lavender Look at the Black Panthers; A Lavender Look at the Greens; A Lavender Look at the Mob.

But actually, his first love was the Temple, and he stayed with it.

In between his drafts, he produced more work on non-gay aspects of the Temple, most of which appears on this website. He transcribed a number of the tapes which the FBI recovered from Jonestown.

Together with Don Beck, he typed out the lengthy journals kept by Edith Roller, who died on November 18 (although Michael confessed to me, he secretly hoped to find some note to prove his belief that Edith was herself gay, in part to justify the amount of time he was putting into the work).

And he wrote numerous articles for the Jonestown report.

I could always count on four or five articles for each edition from Michael Bellefontaine.

I could also guarantee that they would be the last four or five articles to arrive – always after deadline, always under threat of being left out of the report – but always provocative, either in the freshness of the subject matter or the direction he took a contentious subject.

In the special section we ran last year on whether the deaths in Jonestown should be considered as murder or suicide, we let Michael have the final word, not because his long-promised article finally arrived as I was going to press, but because he articulated what others, including me, had been groping towards.

This was his lead in The Limits of Language:

"When confronted with the question of whether the deaths in Jonestown should be classified as murders or suicides, most people feel comfortable joining the two words into a phrase that covers both options.

But it doesn't quite fit. We are limited in expressing ourselves by the vocabulary we have.

Indeed the words that comprise our vocabularies determine how we communicate our feelings and emotions.

However some episodes might not be so easily described by the words we know.

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The heart of his dilemma – for others as well – appears halfway through his piece, and bears reprinting:

Researchers and scholars generally agree that the children were murdered.

But the doses of poison which the children ingested were administered by their parents or their grandparents.

If the children's deaths are murders, does that make their parents murderers?

According to eyewitness reports, the two women who first took the potion, Ruletta Paul and Michelle Wagner, gave their infant children a dose of the poison before taking their own.

Although Jonestown is viewed as exceptional, the two women's story is not so different from two women in Poland during World War II who drowned their babies and themselves, along with hundreds of their community, so they would not be taken to the concentration camps.

An eyewitness account reads: "On June 23, 1944 Chaja Kubrzanska, twenty-eight years old, and Basia Binsztajn, twenty-six years old, both holding newborn babes, when they saw what was going on, they ran down to the pond, in order to drown themselves with their children."

These four women's experiences are quite similar. The Jewish women were under immediate threat, but the Jonestown community thought it was as well.

A congressman was dead, and it was quite conceivable that the Guyana Defense Force or the American Army was going to come into the community.

The main difference between these women is rooted in language. In Hebrew there is an expression – Kiddush Hashem – which is used when people are martyred (either through murder or suicide) for their beliefs.

Because both murder and suicide are severe violations of Jewish law, it would not be appropriate to burden these women with such labels.

But the English language is deficient in this area, so we struggle with inadequate words and loosely-defined definitions.

Are you seeing how creepy the focus is? Why are we hearing comparisons with martyrs, and why are we again hearing that the victims did it? They, the cult-members, killed their kids and themselves... Fielding proceeds:

A week before Michael's death – about the time we realized he was dying – the folks in the larger Peoples Temple community started talking about all the things he hadn't finished, as though our own needs and our dependence upon his commitment could somehow make him better.

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As those people pointed out, he hasn't finished the work on the Roller journals, he hasn't published Lavender Look yet, he hasn't done the research for the FOIA lawsuit against the FBI that he said he would do, he still has 25 tapes to transcribe... and only half of those people was me.

The truth is, I had plans for Michael Bellefontaine. The guy whose first draft of Lavender Look was covered in red correction marks, I was grooming for co-editorship of the jonestown report, with the idea he might take it over completely someday.

But the other truth is, we all had plans for Michael, in large part because he was so willing to adopt them as his own.

And so Michael himself was adopted into the larger Peoples Temple community. We loved him, we embraced him, but we also remember, he was always the one to initiate the embrace.

Let's now look at some articles written by Bellefontaine himself. Check out this first one, that is an enthusiastic ode to the Temple's true acceptance of homosexuals:

Everybody is a homosexual

by Michael Bellefontaine

Everybody is gay. All men are homosexual and all women are lesbians. People wrapped up in heterosexual relationships are not mature enough to deal with this.

These statements are clearly diseased, psychotic... Everybody is gay?? The insane idea is that everybody is gay, but most people aren't sufficiently mature to deal with it, which leads to domestic violence:

This leads to domestic violence, and the abuse and abandonment of women. Gays and lesbians who are "out" have faced suffering and ostracism, therefore they are empathic to the treatment of poor people and racial minorities.

Gays and lesbians are the most loyal people in the movement.

Preached from the pulpit since the mid-sixties, these words were often heard in Peoples Temple meetings and services.

But what did it mean? What was Jim Jones saying beyond the obvious? Who was the message for?

Almost every book, movie or play written about Peoples Temple mentions that Jones preach this philosophy.

The sentiment is so absurd on its face that there is nothing to analyze. It's an obvious example of Jones' depravity. What more is there to say? He was obviously nuts.

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However gay and lesbian Temple members heard something else in the words “everyone is gay.” They heard, “you are equals.”

Peoples Temple was one of the very few churches in the 60s and 70s that maintained a policy of true acceptance.

Gays in Peoples Temple were not just accepted, they were just like everyone else.

This might not seem that significant.

But if gays and lesbians thought they were somehow defective at other churches or within their families, if they had not been encouraged to be themselves, the acceptance at Peoples Temple would have been a welcomed experience.

One gay Temple survivor called the experience, “empowering.”

Pretty amazing, isn't it? The article proceeds in this manner and eventually Bellefontaine concludes:

The fact that the Temple allowed people to live out open lives during the 60s and 70s is worthy of research in itself.

If the people of the Temple lived their lives in open relationships, and were accepted by the church community, then we should talk about that.

It is not an invasion of their private lives if they are out. In fact, the opposite is true. Being out is about being public.

It is about being as public in gay relationships as straights are in theirs. It is about putting your spouse's photo on your desk at work without spawning gossip, and being free to talk about the drag benefit you went to over the weekend.

It is about walking down the street holding your lover's hand without getting your heads bashed in. It's about being just like everyone else. Accepted.

That, in my mind, is what the people of Peoples Temple meant when they said, everybody is a homosexual.

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In his article *Christine Miller: A Voice of Independence*, Bellefontaine shows again how incredibly weird the perspective is, that he shares with this entire community.

We just heard him raving about the Temple's true acceptance of homosexuality. Now, we hear him mention all kinds of monstrosities, of course perfectly matter-of-factly. He seems to be marvelling at the relation between Christine Miller and Jim Jones, and is attempting to create some kind of mystique that simply sounds incredibly contrived and fake:

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A more telling story of the friction-based chemistry between Christine and Jones is told by Jonestown survivors.

At one meeting Christine and Jones exchanged words. It was heated.

Jones had gotten into the habit of handling guns during these meetings, and on at least one tape recording (Q833 from late March 1978) picked up the sound of Jones firing a shot to wake up people in the crowd who were sleeping.

Additionally the isolation of the community, with Jones' word as sole authority, put anyone who opposed him in a very vulnerable position.

A troublesome person could be put in a sensory deprivation box, drugged in the medical unit or – as he threatened – shot on the spot and buried in the jungle.

There was not much that one person could do to stop any of those things from happening. In Jonestown, Jim Jones did have the power of life and death.

How can anyone state these things, yet present Jonestown as a well-functioning community of rather happy, inspired, politically awake people, dedicated to taking their own lives and futures in their hands?

During one meeting, Jones became frustrated with Christine's vocal independence. He pointed the gun at her and said he could shoot her, and no one would ever find out.

Christine replied, "You can shoot me, but you are going to have to respect me first." Jones repeated his threat with more menace, but Christine wouldn't back down.

"You can do that," she said, "but you are going to have to respect me first."

A moment later, Jones was standing before her, holding the gun to her head, shouting his rage at her defiance.

She looked him in the eye and said calmly, "You can shoot me, but you will respect me." The standoff ended when Jones – not Christine – backed down.

This tells a lot about Christine's fortitude and self-respect. It especially sheds light on her relationship with Jones which makes her stand out – and stand apart – from many of the other residents of Jonestown.

One would expect Jones to quash this type of individualism because it had no place in a collective setting of a thousand people.

Some researchers have speculated that Jones allowed Christine to be the spokesperson for the opposition because she was disliked and resented in Jonestown. This does not seem to be the case.

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In fact, it rather DOES seem to be the case: Christine was simply used as ‘controlled opposition’ to Jones WITHIN the cult: she would voice opposition to some stuff Jones did, and then Jones could address that issue publicly, and program the flock in the process, through an orchestrated public debate with Christine, which she of course invariably lost...

Why is Bellefontaine shrouding the sick relationship of Jones and Miller in some aura of mystique, human courage and spiritedness?

Rather, their exchange is more reflective of her desire to stand up for herself and her high level of self-esteem than a nefarious manipulation by Jones.

Christine Miller was going to be respected, and if Jones did not give her that respect, then she would just as soon be dead.

Are you seeing how strangely tendentious these articles are, how LOADED? They communicate an entire paradigm, and it isn’t a normal one; it’s the paradigm that is used by the controllers of a cult.

Let’s look at a next article, that is a raving review from Bellefontaine about a play that was produced about Peoples Temple:

The People’s Temple:

The Audience As Participants

by Michael Bellefontaine

Logically, most play reviews revolve around what happened on the stage.

The acting, the lighting, the stage design, the flow of the dialogue as it develops into a plot, these are the elements that usually consume most of a reviewer’s ink.

And of course this is important for people who are deciding whether to see a play. But this review is different:

this has less to do with what the actors were doing than how the audience reacted to what was going on on the stage.

To be sure there was great acting. Lauren Klein made such seemingly effortless transitions as she flowed among her “characters” of Neva Sly, Claire Janaro, and Barbara Moore that one wasn’t sure it was the same actress.

And Colman Domingo should star in a one-man play about Willie Brown, as he was able to play the former mayor of San Francisco with a flair and inflection that would have impressed Willie himself; no small feat to be sure.

The writers did a fantastic job of weaving the interviews together to give a continuous story, certainly a much different – and much more difficult – process than free-writing a play.

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But what was happening on stage, no matter how well performed, truly paled in comparison with how the play was affecting the people in the audience, people both familiar with Peoples Temple and people who had no prior knowledge other than what has been presented by popular culture.

Before one of the earlier performances a number of people affiliated with the Temple – Jonestown survivors, Temple members who lived in California during the tragedy, apostates, family members, and friends – gathered for dinner at a local restaurant.

Almost forty people attended, and it truly had the feel of a family reunion.

It was the first time in many years that such a large group had come together outside of the memorial settings to reminisce about their years in the Temple.

People talked about their new families, catching up on what they have been doing over the past 26 years, while others talked about the Temple and, of course, Jonestown.

People remembered those who have passed since 1978. Obviously this was a difficult process for many people.

But this night was different. People put years of differences (and anger) behind them to break bread, share memories and watch this play about an important and not so distant part of their lives.

Although I'm sure some people still have issues about the past – and this was not necessarily a love-fest – it was nonetheless an historic moment.

Whenever participants in an historic event gather to reminisce, it is a continuation of that history.

Eventually Peoples Temple and Jonestown will be recognized for what they are: significant events both in American religious history and in San Francisco history.

Many survivors tend to downplay their stories or their experiences in the Temple, but each story is important as each provides a unique perspective on the events that led up to Jonestown.

All of the perspectives are needed to help future generations understand what happened in Jonestown and – if possible – why it happened.

But sometimes it is hard for participants in an historical event, especially one like Jonestown, to realize that their private lives might be of interest to others, and not only for the gory, negative reasons.

Although there may be a feeling of voyeurism on the part of both the survivor and the researcher, it is inarguable that the very personal stories of the Temple members are what is needed to bring the picture of humanity to the Jonestown dead.

It is only through the pain of telling and re-telling of these stories that we are able to go beyond the images of the bodies in death and get to the humanity of the people in life.

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The play was able to accomplish this with disarming ease.

I spent as much of the time watching the survivors as I did watching the play.

Seeing when they laughed, and smiled. And seeing many wiping away a tear, at different times for different reasons, their own private thoughts touched by this play. The music. The pictures of those who died in Jonestown.

Try to picture what is really being described here... Are you seeing how you can read all this as brainwashing-sessions? Imagine Jonestown-survivors, who must obviously have a serious case of PTSD or major psychological issues... And as mentioned earlier, keep in mind that it is likely that these survivors were PICKED for survival, meaning, several of these people might very well have been the cult's lieutenants.

These people are gathered together in a survivors' group, watching emotional plays about Jonestown, immersed in feelings of brotherhood and community, reminiscing about old times, under the watchful eye of intelligence agents analyzing their psychologies....

Bellefontaine proceeds:

An actor's expertly delivered inflection. All elicited a response from the survivors that was moving and almost therapeutic itself.

It was obvious that some level of healing was happening, and it was happening because of this play. What higher praise could a reviewer offer?

As important as this play was to survivors of Peoples Temple, it also affected those who knew little of the Temple beforehand.

Indeed how the play affected the general audience is of more importance than the reaction of survivors.

An entire generation has been born since Jonestown, and what they know about the event will be shaped by more recent events, like the production of this play.

When the show was over, I stood outside the Berkeley Rep and asked people their thoughts on the play.

I specifically sought out people who were not affiliated with the Temple in any way, many who just came to see whatever was playing.

I asked them about why they thought people joined the group, and why people stayed in the Temple when things got bad. I wanted to see what kind of image these people had of Temple members.

They responded universally that people joined because of the good works of the Temple and that they often stayed because they had family in the church, or because they supported the overall good works of the church.

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One man who remembered the news media of 1978 commented that he felt sympathy for the Temple members, whereas before he had felt only pity.

After talking to a number of people who graciously gave me their time, I concluded that the play had impacted how people thought of those in Jonestown, realigning the thinking from mindless cult members, to human beings.

The play might have benefited from a more charismatic Jim Jones character, and might have given a higher profile to Marceline Jones, whose importance and influence in the Temple is often downplayed or dismissed.

Some might have wanted more exploration of the conspiracy to take down Jim Jones, and others might have wanted no mention of the conspiracy at all. You will never please everyone.

But the fact remains that this play has stimulated discussion about Peoples Temple and Jonestown in a new way, one that shows that the members were much like everyone else.

And it is this discussion which is, to me, more important than anything that happened on the stage.

The play has been a catalyst for many people, especially outside of the Bay Area, to look at what happened 27 years ago, and explore what connections the situation from that period reflects what is happening in modern times.

Are we really so different than those who went to Jonestown?

The play has also been a catalyst for others to come together and re-explore their personal history with the Temple.

It is helping them to share their stories with others, thus preserving them for history and future interpretations.

Few plays impact the understanding of historical and cultural events. This play does that in a humanistic way, opening the doors for others to focus on this topic with a constructive, non-sensationalistic perspective.

By doing so the play itself has become an historically significant event.

Why is every article in this project, that is supposed to be a scholarly effort, exuding such an enthusiastic cheerleaders-mindframe? Why do all these people spend so much time and effort making Jonestown look appealing and attractive and more human? Why do these people all appear to be sharing an IDEOLOGY? In the next article, Bellefontaine establishes a link between Jonestown and a tradition of jewish martyrs:

Transcending Time:

Kiddush Hashem and Jonestown

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by Michael Bellefountaine

When faced with the horrors of the tragedy of November 18, 1978, most people tend to erect barriers between themselves and the people who died in Jonestown.

There began an immediate formation of the “other.”

Christians denied the Christian works of Peoples Temple condemning the members as socialists, while many on the left cited the tragedy as illustrative of the excesses of organized religion.

To patriotic Americans the Jonestown residents were the example of un-American ideologies;

to America’s political enemies Jonestown became emblematic of all that was wrong in America.

Newspapers throughout the world blared headlines and stories of the uneducated, poor, mindless “cult” members of Jonestown.

Society’s members have only heard sensational, screamey media-reports about Jonestown, and have no clue about its realities... If that is so, it is rather odd that this website dedicates so much words to ‘conspiracy-theorists’ who are consistently portrayed as crazy for trying to dig deeper...

Bellefountaine proceeds, and note the weird tangent that is now taken: mass-suicides really have an age-old, deep-rooted heroic tradition in Judaism...

One country’s coverage of the tragedy was markedly different, though. The Israeli press did not present it as anything more or less than the tragedy it was, one representing a significant loss of life.

Unlike many of their contemporaries, Jews did not necessarily view the tragedy as a loss of faith, but rather could understand it as an expression of faith.

When referring to Jonestown, many news agencies made reference to Masada where Jewish rebels and their families committed suicide in face of a Roman takeover of their mountain fortress.

But the Israeli treatment of Jonestown was rooted less in an attachment to Masada than it was reflective of respect and cultural understanding of the practice of Kiddush Hashem.

Kiddush Hashem, a Hebrew phrase meaning “the Sanctification of God’s name,” refers to a practice in the Middle Ages where some Jewish people opted for suicide when faced with the choice of forced conversion or death.

In most cases these instances were singular acts of bravery by an individual choosing death, often by their own hand.

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In a few isolated cities, though, the entire Jewish communities chose to kill themselves rather than face forced conversion and the destruction of their close-knit communities.

All of the incidents of collective Kiddush Hashem happened during the First Crusade in cities located between northeastern France and western Germany.

Researchers and scholars usually cite the fanaticism of the crusades and the communities' strict adherence to Jewish laws to explain the regional phenomenon of Kiddush Hashem.

And certainly these two factors do account for a general analysis of the situation.

However, they tend to overlook or downplay the internal dynamics within the community, the secrecy, isolation and constant threat of imminent doom that all contributed in equal measure to the communities' decision to kill themselves.

With this perspective, one might use information gained from the Jonestown experience to understand the mindset of those isolated communities, as well as placing Jonestown in a larger perspective of principled group suicides.

Jews had lived in the Rhine region since the times of Charlemagne's empire, and many communities may have been remnants from the Roman Empire.

Jewish migration from Italy continued so that by the late 11th century, there were thriving Jewish communities, numbering from a few hundred to a few thousand people, dotted throughout Europe.

That changed with the launching of the First Crusade. Rallied by Pope Urban during the Council of Claremont on November 27, 1095, French nobles began to gather for a campaign to retake Jerusalem from the Muslims.

Along the way, the Christian warriors assumed the additional prerogative to destroy Jewish communities in their path.

Though there are reports of violence in France, the attacks there were either very few, or went unrecorded.

However, letters written from the French Jewish communities warned their brethren in Germany of the coming crusaders. The alarm seems to have been well founded.

From May 3 to July 27, 1096, the Crusaders rampaged through Jewish communities in the northwestern portion of Germany.

In many cases the entire Jewish community would kill themselves in anticipation of the rioting mob.

Thousands killed their families and themselves, as detailed by one chronicle of the time:

The women girded their loins with strength and slew their own sons and daughters, and then themselves.

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Many men also mustered their strength and slaughtered their wives and children and infants. The most gentle and tender of women slaughtered the child of her delight.

They all arose, man and woman alike, and slew one another.

Although the presence of the menacing and threatening crusaders was the catalyst for the acts of Kiddush Hashem, it still doesn't explain why the practice remained a regional, religious, and time-specific phenomenon.

The Middle Ages were a violent and war-ridden time as feuding barons and lords vied for military supremacy.

While a number of Jewish communities were under siege at this time, few opted for collective Kiddush Hashem.

Other factors – such as the isolation of the community both geographically and ideologically, the communal approach to community cohesion where the rights of the individual were of secondary concern, and a profound sense of impending, imminent doom – had to have been in play to lead those communities to decide to extinguish themselves.

Such factors certainly existed in the Jonestown community, and for that reason, study of the earlier period might shed light on the more recent historical events of November 1978.

The inability of Jewish communities to defend themselves was an obvious factor in their decision to embrace Kiddush Hashem.

Professional soldiers fought in the Middle Ages, not the average citizen and certainly not the scholarly Jews.

The strong class system of the region worked to the Jews' disadvantage. Everyone had their place – merchant, clergy, soldier, farmer or bureaucrat – but Jews had a hard time fitting in.

Spain was the exception. Jews were in every aspect of society and could even field a professional army.

More than 40,000 Jewish soldiers were fielded by King Alfonso VI in the Battle of Zula (Zallaka) in his battle with the Moslem Almoravides.

Indeed, both sides had so many Jews in their armies that they agreed not to fight on the Jewish Sabbath.

Throughout the rest of Europe, though, the Jewish communities believed that their death was inevitable, and there was nothing they could do to defend themselves.

This was the crucial first step to Kiddush Hashem.

The crusaders may have provided the catalyst to implement this decision, but the decision itself was rooted in a longstanding belief in the communities' inevitable destruction.

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The close-knit community was prepared to consider collective acts of Kiddush Hashem when the threat arose that the community, or a good portion of it, would be destroyed and defiled.

In addition, these communities were more egalitarian than their Christian counterparts.

Women in Jewish communities had a greater role in business and as a rule were better educated.

As the men in the family gravitated toward Torah study, the women of the family were left to manage the family business and deal with the household finances.

This gave women an important role and increased their role as community members and decision makers.

In really understanding this decision-making process, we have to look at the make-up of the communities, and how the communities functioned.

Like most Jews of the time, the people of the region were mostly merchants and urban dwellers, though some were farmers.

The communities were closed and tight-knit. Interaction with their Christian neighbors was restricted to business.

As historian Leonard Glick describes the times:

By the twelfth century most Jews in France and Germany were living in tightly organized communities, almost entirely responsible for their own maintenance.

Everyone accepted collective responsibility for every aspect of life, from taxes and charity to education and legal disputes.

Typically, a few hundred Jews lived together in a neighborhood within a city, interacting daily with Gentiles but with a firm sense of themselves as people destined to remain apart.

When it came to the more personal kinds of social interaction, Talmudic regulations regarding food and wine were rigorous enough to ensure that Jews would eat and drink only with one another.

Each community controlled settlement rights to protect members from unwelcome economic competition;

Jewish refugees and wayfarers, however, were granted shelter and assistance. Everyone recognized ties to other Jewish communities, of course, but there was no centralized administration other than the rulings of prominent rabbis who were accepted as authorities.

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The communities were egalitarian and supportive, at least to the degree that everyone had the right to be heard, and to be protected against physical harm, personal insults, poverty, and social isolation.

Moreover, everyone was obliged to serve the common welfare by respecting community secrets and not providing information to powerful Gentiles.

Their essential concerns can be summarized in three words: education, cooperation and security.

More than ever, communal welfare depended on the absolute loyalty and cooperation of every individual.

One had to be generous with personal wealth, honest in business affairs, willing to pay a fair share of heavy taxes, charitable toward the needy, ready to help defend anyone who has been threatened or endangered.

Antisocial behavior, such as lying or stealing, rumor mongering, inappropriate fraternization with Gentiles, or careless public accusations against other Jews could lead to Kherem, excommunication.

Despite Glick's detailed descriptions of the Jewish communities, he does not fully make the connection between their desire to preserve the collective and the simultaneous sense of isolation and fatalism that would allow them to consider Kiddush Hashem.

Although they were pious people, and the crusades were the initiating factor, certainly the Jews' unique collective-structured society, with a dependence on a self-sustaining economy and limited communication with the world around them, helped make the decision of Kiddush Hashem a logical one when faced with the destruction of even a portion of their communities.

When viewed in this light we see a strong connection between these Jewish communities and the people in Jonestown.

Here too, we have a group of committed individuals, living in a collective setting that was threatened from outsiders.

Certainly, Leo Ryan, the news media and the Concerned Relatives were not the Crusaders of yesteryear, but they were emblematic of the power of outside forces that made the destruction of Jonestown a very real possibility, especially if – from the community's standpoint – the removal of even a few members serve to split its complete collective.

Couple this with the closed communities' secrecy and isolation, and you have a pattern of human behavior that transcends time and place.

There is even a comparison in the role of women. As in the Jewish communities of the Middle Ages, the women in Jonestown had responsibilities and levels of power which were not available to them in the larger society.

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Their power was substantial enough that – had they refused to participate – they could have stopped this instance of modern-day Kiddush Hashem.

But their loyalty to the collective group, and the desire to keep that group pure and undefiled, outweighed all else. With ownership in the decision for suicide, the women made its execution possible.

This is not meant to explain away the horrors of the final hours of Jonestown, or to alleviate the responsibility of the community's leadership.

Rather it is an effort to compare an historic event like Jonestown and the Crusades to see what we can learn about both of these tragic events.

It is about looking at them through different eyes, with different values to see if it can help provide some perspective and – perhaps – even some understanding and acceptance.

Are you seeing what those different values are?

Now really, how does an AIDS-dissident, who is otherwise presented as a radical gay queen, get to have such views? Where did he pick them up? Noone independently arrives at such a view on Jonestown.

How does a screamy, provocative radical gay AIDS-dissident suddenly get to lecture us about the history of jewish martyrs and, even more alarmingly, why is this parallel drawn with Jonestown? Why is the ENTIRE PROJECT so intent on portraying the Jonestown Massacre intelligence operation as a strictly religious phenomenon?

How is it that these people are actually working together with intelligence agencies? Why does the FBI release materials to and through this project?

Here's a last Bellefontaine article, that is literally stunning, or trance-inducing, because of the doublethink:

In search of truth

by Michael Bellefontaine

For the past few years I have been researching a book that provides a gay and lesbian perspective on Peoples Temple.

During that time I have met a number of wonderful, intelligent, articulate, and committed people, and the stories they tell are so vivid, you would think they were describing events that happened yesterday instead of 26 years ago.

You get the idea: these people were completely in charge of their minds, radiant individuals, not at all programmed drones. This notion is reinforced constantly.

And all of them are believable.

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But what happens when their stories don't jibe? When they are not in sync. When, at times, they even directly contradict each other. Who do you believe? What do you do if you find both versions to be believable, logical, and completely contradictory?

The answer is simple: when any issue yields conflicting answers, either one or both of the answers is wrong, or else the entire current paradigm is flawed, in which these answers are inscribed. A correct paradigm does not incorporate conflicting givens. Hence, when faced with conflicting info, a researcher must reassess his answers, his reasoning, or else the larger paradigm he is using. If he doesn't, then we're dealing with 'double-think'.

Bellefontaine proceeds:

This is the position most people researching Peoples Temple will find themselves in.

When I first encountered this paradox, I felt torn. I felt that I should figure out the truth and let the chips fall where they may.

The problem was, it just wasn't that easy.

On the surface the differences seem irreconcilable. Either Peoples Temple was a progressive church or it was a cult. The discipline was necessary, the discipline was excessive.

Either the headquarters on Geary Street was a hub of community-based activity, providing food and shelter to hundreds if not thousands of people in the Bay Area, or it was an urban socialist fortress.

Either Jonestown was paradise or it was a concentration camp. Was the food adequate in Jonestown or not?

Were the conditions in Jonestown humane or not? Were the seniors abused or not? Could you refuse advances from Jim Jones or not?

How can a researcher come along 25 years later and make sense of all of this without alienating one side or the other (or both)?

Because there is no middle road, and both sides can't be right. Or can they?

And there you have it again: the 'Or can they?' Like we get a 'But', every single time after some monstrosity is brought up... Bellefontaine started out asking the right questions: Was Jonestown a concentration camp? Or not? Well, things are never that simple to these apologists... Proceeding:

The first person to contact me was one of the members who left Jonestown with Leo Ryan's party on November 18th and who was shot on the airstrip. His story is incredible, and the heartfelt, passionate way he tells it is compelling.

He joined the Temple with his wife when he was nineteen. She fell into an irreversible coma during childbirth.

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Eventually he and his son went to Jonestown, and even though he survived, his son didn't.

This man talks about a number of beatings. He witnessed many and was the recipient of a few.

He recounts horrible humiliations and cruel acts of violence. And the story gets worse as he describes Jonestown.

If Bellefontaine TRACKED and interviewed these poor people, or perhaps these murderers, and has heard their reports about 'horrible humiliations and cruel acts of violence', then why does he find Jonestown so great?

The terrible conditions ranged from cramped quarters – where sixteen people slept in an area originally meant for four – to times when the community would run out of necessities like laundry detergent.

The diet consisted of rice.

The brutality, isolation, lack of freedom or independent thought, the armed guards, the isolation, the fact that his passport was taken from him so that he was not able to leave.

These were all horrifying personal experiences.

After interviewing this man for hours and hours, I began to write my story.

Then I attended one of the memorial services held every year at Evergreen Cemetery in Oakland where hundreds of the Jonestown dead are buried in a mass grave.

The service was emotional and moving.

As people came to give their testimonies, the recurring message of every speaker seemed to be one of good church going people duped by a madman to live in hell before being murdered. Every speaker. But one.

So, there is the 'BUT' again... Bellefontaine first refreshed our memory about how atrocious this cult really was, and now we get to the second part of the equation: how great it all really was. Because both sides CAN be right... Things are NEVER black and white, cut and dry... There's ALWAYS another side to things. Enter the hero:

With a strong unwavering voice, she took the microphone and simply said that she loved living in Jonestown. And many of the residents loved living in Jonestown.

That they understood they were building a new society and that would require sacrifice, sacrifices they were willing to make.

Challenges they were willing to take on collectively. There was a spirit to Jonestown, a spirit that was life in itself.

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She had never felt community – ever, before or since – like she did in Peoples Temple and Jonestown.

Now what in the world was that? Was she describing the same place as the man who'd been shot at the airstrip?

I had heard about the true believers, people who defended Jim Jones, Peoples Temple and Jonestown.

But I had never personally met one. I was strangely awed at her courage to stand up to what was an obviously hostile crowd and very simply state her beliefs. No argument, no drama.

And that's the problem, isn't it? Which version is factual? What was the real Jonestown like?

As it was, after all, a memorial service, I did not approach the woman.

Instead I asked around and let people know I was interested in talking with her.

Soon – as these things work – more and more people came forward, and I was privileged to talk to a number of people.

People who left the church before November 18, people who left on November 18, people in the gay community who attended and befriended the Temple, and people who were in the Temple on November 18, but were not in Jonestown.

It is truly an incredible group of people with unique perspectives on the events that led up to the demise of Jonestown.

Now I realize that, despite first appearances, the different stories are not all that contradictory.

One former Jonestown resident writes a moving piece about the community.

She addresses the issue of food conditions in the community by acknowledging an inadequacy in the diet when compared to that of most Americans, but that it was one of the many sacrifices they had to make – that they were prepared to make – for the overall success of the project.

She knew that a majority of the world goes to bed hungry every night, and the rationing in Jonestown made her feel in solidarity with her brothers and sisters in the third world.

In other words, neither side is denying that there were problems with the food, and whether the food was nutritious enough to sustain the long-term health of the community may never be resolved.

The same could be said for the discipline. It was severe, but a number of the exit interviews that the FBI conducted of members returning from Guyana to the United States clearly state that the community stopped beating people in the last few months because it was ineffective.

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Ah right, beating wasn't 'effective'. What a strange way of putting it... Did Jonestown victims really tell the FBI that beatings stopped because the cult-leaders didn't consider them 'effective'? Were they privy to such strategical considerations of the psychotic butchers?

One survivor's memoirs compare the Jonestown discipline to that in the army or in prison. And this is in defense of the community.

Clearly he is not denying the discipline was severe, but he can rationalize it by his life experiences.

Again, the sides are more in agreement than one would first think.

The difference in accounts depends upon the perspective of the speaker, the circumstances of their presence in Jonestown, their relationship with Jim Jones and other members, and their journey in the intervening 26 years.

Even through we can verify and justify any number of the arguments, it is true that some people's accounts of events differ and often times can be directly contradictory. That seems to be how human nature and history work.

Instead of using one to negate the other, we have to record the difference.

Many times an historian can reconstruct what has happened through the various accounts, understanding that they all differ.

They differ. That's all there is to it. One is not right or wrong. Even if two views contradict each other, they both may be very true.

What was an isolated socialist prison camp to one person could very well be a paradise to another. They are both valid, and they are both true, and they are both real.

It cannot be the role of the researcher to take sides, but rather report that both sides exist, are expressing themselves and are worth hearing.

We need to focus every effort to record all of the feelings, stories and remembrances of the Jonestown community- even when they seem to disagree - before they are lost to time.

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This section got to be very long, and I found out more stuff along the way than I had anticipated. I trust those who read all this did too! This is what happens, when you start scratching the surface of consensual reality: you get taken further and further, and further into WEIRDNESS, which scares people. If we need to process THIS MUCH weirdness to wake up to reality, then maybe it's more appealing to keep dreaming, because it is just TOO MUCH: doubting AIDS leads into progressively uncovering a much larger hidden logic to things, that is so overwhelming and pervasive that we can't truly get on top of it: it branches out into everything else.

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And who can question EVERYTHING?

Well, on the other hand, look at what happens when you do: it takes work, but it produces THE ONLY internally consistent, coherent picture: the social sphere is much more controlled than people want to believe. You can't make sense of Michael Bellefontaine's trajectory and involvements, of ACT UP and AIDS-dissent, unless you understand these are INTELLIGENCE-PROJECTS.

Bellefontaine was put on the AIDS-program, which was linked to other programs, all of which are managed by intelligence agencies. When there wasn't too much to do anymore in terms of AIDS-activism and AIDS-dissidence, Bellefontaine was simply put onto a new project...

The bottom line is this: the main HIV+ gay AIDS-dissident in society was also a radical zionist with FBI-contacts, who spent much time TRACKING ex-members of Peoples Temple, helping to organize that network, and to generate a modern narrative around Jonestown.

Think of Bellefontaine's mediatic visibility, of all these other AIDS-dissidents who knew him... As mentioned earlier, venture-capitalist Robert Leppo, who funds Peter Duesberg's cancer research, also provided funds to Bellefontaine's ACT UP SF. There are links between all these people.

From Ulrichs and Kertbeny, through Harry Hay, Frank Kameny, Stonewall and the DSMIV unlisting of homosexuality, through AIDS, Larry Kramer and ACT UP to Michael Bellefontaine, we always find the same thing: social-engineering-puppets with creepy lives and creepy mindframes, affecting and changing society.

All social movements and significant events are created by social engineers and intelligence projects. This includes the creation of the homosexual and all his subsequent metamorphoses in society, to today's vapid gay bigot, who chants lines in state-organized parades and promotes the equality propaganda-model.

And of course, the inherent unreality of this model is already setting the stage for new developments... Bellefontaine was a sold whore who got to peek behind the stage-curtains, because his masters showed him a few tricks. This is precisely what WE have to do too, getting a good idea of how society is operated, but from the opposite state of mind. In society, the overwhelming majority of those who are 'in the know' are owned by Evil. What is now needed is for GOOD PEOPLE to stop being in denial, and to start figuring out how all this evil works... Meaning, we have to completely reassess our social reality from A to Z. That's what this blog is all about...

Appendix K: The 'Gender'-Hoax

Two important ideological concepts are virulently promoted by queer academia: 'queer' and 'gender'. 'Queer' is discussed in another Appendix, and of course no regular gay man is likely to refer to himself as 'queer', yet this term is everywhere in pop-culture. Gays simply don't feel comfortable being lumped together in a contrived category made up of the sum of all possible sexual deviants... Most gays like the word 'gay', at least it's a happy word. Queer isn't... It means 'weird', weird like a paedophile, or a sexual cannibal.

If you are still wondering why Gay Academia and the media ceaselessly promote such concepts, well, it's because Queer Theory emerged in the early 90s out of the fields of Gay Studies and Women's Studies... It is rooted in post-structuralism and Critical Theory, and therefore in jewish Marxism. Marxism is an ideology that can be implemented as a social program, and has investments in concepts like 'queer'. Why?

Because the queer-umbrella allows to organize deviance into a political force and attack mainstream culture, while at the same time doing away with the actual references and identities of the groups making up the queer soup.

Cultural Marxists since many decades (since the interbellum basically, the period between the two World Wars) don't attack capitalist exploitation anymore; the scene of the confrontation has been DISPLACED. Today, it is culture ITSELF that is being attacked and deconstructed: Christianity, patriarchy, norms and traditions, racial bonds and connection to the soil, nationalism... All such references must be attacked, if the promised utopia is to materialize: the global system, the unified world, which of course is the System of the Beast... where humans have become resources, numbers, soulless drones...

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And so now, let's look into a second truly crucial concept loved by 'queer' academics: the bizarre notion of 'gender' that noone really grasps, that is intuitively non-plausible, and edified upon a criminal hoax. It was developed in the 1950s by two main architects, both jewish, the first being sexual pervert and researcher on child-sexuality John Money. We read in Wikipedia:

"John William Money (8 July 1921 – 7 July 2006) was a psychologist, sexologist and author, specializing in research into sexual identity and biology of gender.

Money was one of the first scientists to study the psychology of sexual confusion and the societal constructs of "gender" affect an individual.

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His work has been both celebrated for its innovation and criticized, particularly in regard to his involvement with the sex-reassignment of David Reimer. (...)

Money was a professor of pediatrics and medical psychology at Johns Hopkins University from 1951 until his death.

While there, Money was involved with the Sexual Behaviors Unit, which ran studies on sex-reassignment surgery. He received the Magnus Hirschfeld Medal in 2002 from the German Society for Social-Scientific Sexuality Research.”

Keep in mind that these Wikipedia-entries are subject to much change, since they are constantly re-edited... We also read:

His work has been both celebrated for its innovation and criticized, particularly in regard to his involvement with the discredited sex-reassignment of David Reimer and his eventual suicide. Money published around 2,000 articles, books, chapters and reviews. His writing has been translated into many languages. Money has received around 65 world-wide honors, awards, and degrees.

So John Money was a massively influential guy, basically the father of the gender-concept. And it turned out in the 1990s that the guy was a massive deviant, a paedophile freak... A big scandal erupted, because it turned out not only that Money's work had been fraudulent and deceptive, but that he had SEXUALLY ABUSED his child-patients... But unsurprisingly, as evidenced in quoted passage above, despite the shown child-molestation and fraud, MONEY REMAINED A PROFESSOR OF PEDIATRICS AND MEDICAL PSYCHOLOGY AT JOHN HOPKINS ANYWAY...which brings up a crucial question:

how is it that Kinsey OPENLY REPORTED paedophile-experiments in his massively influential work, without society even detecting it for decades, until it finally got exposed (by Judith Reisman)? Why doesn't a criminal sex-deviant like John Money lose his career even as his malpractice is exposed?

Here's the answer: it's because the top of the social pyramid is evil and in reality, most medical heroes of the past were monsters. That is in fact PRECISELY why they are today considered heroes.

I'm well aware that most people couldn't even contemplate this dreadful reality, especially since society's worst influential deviants and criminals invariably look confident and sure of themselves... They are obviously quite comfortable being in the spotlight, mingling easily with powerful people in socialite settings, and hardly looking like shy little mice trying to make themselves invisible. There's no sign of stress on their faces, that their terrible secret could be uncovered, that their monstrous crimes should suddenly be exposed to all. They are like fish in their natural element, not at all looking like a caught, sweating, pale paedophile, or like some unkempt, psychotic- and insane-looking serial-killer, of the type we are usually shown by the mass-media...

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We will look into some of the details of the horrific Reimer-case shortly, which will prove to be most enlightening, because Reimer was the poster-boy for the entire gender-concept. It was all a scam from the start. Yes, the entire notion of 'gender', that is ceaselessly promoted by queer academics like rabbi-trained Judith Butler, is a SCAM at the outset. 'Gender' is the very backbone of Butler's work, even appearing in the titles of her books. Her most famous book, that shot her to academic super-stardom, is called "Gender Trouble" (1991). And incidentally, let's not overlook the subtitle of this EXTREMELY promoted work:

"Feminism and the Subversion of Identity".

Like the purloined letter in E.A. Poe's famous story, that everybody was seeking but noone could find, precisely because it was lying in full view, people usually consider that whatever they are told openly must be OK. The reader is in fact openly told in the subtitle what Butler's goal is: SUBVERTING IDENTITY. Since this goal is openly stated, people simply go blank, and fail to process what is declared on the very cover of the book, in the very title: that this is all about SUBVERTING IDENTITY...

Another of her books is called 'Undoing Gender' (2004).

The concept of 'gender' is ceaselessly promoted in Queer Academia, and it will be shown now what a complete hoax it is...

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Let's first look at this succinct, informative piece about 'gender', from Wiki:

"Sexologist John Money introduced the terminological distinction between biological sex and gender as a role in 1955.

Before his work, it was uncommon to use the word gender to refer to anything but grammatical categories. However, Money's meaning of the word did not become widespread until the 1970s, when feminist theory embraced the concept of a distinction between biological sex and the social construct of gender.

Today, the distinction is strictly followed in some contexts, especially the social sciences and documents written by the World Health Organization (WHO).

However, in many other contexts, including some areas of social sciences, gender includes sex or replaces it.

Although this change in the meaning of gender can be traced to the 1980s, a small acceleration of the process in the scientific literature was observed in 1993 when the USA's Food and Drug Administration (FDA) started to use gender instead of sex.

In 2011, the FDA reversed its position and began using sex as the biological classification and gender as "a person's self representation as male or female, or how that person is responded to by social institutions based on the individual's gender presentation."

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Fascinating, isn't it? Don't worry if you are experiencing difficulties getting your mind around what 'gender' is: it's normal, and even authorities themselves are apparently struggling to define the meaning of this intangible notion... The FDA ended up approaching 'gender' as a person's self-representation as male or female.

So first a distinction was created between all the evidence of a person's anatomy on the one hand, and the person's 'gender' on the other. This entails that you can have a completely male anatomy, yet really construct yourself as a woman. Makes sense? Hum, no... it doesn't make sense at all.

Are you starting to see how 'gender-confusion' isn't something that just happens? Here's the deal: if a system wants to fully control society's members, it needs to strip them of all references: tradition, the nation, the soil, the clan, the blood and so forth. Stripping society's members of the meaning of their biological sex, of their malehood and femalehood, is of course merely taking the destruction of all references to the next level.

THIS is what 'gender' is really about, and why this notion, that gives anyone a headache when looking into it, is promoted so aggressively. It's easy to understand that combined with the 'queer' notion, you can generate a culture of weird, sexless or sexually unidentifiable agents, an apparently colourful yet ultimately very grey mass of deranged creatures stripped of references, an unsightly soup of seething weirdness.

This weirdness is being paraded through the streets, in State-organized parades, an unsettling spectacle of people who really look like psychologically undeveloped and borderline insane freaks.

What happens next, is that the masses of course viscerally reject such queerness... The majority of the population is in reality significantly traumatized and perplexed by a world immersed in terror and crises, and desperately in need of stability, security and sound references. Large numbers of regular people hate all that deranged decadence that their children are being confronted with, while normal fathers in uniform are risking their lives in war-zones. They can't understand it, nor do they find it very amusing, considering a massive link exists in public consciousness between homosexuality and paedophilia.

This natural rejection of weirdness and subversion by the general population in fact significantly adds political leverage for extreme right politics and ultimately, for fascism. It is always the same story, and history repeats itself... We've already seen the entire scenario unfold during the decadent years of the Weimar-Republic in Germany: the spread of decadence in society, and loss of references and standards, always leads to an outcry for more guidance from Authority, for a 'strong man'.

The action-reaction sequence is really pretty simple. This:

...eventually leads to this:

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Figure 0.1: <https://zeipoliticalqueer.files.wordpress.com/2013/06/silly-gay-men.jpg?w=405&h=269>



Can you see how these social dynamics work? Gaylib has been all about subversion, the destruction of references. Of course, Gay Prides and the entire glorification of Stonewall suggest that gays are courageously attacking and 'subverting' a political system, or implementing some revolution. The general gay attitude today is that they are combatting forces of darkness, 'evil others'. But the truth is that gays aren't attacking a system

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at all, they are in fact spreading all the priorities of Daddy Authority, who has been subverting morals since ages. The Sexual Revolution itself was of course created by social engineers, and it is extensively discussed elsewhere on this blog how the entire gay movement was set up by elites. The Stonewall Riots and the unlisting of homosexuality from the DSMIV were blatant intelligence-operations.

So the subversion pertains to the morals, standards and practices of society at large; the power-structure itself, and evil in high places, are never exposed. Gaylib and the Sexual Revolution generated new social phenomena and ultimately: social chaos. Today, human trafficking has taken over the arms- and drugs trade as the most profitable business. What does that tell you? All these social developments are ENGINEERED, and subversion and social chaos ultimately always justify an expansion of the scope of Authority's control. This is why gay activism is all about LAW-MAKING and social and education PROGRAMS.

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The notion of 'gender' has been much promoted in society since the 1950s, when it emerged. Its aim is to uncouple sexual identity from biological sex, and the idea is that genitals mean nothing anymore. Your sexual identity is whatever you construe it to be, through your acts.

You can be a woman with a penis, or a man with a vagina, biological sex today means little. Defining who or what a man is, or a woman, is becoming irrelevant; the only thing that counts is what you feel like inside, and how you act.

It's important to realize that the 'gender'-concept is not merely confined to a walled-off academic world of obtuse jargon and esoteric theories produced by obscure and rather irrelevant academics... Today, regular people when filling out official forms are very likely to be confronted with this question: What's your GENDER? You aren't asked what your biological sex is anymore, or whether you are a female or a male; you are asked what your GENDER is.

Everytime you hear 'gender', this is the ideology contained within it, that is spreading like a virus through society: your biological maleness or biological femaleness is strictly irrelevant. It doesn't matter AT ALL anymore whether you're a man or a woman, it MEANS NOTHING. THIS is the ideology... It's Judith Butler's philosophy. Does this academic star even see a girl or a boy when she looks at a 5-year- old? Who knows what she sees...Something, something we might as well refer to as 'it' perhaps? A human resource in a production process with an irrelevant set of genitals? What a warm vision indeed!

What do you think it does to a child's mind, to a society, to completely ignore differences between men and women? Isn't the REAL message here that the ONLY CRITERIUM OF RELEVANCE is the fact that everybody is a number, a human resource? How are fathers going to teach their sons to be 'real men', when being a man has become

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irrelevant and meaningless? When society at large denies there even is such a thing as manly behaviour, male qualities, male ideals?

Are you seeing what is at stake here?

Children today learn that males and females are the same in all respects, they have similar activities, jobs and social functions, wherefore it becomes more difficult for men AND women to find any kind of example in society, of what it really means to be a man, or a woman, and how to become one. Society's members are now basically taught that being a man means... NOTHING. The entire notion of malehood and masculinity is basically denied, as if it didn't exist: it is nothing but a figment of the imagination, a cultural delusion, a social fiction.

And of course, the same goes for femalehood. The loss of the reference of malehood and femalehood translates into all kinds of real-world-effects and new social developments. By way of example, think of how female human resources in the production process, stripped of femininity and a roadmap to adulthood, lose touch with their own biology and maternal functions, to the point that significant numbers, 25% or so in a nation like France, can't even give birth anymore: the baby simply gets cut out of their bellies with scalpels...

When propaganda and social programs seek to equalize men and women in all respects, this must of course have an incidence on very fundamental aspects of social relationing, including maternal functions, nurturing, parenthood and so on. This in turn gives rise to new generations raised in different ways, generations making up the world of tomorrow...

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The Reimer-case was crucial in pushing this 'gender'-narrative, and involved an infant whose circumcision dramatically failed, resulting in a heavily mutilated penis. Behavioural psychologist John Money was the man who set it all in motion: the boy was castrated and on his advice, raised as a girl.

Money was involved in the development of early theories of gender identity. His work at Johns Hopkins Medical School's Gender Identity Clinic, which was established in 1965, popularized an interactionist theory of gender identity, which suggested that up to a certain age, gender identity is relatively fluid and subject to constant negotiation.

His book *Man and Woman, Boy and Girl* (1972) became widely used as a college textbook, and reported this case of an identical twin called David Reimer, whose heavily mediatized tragedy was used to promote the notion that biological sex means little and social forces everything in determining our 'gender', our sense of maleness or femaleness.

The existence of an identical twin allowed comparison between the twin raised as a boy with the one raised as a girl, and clarifies why the case was so compelling to researchers

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and social scientists. Historically, creepy and psychopathic researchers have always been fascinated by identical twins...

Money reported on the success of the sex-change, telling society how the boy had successfully adapted to a feminine identity. The case therefore appeared to have resolved the issue of 'Nature-versus-Nurture' in favour of nurture.

David Reimer was raised as a girl, and society was told he completely accepted his female status, but it later turned out this was a complete lie: he never did. About twelve years ago today, at age 38, Reimer committed suicide, or so we are told.

Even before Money announced his famous Reimer-case to the world, his theories had already found an extremely eager audience among radical feminists. Why?

Well, because Money's theories were so useful for the feminist cause, since they allowed to argue that socialization-practices were really the essential cause of women's oppression by chauvinistic males: if you cut off a man's penis and made him wear a dress, then he WAS a girl.

Therefore discrimination based on sex was in fact rooted in a cultural delusion: men and women were really completely equal in all respects, and it was only social programming creating differences. The goal now became to simply reeducate society. Radical feminists now had a scientific rationale for their plight, and incorporated gender as a social construct into feminist theory.

(Remember that Queer Academia developed out of radical feminism. People like Judith Butler are originally RADICAL FEMINISTS).

In the literature, this translated as follows:

In her 1969 book *Sexual Politics*, Kate Millet wrote, in reference to Money's previous work:

"...there is no differentiation between the sexes at birth. Psychosexual personality is therefore postnatal and learned".

Susan Moller Okin, author of *Justice, Gender and the Family* (1989), advocated

"a future without gender. No assumptions would be made about male and female roles; childbearing would be so conceptually separated from child-rearing that it would be cause for surprise if men and women were not equally responsible for domestic duties..."

During the 1980s the term "gender" was all over the place in women's studies programmes. This caused a shift:

the focus of the woman's movement shifted away from the elimination of policies which harmed women, which had formerly been the primary concern. Now, things were taken

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to a next level: even acknowledging the existence of differences between men and women became a source of concern, and wasn't politically-correct anymore.

A future without gender became the goal, requiring a scrupulous examination of every aspect of culture for evidence of gender-socialization. Before 1990, documents published by the United Nations had emphasized the elimination of discrimination against women, but around 1990 a central focus became gender. In a pamphlet entitled 'Gender Concepts' from the U.N. agency INSTRAW, we read that gender is defined as:

"A system of roles and relationships between women and men that are determined not by biology but the social, political and economic context. One's biological sex is a natural given: gender is constructed".

The U.N.'s 1995 Conference on Women in Beijing urged nations to "mainstream a gender perspective". From the final text of its 'Platform for Action':

"In many countries, the differences between women's and men's achievements and activities are still not recognized as the consequences of socially constructed gender roles rather than immutable biological differences".

So, it is becoming more apparent how 'gender' isn't a neutral concept, but ideologically-loaded, and it is readily translating into a social, cultural program. Like Marxism of course. Or Critical Theory. The aim is to 'equalize' men and women, and any detected difference is imputed to socializing forces only. The entire notion of femininity or masculinity is in fact eliminated. The one is fully equated with the other, as equal and the same, as completely irrelevant.

Today, all institutional forms of hetero-normative and sexist practices must be dismantled. Society is told, in a slick, devious way that largely bypasses people's conscious awareness, that a girl isn't different from a boy, but really the same. She BECOMES different only because of gender-conditioning, whereby she is taught to be sweet and soft and gets the Barbie doll, and her little aggressive and dominant brother gets Ken, or some superhero.

The entire focus and obsession is on evil, coercive social forces, that unfairly program girls and boys into sexual roles. This profound evil must of course be combatted... Whatever is non-normative, 'queer', is considered a true affirmation of identity, and a brave act of rebellion against these forces of darkness. Only queer people are really being themselves...

The idea is that we are being gender-conditioned by social forces, and that a fair society must eliminate every type of distinction between males and females. Their biological sex and appearance mean nothing. A man in the end is nothing but a woman with a penis, and a woman is nothing but a man without one...

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And so let's now get to the 'hoax'-part of it. A scandal had erupted during the '90s, about Money's malpractice, that actually involved sexual molestation of the mutilated boy and a complete misrepresentation of the facts...

Not only did it turn out that John Money had completely misrepresented Reimer's life as a girl, and blatantly lied about his allegedly successful sex-change... Incredibly, he also abused this poor, castrated boy. Creepily, Money actually made the twins perform sexual poses before him, whereby the mutilated boy needed to take a receptive position, with his twin copulating him. Even Wikipedia reports the molestation. To follow, a lengthy excerpt from the entry on Money, which will show beyond any doubt that the man was a creepy deviant. THIS is the architect of today's gender-concept, which is completely corrupt at its very basis:

Controversies

Sex reassignment of David Reimer

During his professional life, Money was respected as an expert on sexual behavior, especially for allegedly demonstrating that gender was learned rather than innate. Many years later, however, it was revealed that his most famous case was fundamentally flawed. The subject was the sex reassignment of David Reimer (Born as Bruce Reimer), in what later became known as the "John/Joan" case.

In 1966, a botched circumcision left eight-month-old David Reimer without a penis. Money persuaded the baby's parents that sex reassignment surgery would be in Reimer's best interest. At the age of 22 months, Bruce underwent an orchidectomy, in which his testicles were surgically removed. He was reassigned to be raised as female and given the name Brenda. Money further recommended hormone treatment to which the parents agreed, Money then recommended a surgical procedure to create an artificial vagina, which the parents refused. Money published a number of papers reporting the reassignment as successful.

David's case came to international attention in 1997 when he told his story to Milton Diamond, an academic sexologist who persuaded Reimer to allow him to report the outcome in order to dissuade physicians from treating other infants similarly. Soon after, Reimer went public with his story, and John Colapinto published a widely disseminated and influential account in Rolling Stone magazine in December 1997.

Now check this out:

In 2000, David and his twin brother (Brian) alleged that Money forced the twins to rehearse sexual acts involving "thrusting movements", with David playing the bottom role.[16] He said as a child, Money forced him go "down on all fours" with his brother, Brian Reimer, "up behind his butt" with "his crotch against" his "buttocks", and that Money forced David to have his "legs spread" with Brian on top. Money also forced the children to take their "clothes off" and engage in "genital inspections".

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On at "least one occasion", Money reportedly took photographs of the two children doing these activities. Money's rationale for these various treatments was his belief that "childhood 'sexual rehearsal play'" was important for a "healthy adult gender identity".

Reimer had experienced the visits to Baltimore as traumatic, and when Money started pressuring the family to bring him in for surgery during which a vagina would be constructed, the family discontinued the follow-up visits. From 22 months into his teenaged years, Reimer urinated through a hole that surgeons had placed in the abdomen. Estrogen was given during adolescence to induce breast development. Having no contact with the family once the visits were discontinued, John Money published nothing further about the case.

For several years, Money reported on Reimer's progress as the "John/Joan case", describing apparently successful female gender development and using this case to support the feasibility of sex reassignment and surgical reconstruction even in non-intersex cases. Money wrote, "The child's behavior is so clearly that of an active little girl and so different from the boyish ways of her twin brother."

Notes by a former student at Money's lab state that, during the follow-up visits, which occurred only once a year, Reimer's parents routinely lied to lab staff about the success of the procedure. The twin brother, Brian, later developed schizophrenia.

On July 1, 2002, Brian was found dead from an overdose of antidepressants. On May 5, 2004, after suffering years of severe depression, financial instability, and marital troubles, David committed suicide by shooting himself in the head with a sawed-off shotgun at the age of 38. Reimer's parents have stated that Money's methodology was responsible for the deaths of both of their sons.

Money claimed that media response to the exposé was due to right-wing media bias and "the antifeminist movement". He claimed his detractors believed "masculinity and femininity are built into the genes so women should get back to the mattress and the kitchen". However, intersex activists also criticized Money, stating that the unreported failure had led to the surgical reassignment of thousands of infants as a matter of policy.

Did you catch that? Surgical reassignment of THOUSANDS OF INFANTS resulted from this case, that had policy-shaping implications. In a satanic cattle-farm, you really shouldn't be surprised that the biggest sex researchers are the most criminal deviants you can imagine. What does it say about the entire field, that John Money was its big star? It means of course that abusive paedos are all over the place in those circles, cutting with their scalpels into the genitals of infants and children... Can you see how awful it really is?

Privately, Money was mortified by the case, colleagues said, and as a rule did not discuss it. Money's own views also developed and changed over the years.

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Pedophilia opinions

John Money was critical in debates on chronophilias, especially pedophilia. He stated that both sexual researchers and the public do not make distinctions between affectional pedophilia and sadistic pedophilia. Money asserted that affectional pedophilia was about love and not sex.

"If I were to see the case of a boy aged ten or eleven who's intensely erotically attracted toward a man in his twenties or thirties, if the relationship is totally mutual, and the bonding is genuinely totally mutual then I would not call it pathological in any way."

Money held the view that affectional pedophilia is caused by a surplus of parental love that became erotic, and is not a behavioral disorder. Rather, he took the position that heterosexuality is another example of a societal and therefore superficial, ideological concept.

So, that's the man who gave us 'gender'... Of course, we would do well to realize that the abuse that was revealed is necessarily merely the tip of the iceberg. Money might have raped any number of infants and children. Criminal paedophiles NEVER rape ONE kid, do they? They always rape busloads of kids...

What's so telling about all this is that David Reimer was made to live as a girl, was transformed into a girl, but never wanted to live as one. As an adult, Reimer decided to live as a man, stopped the hormone treatments, and eventually committed suicide at age 38. Or at least, that's the official version... All we really can be sure of, is that he appears to have died, and we are told it was a suicide...

His twin brother was diagnosed with schizophrenia, and died two years before David at age 36.

It's amazing to think that THIS was the most influential and decisive case pushing the gender-concept through. Everything about it was glaringly, criminally misrepresented.

This is why even Judith Butler, whose entire work focuses on promoting gender, couldn't get around having to address it, be it in very substandard and manipulative fashion, as usual. She just HAD to say something about the case and, VERY remarkably, had her story and a full chapter on Reimer ready for the press EXACTLY at the time of his alleged suicide...

It was in fact very unfortunate for Butler that a pretty big scandal had erupted back in the '90s about Money's malpractice and paedo-abuse. At long last, in 2004, she dedicated a few words to Money's fraudulent work and criminal standards, that in reality left her own work without any foundation whatsoever. The priority now of course was DAMAGE-CONTROL. And so Judith Butler notes, actually in a Postscript to her 2004 book 'Undoing Gender':

"As this book was going to the press in June of 2004, I was saddened to learn that David Reimer took his life at the age of 38. The New York Times obituary (5/12/04) mentions

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that his brother died two years earlier and that he was now separated from his wife. It is difficult to know what, in the end, made his life unliveable or why this life was one he felt was time to end."

Yes, difficult to know for Butler, why a castrated, sexually-abused boy turned into a girl finds life unliveable... Maybe she should have talked to him while he was alive, and get something of an idea...

What is REALLY difficult to understand, is how Butler was only informed AFTER publishing of David Reimer's 'schizophrenic' twin brother's death two years earlier, especially since the book in question contains an entire chapter on Reimer. She obviously never even contacted these people, and hadn't informed herself about their lives in the most minimal manner.

So David Reimer was basically a victim of one or perhaps several psychotic, criminal sex-perverts, and was THE textbook-case for promoting the gender-notion. It all turned out to be a massive lie. We must also contemplate the possibility that the two brothers were simply eventually bumped off, perhaps knowing too much and presenting a threat to an institutional paedo-network (highly traumatic events can be blocked from memory but resurface later in life...).

Judith Butler hardly sounds indignant about Money, this creepy child- molester. And in fact, she doesn't appear to be overly concerned about so many of these famous medical sex-experts and influential prominents, who are today known to have been creepy, psychotic deviants. Hirschfeld, Kinsey and his paedophile experiments... really too many to mention, none of whom Butler appears to find serious fault with...

Why don't gender-theorists and queer academics take an honest look at all these deviants who shaped society's views, and whose names are so often mentioned as a reference? Why doesn't Butler disavow these people? And perhaps even more crucially, where does it leave her precious gender-concept?

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There is a second main architect to the gender-concept: Robert Stoller, who was jewish.

During the 1950s and '60s, psychologists and medical specialists began studying gender-development in young children, and I urge the reader to ponder on just how they went about this. How does one 'study gender-development in young children'? Don't be naive...

This effort was partially motivated by the wish to understand the origins of homosexuality. Did these researchers show young kids gay porn, and asked them to masturbate? How did they go about trying to understand the origins of homosexuality in children?

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Anyway, in 1958, the Gender Identity Research Project was established at the UCLA Medical Center for the study of intersex and transsexuals. Psychoanalyst Robert Stoller generalized many of the findings of this project in his book *Sex and Gender: On the Development of Masculinity and Femininity* (1968).

He is also credited for introducing the term 'gender identity' to the International Psychoanalytic Congress in Stockholm, Sweden in 1963. Stoller was fascinated with sexual perversion, and died in a car crash in the early '90s at age 66.

(Perhaps you have noticed there's a very high incidence of famous people dying in car crashes or hotel room bath tubs, as compared to the regular population. Sometimes famous comedians even hang themselves from doorknobs...)

The obituary published by the NY Times, one of the main usual suspects, will provide the astute reader with a general idea of this man's mindset:

"Dr. Stoller's theory that sexual fantasies are a way to heal childhood wounds marked a break with Freud's notions of perversion, which saw aberrant sexuality as a sign of a person's having "fixated" at an early stage of emotional development.

Dr. Stoller was also a pioneer in questioning the distinction between what is perverse and what is normal in sexual behavior.

"He saw there was no firm line between what was sick and what was healthy except as it infringed other's rights," Dr. Person said. "He was a courageous, independent thinker."

Because Dr. Stoller offered his new views in the 1970's, long before what has become a current vogue in rethinking psychoanalytic theories of sex identity and sexual perversion, "everyone measures themselves against his ideas," said Dr. Gerald I. Fogel, a psychiatrist at the Columbia University Center for Psychoanalytic Training and Research and a co-editor of a recent book on perversions.

Dr. Stoller set forth his theories in a series of influential books, including "Sex and Gender: On the Development of Masculinity and Femininity," published in 1968; "Perversion: The Erotic Form of Hatred," published in 1975; "Sexual Excitement: Dynamics of Erotic Life," published in 1979, and "Presentations of Gender" published in 1985.

Earlier this year Dr. Stoller published "Pain and Passion: An Ethnography of Consensual Sadoomasochism." In November Yale University Press will publish "Porn: Myths for the 21st Century."

Was this man a sexually and morally healthy male? I don't think so...

So, there you have it: Money and Stoller were the two main architects of the gender-concept found everywhere in public life today.

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Now crucially, it's easy to see how transsexuals became an important showcase for 'gender' trumping biological sex, since their existence suggests that a male can be born into a female body or vice versa.

Therefore, it is argued, 'gender' DOES exist as some kind of autonomous, prior sense of our sexual identity, quite independently of biological sex. Transsexuals are really the showcase for gender.

Famous Marxist queer theorist Leslie Feinberg for instance is a biological male who was operated, and now believes to be a lesbian.

Interestingly, Judith Butler actually states matter-of-factly in one of her books to what extent transsexuals are made to LIE about their feelings, how they are in fact being brainwashed. As usual, Butler completely appears to fail noticing what the actual implications are of what she is reporting here, for the very credibility of dominant gender-narratives. Indeed, she states that a transsexual actually is coached into producing a correct narrative that will facilitate getting the desired operations, that are of course paid for by tax-dollars.

She writes:

"Consider in this spirit, then, that it is for the most part the gender essentialist position that must be voiced for transsexual surgery to take place, and that someone who comes in with a sense of the gender as changeable will have a more difficult time convincing psychiatrists and doctors to perform the surgery."

What this means is that the tranny must feel he/she is innately of a different 'gender' than body anatomy suggests, and declare this to the psychiatrist and the medical establishment. Basically, the tranny must state he/she was born in a wrong body in order to get the surgery.

Butler proceeds:

"In San Francisco, Female-To-Male candidates actually practice the narrative of gender essentialism that they are required to perform before they go in to see the doctors, and there are now coaches to help them, dramaturges of transsexuality who will help you make the case for no fee."

Well, well... What does this mean?

It means that all these transsexuals you have heard stating that they are born in a wrong body in reality MUST state this if they have any hope of getting what they want. They must convince the shrink that they're born in a wrong body... WHY WOULD THEY STATE ANYTHING ELSE?

If they tell a shrink, 'I want a sex-change because I prefer living as a female because I'm a sex-worker and it would just make things so much easier', well, then the shrink doesn't

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go along with it. We really shouldn't be surprised that transsexuals are MADE TO LIE about their 'gender'. Who knows what they'd say, without coaching.

It has of course never been clarified what causes a transsexual to allegedly have a 'gender' that is at odds with anatomy. Nothing about 'gender' (or 'queerness') is clarified. The various dominant narratives are in reality CONTRADICTIONARY:

first, it is posited like a dogma that only social forces influence our sense of masculinity or femininity, and that biology has nothing to do with it. If you're a male who feels and acts like one, that's only because of social pressures. It's because you received the Ken-doll as a child, rather than Barbie, and were told not to cry.

If you're queer, it's because you 'performed' yourself that way.

And if you're a tranny, who of course fits under the queer-umbrella too, it's because you were born in the wrong body.

Now which is it?

Queer academics, when confronted with these completely self-evident questions, become suddenly mute, and decide to leave it after all to the micro-biologists looking for a gay gene, or perhaps a transsexual gene too...

Isn't it a bit too easy to argue social forces create straights because of compulsory heterosexuality, yet that transsexuals are innately different? Surely if there's something innate about a transsexual's gender, then there is an innate sense of maleness or femaleness in the rest of the population as well?

Why must society ignore the realities of biological sex, and what effects will this have on future generation stripped of all guidance and references?

*

It's easy to see how all of this easily translates into Orwellian scenarios for the near future:

a grey, multicultural, racially mixed blob of human resources with either tits and vaginas or else penises, who cares, it really doesn't matter, because all human features including biological sex have become irrelevant.

A world of people stripped of their traditions, cultures, racial ancestry, communities and now, even of the meaning of their biological sex.

The only remaining reference is being a number in a corporate-run global factory of faceless, identity-less, sex-less human resources.

Here you have in a nutshell what the implications are of the promoted gender-concept. THIS is what Butler is really doing. THIS is why she is a star.

Appendix L: Queer like a Paedophile.

Let's now take some time to look at this term: 'QUEER'. Queer... doesn't it sound strange? Weird? Unappealing in fact?

People like jewish academic star Judith Butler, who doesn't know why she is a lesbian, promote this term constantly. The 'queer'-phrase is all over gay academia and the media, through popular tv-shows called 'Queer as Folk', or 'Queer Eye for the Straight Guy'. Why wasn't this show called 'Gay Eye for the Straight Guy'?

I've never in my life heard a regular gay man say he was 'queer', yet this term just isn't going away. What does it really mean, where does it come from, and why do gay and lesbian organizations brand their 'own people' 'queer'?

Well, think about this: for Authority to combat hate and homophobia with measures like sex education and hate-crime laws, it must first generate these ills in the social sphere; there are many options for generating chaos and problems, and spreading loaded semantics is just another technique that comes in handy in that effort.

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Let's create some background. Wikipedia/'Queer':

"Queer is an umbrella term for sexual and gender minorities that are not heterosexual or cisgender."

Maybe you never heard of that term, 'cisgender'...

Wikipedia/'Cisgender':

"Cisgender and cissexual (often abbreviated to simply cis) describe related types of gender identity where individuals' experiences of their own gender match the sex they were assigned at birth."

Sociologists Kristen Schilt and Laurel Westbrook define cisgender as a label for "individuals who have a match between the gender they were assigned at birth, their bodies, and their personal identity" as a complement to transgender..."

So, if you're a male with a set of balls who feels like a male, you are today a member of a special category called 'cisgender' by weird females in gender studies programs. In UCLA's graduate students profile, we read about sociologist Kristen Schilt, mentioned in the wiki-entry:

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'Her dissertation will look at how men and women who are transitioning to the other gender cope with related workplace issues.

Doing an internship at the Gay and Lesbian Alliance Against Defamation (GLAAD) to learn ethnographic methodology, Kristen found that a transsexual on the staff was mentioned frequently during her interviews.'

Aha...an internship at GLAAD. GLAAD is basically the gay and especially lesbian equivalent of the Jewish Anti-Defamation League, and came up previously in Part 5, in a short Cathy Renna-bio. An organization like GLAAD scrutinizes the media, and is liable to launch legal actions against any sign of 'defamation', meaning any type of public discourse that isn't queerly-correct.

Weird and usually very unattractive lesbian females in gender studies programs basically get brainwashed into an entire creepy worldview and next, such a female may produce 'ground-breaking' studies on for instance the hardships of transsexuals in the work-place. Since no one in society except bigoted radical lesbians cares about these issues, we suddenly wake up in a world where Wikipedia tells us a straight man is now in fact called 'cisgender'...

What is at issue here, is that a marginal, atypical set of academics in an eerie, cultist frame of mind is largely responsible for giving momentum in society to what we shall call 'modern gender-ideologies'. While the shaky foundations and convoluted intricacies of these ideologies remain largely unfamiliar to the masses, a certain frame of mind invades society anyway, largely by default:

since regular straight men and even homosexual males have no interest in these issues, no other body of insights or critique of gender studies gets even produced. The problem is that the bulk-concepts of this academic cult are eagerly taken over and spread by the mass-media and colonize society, especially through repetition... In the end society's members, who have never analyzed these discourses, retain the familiar-sounding hodgepodge of propaganda concepts anyway: 'queer', 'gender', 'transgender', 'cisgender', 'performativeness', as well as the energetic moralizing they come with:

'equality', 'hate', 'homophobia', 'bullying', 'suicide', 'tolerance', 'accepting diversity', 'educating and training people', 'minorities', 'oppression' and so forth.

*

The entry on 'Queer' proceeds as follows:

"Originally meaning strange or peculiar, queer developed a usage as a pejorative term for homosexual in the late 19th century.

Beginning in the late 1980s, some political and social LGBT groups began to reappropriate the word to establish community and assert a political identity, with it becoming the

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preferred term to describe some academic disciplines and gaining use as a descriptor of non-heterosexual identities.

Queer may be used by those who reject traditional gender identities as a broader, less conformist, and deliberately ambiguous alternative to LGBT.

The term is now used in the name of some academic disciplines, such as queer theory, to denote a general opposition to binary thinking. Queer arts, queer cultural groups, and queer political groups are examples of expressions of queer identities.

Criticisms of queer include those who associate the term with its pejorative usage and those who associate it with political radicalism.”

So, ‘queer’ originally meant weird and peculiar, then about a 100 years ago, it became a pejorative term for homosexuals. And then, in the 1980s, the term was actually ‘REAPPROPRIATED’ by homosexual activists... It is likely that many common-sensical people will have trouble understanding the reason for such a ‘reappropriation’; indeed, why would homosexual activists use a pejorative, negative term referring to THEMSELVES?

There is in fact a claimed logic to this notion, of minorities ‘reappropriating’ negative, insulting, hurtful terms. Remember how it was mentioned, equally in Part 5, that Dan Savage for many years started his column with ‘Hey Faggot’, referring to himself. And Larry Kramer wrote a book called ‘Faggots’ too.

The claimed intent is to take possession of a negative slur, basically taking it out of the hands of the adversary, and now using it oneself, in a way that is empowering. This mechanism is supposed to strip the adversary of its semantic weapons.

A similar mechanism of ‘reappropriation’ is found in the word ‘nigger’, that today is constantly heard among blacks. Watch a rap-battle, or just some black dudes in the hood, and every single sentence you hear contains the word ‘nigger’, usually together with words like ‘bitch’.

The idea is, we are told by thinkers and prominents, that using bad words as an auto-label simply has positive effects on self-esteem and group pride. Apparently the logic is, that when intellectually disabled or challenged people will start referring to themselves as ‘retards’ or ‘morons’, it will be a milestone for their self-acceptance...

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To follow, some more details from the same wikipedia entry about the origins and current use of the term ‘queer’:

“Entering the English language in the 16th century, queer originally meant strange, odd, peculiar, or eccentric. It might refer to something suspicious or “not quite right”, or to a person with mild derangement or who exhibits socially inappropriate behaviour

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The expression “in Queer Street” was used in the United Kingdom for someone in financial trouble.

In the 1904 Sherlock Holmes story “The Adventure of the Second Stain”, Inspector Lestrade threatens that a misbehaving constable will “find [himself] in Queer Street”, i.e., lose his position.

By the time “The Adventure of the Second Stain” was published, the term was starting to gain a denotation of sexual deviance, referring to homosexual and/or effeminate males.

An early recorded usage of the word in this sense was in an 1894 letter by John Sholto Douglas, 9th Marquess of Queensberry. Usage of queer as a derogatory term for effeminate gay males become prominent in the 20th century.

The term was particularly applied to men who were believed to engage in receptive or passive anal or oral sex with other men, and those exhibiting non-traditional (e.g., transgender) gender behaviour.”

That was the general situation with the queer word until the 1980s, when THIS happened:

”Beginning in the late 1980s, the label queer began to be reappropriated from its pejorative use as a neutral or positive self-identifier by LGBT people.

An early example of this usage by the LGBT community was by an organisation called Queer Nation, which was formed in March 1990 and circulated an anonymous flier at the New York Gay Pride Parade in June 1990 titled “Queers Read This”.

The flier included a passage explaining their adoption of the label queer:

’Ah, do we really have to use that word? It’s trouble. Every gay person has his or her own take on it.

For some it means strange and eccentric and kind of mysterious... And for others “queer” conjures up those awful memories of adolescent suffering... Well, yes, “gay” is great.

It has its place. But when a lot of lesbians and gay men wake up in the morning we feel angry and disgusted, not gay. So we’ve chosen to call ourselves queer.

Using “queer” is a way of reminding us how we are perceived by the rest of the world.’

Remember we have already gone over some particulars, of just what kind of people gay activists have always been historically. I hope it has become quite clear to the reader that these activists are in the best of cases programmed, bigoted, promoted puppets. More often, they are corrupt deviants owned by intelligence-agencies, agents provocateurs...

Queer Nation was a radical activist group birthed from AIDS-activism, and is responsible for kicking off the recent propagation of the ‘queer’ term throughout culture. Can you

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see how easy it is for social engineers to simply create such groups, and then introduce all kinds of ‘viruses’ into culture, affecting people’s minds?

Lastly, here’s what the entry says about just who and what ‘queers’ are. Note that in fact ANY sexual deviance is ‘queer’:

”The range of what queer includes varies. In addition to referring to LGBT-identifying people, it can also encompass:

pansexual, pomosexual, intersex, genderqueer, asexual and autosexual people, as well as gender normative heterosexuals whose sexual orientations or activities place them outside the heterosexual-defined mainstream, e.g., BDSM practitioners, or polyamorous persons.

Queerness becomes a way to take a political stance against heteronormativity while simultaneously refusing to engage in traditional essentialist identity politics.”

It’s all about politics, and the actual identities of gay men are fully irrelevant. ‘Queer’ is any type of sexual deviance: homosexuality, paedophilia or sexual cannibalism. And all these sexualities are in fact considered to be on a par, equivalent... All that counts is how deviance can be exploited to get results...

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So the popularization of the QUEER-term, that is used and promoted constantly today by gay and lesbian academics, emerged from a radical gay organization called Queer Nation. It didn’t emerge from grassroots. In reality, the term is ceaselessly being imposed on society’s members in a TOP-DOWN fashion, by organizations and culture-makers. It isn’t alive in the streets.

The term ‘nigger’ on the other hand is VERY alive in the streets, but hasn’t been spread by black civil rights organizations or black academics. The system went about this reintroduction and promotion of the N-word in a more circumspect and devious fashion: ‘nigger’ was spread in a more subtle way, using black comedians like incest-victim Richard Pryor.

It seems hard to believe that so many blacks have fallen for it...but they did. After centuries of slavery, countless blacks today have actually adopted the nigger-word as an auto-label... Can you believe it? Blacks, or african-americans, were offered corrupt rolemodels. Do you think it’s an accident that the most famous, the ultimate black DADDY was Bill Cosby, whose criminal sexual deviance has at last come to light?

In the 1970s, blacks urgently needed guidance, to find a new social identity and ‘culture’ as free, modern black men in a White World. Uncritically, they followed and emulated ANY black role-model, meaning any SUCCESSFUL black man who was basically making money, banging chicks, and not afraid to open his mouth. These role-models were

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remarkably foul-mouthed, larding every single sentence with ‘fuck’, ‘bitch’, ‘mothafucka’ and tons and tons of ‘nigga’.

It worked like a charm and today, all blacks, or many, talk like that... What does a 5-year-old black kid REALLY feel about his skin colour, when he hears his daddy use the word nigger many dozens of times a day? Most social scientists appear to believe the self-esteem of the black kid will be enhanced by it, go figure...

So like the term ‘queer’ was ‘reappropriated’, so was the N-word. You will find abundant materials on this issue of ‘reappropriation’, it’s the kind of thing social scientists like to write papers on. Some passages from a pretty random paper are quoted below, showing the mindset.

Usually, such papers point out some advantages and disadvantages of the reappropriating mechanism, with an emphasis on the positive sides. NEVER is any such thing mentioned as a manipulative intent, social engineering, or design by elites. This particular paper is called ‘THE REAPPROPRIATION OF STIGMATIZING LABELS IMPLICATIONS FOR SOCIAL IDENTITY’.

It starts with an analogy, showing how a ‘geek’ suffering from this label came up with the idea of AUTO-labelling himself with the same term, thus taking control of the situation:

“(...) The behavioral response to the label “geek” described by the individual above suggests one potential way out of this dilemma. He began using the derogatory label on himself, for himself.

In effect, he reappropriated the label from those who sought to derogate him, turning a hurtful term into a badge of pride.

Given that to appropriate means “to take possession of or make use of exclusively for oneself,” we consider reappropriate to mean to take possession for oneself that which was once possessed by another, and we use it to refer to the phenomenon whereby a stigmatized group revalues an externally imposed negative label by selfconsciously referring to itself in terms of that label.

Instead of passively accepting the negative connotative meanings of the label, the speaker above rejected those damaging meanings and through reappropriation imbued the label with positive connotations.

By reappropriating this negative label, he sought to renegotiate the meaning of the word, changing it from something hurtful to something empowering.”

So, the general idea isn’t too hard to grasp. However, whether it is a GOOD idea is another question... To follow, a few more clarifying passages:

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“For example, some African Americans have begun to refer to other African Americans using the word “nigger.” One argument in favor of this particular reappropriation is that “the more a black person uses the “N” word, the less offensive it becomes.”

They claim that they are “cleansing the word of its negative connotations so that racists can no longer use it to hurt blacks” (Hutchinson, 2001, p. 1). That is, self-labeling defuses the impact of derisive terms by making the name more commonplace.

Another example would be the emergence in the 1990s of “queer” as a self-label for proud gay men and lesbians, a label that previously had been a deliberate and resented epithet.

Similarly, many gay rights organizations use the symbol of the pink triangle, a symbol used in Nazi Germany to identify gays, to promote awareness of discrimination against gays.

A marking mechanism that had been used as a device of discrimination was transformed into a tool of tolerance, a symbol of pride and self-acceptance.

This kind of self-labeling has several potentially positive consequences. The historically negative connotations of the label are challenged by the proud, positive connotations implied by a group’s use of the term as a selflabel.

Where “queer” had connoted undesirable abnormality, by the fact that it is used by the group to refer to itself, it comes to connote pride in the groups’ unique characteristics.

Where before it referred to despised distinctiveness, it now refers to celebrated distinctiveness.

Reappropriation allows the label’s seemingly stable meaning to be open to negotiation.”

The social scientists responsible for this paper actually claim the word ‘nigger’ is used AFFECTIONATELY amongst Afro-Americans, and that terms like ‘queer’ and ‘nigger’ become ‘badges of pride’.

While it doesn’t occur to any regular jew to auto-label himself as ‘kike’, even though they manifestly consider themselves the most oppressed and attacked minority ever, it is considered a great strategical ploy for other ‘minorities’ to adopt pejorative labels. Surely this must be empowering. Call yourself a ‘faggot’ and the world will understand that you’re so proud of your homosexuality. Could it be there’s something profoundly wrong with this line of reasoning?

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But enough about this reappropriation-thing; let’s now take a look at what categories this ‘queer’ term actually covers, what its effects are, and how it is being used.

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'Queer' is in fact an umbrella-term that comprises ALL non-normative sexualities you can imagine. Originally the queer core was basically LGBT, meaning lesbians, gays, bisexuals and trannies... Many new categories have been identified and added since.

If someone gets off eating human flesh, copulating with dead corpses or eating shit, queer academia consider him 'queer'. Observe that this is not an adjective describing some strange, 'queer' act and behaviour, but a defining dimension of IDENTITY. The guy who eats shit isn't just engaging in an ACT of coprophilia; he is A coprophiliac, meaning a 'queer', like a gay man. Qualitatively, to Queer Theorists, they are the same...

Social scientists call anyone 'queer' who doesn't have a straight sexuality, which seems a very ideologically-suspect thing to do. This should be a major concern to homosexuals. Gays are basically being branded 'weird', or deviant, by the very academics supposedly speaking out for them in the public sphere.

These academics in reality lump gay men together in a bag with the creepiest sexual deviants, whose acts might very well be of a criminal nature, such as those of paedophiles. Everytime a gay man is defined as 'queer', in tv-shows, Academia and pop-culture, the gay man in reality is being put on a par with a paedophile. Now isn't that amazing? Wouldn't you say this in fact generates 'homophobia'?

Homophobia generated by the very people who are constantly admonishing society about homophobia... Can you see how the system always plays both sides? Judith Butler does this all the time. While pretending to represent gays, lesbians and really any 'sexual minority', it is more than a bit odd that she in fact makes no qualitative distinction between her lesbianism and criminal child rape: both are 'queer', Judith Butler is 'queer'

The modern prophetess of 'queerness' is 'queer' like a paedophile. And so one wonders how 'proud' Judith Butler really is about her sexual identity. Not very, apparently. Why else would she put herself on a par with deviant sex criminals?

Unfortunately, this is not just HER problem...Unfortunately, this strange-looking woman, who is ceaselessly promoted by the system, is one of the most mediatized voices in Gay Academia... She is a mediatic star. What she puts out in the social sphere from her mediatized academic pedestal of course ultimately affects REAL lives of REAL gay men.

*

This strange and insulting categorization-protocol spearheaded by promoted academics who are typically jewish, whereby gay men are equated with transsexuals, coprophiliacs and child-molesters, informs us about a certain ruling mindset. This mindset is quite disconnected from the realities of actual homosexual men with real lives in society.

Also, one wonders how this weird, politically correct approach to sexual diversity, whereby 'weirdness'/'queerness' becomes a sole axis of relevance, can yield any practical results in terms of actual insight into homosexuality. The very usage of this

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umbrella-concept already shows insight about homosexuality isn't the objective at all; the objective instead is to entomologize and define any sort of deviance, lump it all together into a political force, using numbers to attack the dominant culture and 'normal' sexual practice.

Entire new 'queer' academic fields have exploded into society since a few decades, and are growing fast. These new disciplines are basically rewriting history and reassessing culture and society from a 'queer', meaning sexually non-normative perspective.

Yet this doesn't involve some interesting new, 'queer' way of assessing reality and culture, or producing knowledge in another, creative form... Instead it is all about constantly critiquing culture and its 'sexist biases', while revindicating 'queerness' in some strange, cultist and glorifying way, without ever clarifying what makes people 'queer' in the first place.

The objective of these emerging generations of academics is no longer, if it has ever been, to report truth objectively, but instead to report what is ideologically convenient. The useful and compulsory narratives become those supporting a crusade against newly identified 'forces of darkness' : hatred, homophobia, patriarchy, fascism, intolerance, bigotry, male oppression...

The worry that must rise is what happens to academic and scientific standards, when the priority becomes to fight such a crusade, rather than to report facts and develop insights...

This authority-backed queer crusade is heavily focused on the 'oppressor', an oppressor made up of these abstract forces that were mentioned, and has clarified little about the 'oppressed'; indeed, what society has learned at this stage is queer is good, hate and homophobia are evil, and little more.

We still don't know why a 'queer' is 'queer', and of course, we're not likely to find this out anytime soon, considering the wide variety of unrelated phenomena that have been parked under the queer umbrella.

*

This 'queer'-priority has been there all along.

Historically, gay activists and militants, media-puppets like Harry Hay, Frank Kameny, or today Dan Savage, Peter Tatchell and many others were always into alliances with other 'minorities'.

Harry Hay:

"In order to earn for ourselves any place in the sun, we must work collectively... for the first-class citizenship of minorities everywhere."

As mentioned earlier, founding father of modern gaylib in the US, Harry Hay, had no problem working with paedophiles like academic star Vern Bullough, or to promote a paedo-organization like NAMBLA in Gay Pride parades.

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Frank Kameny, one of the most famous figures of gaylib from the 60s onwards, had contacts with NAMBLA as well, and considered bestiality is perfectly okay, and felt he needed to make public statements on the matter...

As a general rule to which I know no exception, no famous and mediatic figures of gaylib ever exposed concern about deviant sexualities, nor about sexual promiscuity and incontinence, about porn, or vice in general.

All of them still go by Kinsey, or if they don't, won't critique this creepy weirdo, whose completely fraudulent, unscientific and paedo-criminal work was so heavily promoted for half a century... Kinsey worked with paedophiles, and was a masochistic psychopath, whom we are told mutilated his own penis and died shortly after. The Rockefeller-sponsored Kinsey was a criminal fraud, who still isn't exposed for what he was in gay culture, because Kinsey's bizarre work was useful to gaylib. Many famous figures of gaylib knew or were connected to Kinsey.

These alliances with other 'sexual minorities' were always 'politically motivated', and do not at all reflect actual priorities and realities of actual homosexuals on the street. Regular gay men have no actual significant connections with these other 'queer' groups, with whom they become associated to their detriment. Even gay men and lesbians for instance don't mingle at all.

This cultural, mediatic and academic practice of lumping people with non-straight sexual tastes into a giant bag of seething weirdness, deviance and criminality by itself shows insight about homosexual desire and identity is not a priority at all. It becomes impossible to identify clarifying common mechanisms in sexual coprophilia, cannibalism, paedophilia and homosexuality. Except for the 'weirdness', the 'queerness' of it, these practices and identities simply have nothing in common. 'Weirdness' is the only organizing and categorizing principle that is taken into account.

When any sexual deviance or non-normative orientation is forcibly lumped together with other unrelated forms of deviance under a sole nomenclature, and is constantly promoted as a single category, insight is no longer the objective. We already know the prism queer academia are applying to sexuality will not enlighten us about aetiology of homosexuality.

The base and primary organizing principle is 'weird' versus 'straight', which informs us right there about the intake: it's completely stripped of clarifying potential. These 'queer' academics are actually blatantly associating homosexual men with ANY sexual deviant, however deranged, depraved and criminal. The ENTIRE field of social research is doing this, using that nomenclature to define the very discipline they're practising: QUEER academia.

How funny that these are the people who constantly whine about 'homophobia'!

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‘Queer’ is supposed to do away with the imposed gay/straight binary. In reality, it has simply created a straight/deviant binary instead.

What these semantics are really doing is MAKING straight sexuality normative, and opposing all non-normative sexualities to it, while at the same time equating any one non-normative sexuality with any other, making its specificity completely irrelevant. All that counts is that it’s weird and therefore presumably ‘cool’, and great, or ‘fabulous’. We need to know nothing more about it...

It’s great to be queer, to dare be what you make yourself into, the stranger the better. Judith Butler HIGHLY recommends pastiche and caricature, any appearance and behaviour designed to shock bourgeois moral is considered a glorious act of rebellion against heteronormative tyranny!

And so we don’t know ANYTHING about the causes of homosexuality: there is a massive IDENTITY PROBLEM, because ‘queers’ don’t even know why they’re ‘queer’. The only thing they know it’s that it’s so wonderful and festive, and such a reason for glowing pride!

Amazingly, queer academics themselves actually tell us in passing that ‘queers’ have no real identity. And they hardly seem worried about the implications... ‘Queer’ is, as David Halperin put it, whatever is at odds with the normative; it is an oppositionality vis-à-vis a norm, and fascinatingly, he adds: ‘it is an IDENTITY WITHOUT AN ESSENCE’!

Consider that this isn’t just a theoretical definition: Halperin has really voiced a profound insight here... If you look at vocal gays today, you can actually easily spot that OPPOSITIONALITY is indeed all there is: ‘Gay is Good’ (Kameny) because straights are haters. Homosexuality is just as natural as heterosexuality. Gay anal sex is ok, because many straights do it too...

There’s not a single thing you’ll here vocal gays say today that isn’t REACTIVE; everything is set off and compared to straights. There is no gay reference at all, nothing gays have to define themselves by, except opposition to (evil) others.

Of course, people without an actual identity and understanding of who they even are are easily controllable. They become brainwashed readily, with trite propaganda-slogans: ‘the Right to Love’, ‘It Gets Better’, ‘Gay is Good’, ‘We’ve Come a Long Way’, ‘We’re Here to Stay’, and other vapid mantras chanted in State-organized Gay Pride parades.

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Imagine what would happen if in the same vein you set up an academic field that takes white culture as normative, and calls all other cultures ‘coloured’. You call this new field ‘Coloured Theory’ or, if that really sounds too festive, maybe ‘Tainted Theory’, and then you start lumping Chinese, Aborigines, Africans, Eskimos and all non-whites in a category you call ‘Tainted’.

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Then you start whining about how oppressed the Tainted are, and pretend you're very preoccupied about their lot and their cultural heritage, while oblivious to the fact that an Eskimo and an Aboriginal are now identified by a same nomer that in reality strips them of their actual identity.

Someone who would actually know the Eskimos, respect them and be interested in their culture of course would never refer to them as 'Tainted', when that term also refers to Congolese people, pygmys and what have you.

Why not?

Because he wouldn't be able to clarify much about this specific people, the Eskimos, when using such a broad category that covers so many different peoples who have nothing in common, except the fact that they're not white.

THIS is precisely what Queer Academia do, and so in the very nomer we already find a clear signal that we will not learn much about homosexuality from them, because they don't even remotely care about such FUNDAMENTALS.

Today male/male love in society is in reality being propagandized as DEVIANT, as 'QUEER'. And it is coupled to an unconvincing value-judgment: that 'queer' is great. Why would it be great? Obviously because deviance is great... Homosexuals are now being encouraged to auto-label themselves as 'deviants', and to be proud of it. But despite the intense media-bombardment, few homosexuals have adopted the 'queer' term.

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And so gays have been hijacked. Deviants are in control of a created social movement, using gays for their own agendas. As long as such deviants control all discourses on homosexuality that emerge in society, no sound gay culture or practice of male-male love can come into existence.

The bottom line is that homosexually-inclined males are being associated with paedophiles.

They are being used to pass more and more legislation, and to expand Authority's control over the social sphere.

They are not being provided with any understanding about their own sexuality or Psyche whatsoever.

Their gay-scene is being dismantled.

There is no gay culture, and gays have no constructive specific gay qualities and skills to offer society. Nothing gays stand for can possibly be perceived by straights as beneficial to the greater collective. There is in fact NOT ONE positive association with homosexuality among the population at large.

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And thus the sole ambition is to be 'equal', and be allowed to function just like straights... Alarmingly and tragically, the only option gays are left with is to trust Daddy Authority, relying on his protection to keep them safe from mounting 'hate' and 'homophobia'.

Gays are utterly and completely OWNED, and owned people can be used. There's an entire logic lurking behind the queer-word...an EVIL logic...

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The social sciences are supposed to have a ‘social constructionist’-perspective. Nevertheless, they uphold the illusion of innate homosexuality, be it subtly, and rarely explicitly. It really takes concentration to understand just how devious and deceptive queer academia really are, and what someone like Judith Butler is ACTUALLY saying in her books, that are praised into high heaven by the media.

Butler is queer academia’s main cheerleader and an academic star. Therefore, society’s members naturally assume that she must be extremely intelligent, and her ideas revolutionary and very insightful. After all, why else would she be a star?

Very few people actually read Butler, but if they do, it isn’t likely that they will get much of it. The media suggest that the reason for this processing-failure is that the IQ of most readers lies well beneath the 150-mark, and that we simply aren’t smart enough to assimilate the profound ideas of this genius...

It simply doesn’t occur to people that they could be wilfully deceived by famous star academics, and that it’s in reality impossible to ‘get’ Butler’s work, because there’s nothing to ‘get’: it is non-sensical. Not only is Butler’s work intellectually unsound, but is in fact SPECIFICALLY designed to occult its own incoherence. It is for ‘good’ reason that the new religion spearheaded by queer academia is guarded in a true bastion of esoteric jargon, a bunker of academic obtuseness .

To give a somewhat hilarious illustration of Butler’s writing style, the scholarly journal *Philosophy and Literature*, based in New Zealand, holds an international Bad Writing Contest, and gives out annual prizes.

Its aim is to ridicule the worst excesses of academic writing, and in 1998, the judges announced the winner was Judith Butler. Now just look at her “prize-winning” sentence, from an article published in the scholarly journal *Diacritics*:

“The move from a structuralist account in which capital is understood to structure social relationships in relatively homologous ways to a view of hegemony in which power relations are subject to repetition, convergence, and rearticulation brought the question of temporality into the thinking of structure, and marked a shift from a form of Althusserian theory that takes structural totalities as theoretical objects to one in which the insights into the contingent possibility of structure inaugurate a renewed conception of hegemony as bound up with the contingent sites and strategies of the rearticulation of power.”

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Observe how with the casual insertion of a single 12-letter-word, 'Althusserian', one can exclude the few remaining readers, who were up to that point still engaged in the painful effort of attempting to grasp this horrid sentence: suddenly those who aren't familiar with Althusser's work might as well leave too now: they're too ignorant and stupid.

Althusser was of course a jewish Marxist, it wouldn't occur to Butler to refer to a goy...

And so the starry-eyed reader, who is innocently wondering about queerness and gender, and at some point becomes interested in the topic and picks up one of Butler's books, is in for an ice-cold shower. Desirous to learn how Butler actually treats these concepts, the effort is quickly abandoned after merely reading the first page of any of her books.

Some academic students, or people in a related field, might force themselves through it: extremely motivated readers really needing to assimilate what they were told are very intelligent ideas... Their motivation is to be 'smart enough to read Butler', to pass a course, or else a professional obligation.

At once, they are hijacked, strung along on a trajectory where the sole aim becomes to attempt understanding just what precisely it is Butler is saying, and the effort is excruciating. In this process, it soon becomes apparent that the reader is expected from the outset to share a large number of prior assumptions with Butler, assumptions which are never explicitated or substantiated, or even mentioned...

Since Butler is a jewish academic star, it is simply taken for granted that any reader is familiar and in full agreement with an entire prior body of jewish philosophies, which must substitute for a simple and straightforward foundation to her work. That is to say, something like a clear, coherent treatment of self-evident Nature-versus-Nurture questions, which must of course rise before any such thing as 'gender identities' can even be posited.

The Nature/Nurture-issue is shining with absence from her entire body of work, and we simply get bombarded right off the bat with notions of 'identities', 'gender', and 'performative acts', kind of out of the blue. To Butler, it is superfluous to address the role of either biology or nurture in who and what we are, and become, how and why...

The concept of 'performativity' is one her main claims to fame and Wikipedia states:

"Some theorists in philosophy and gender studies, notably Judith Butler, have argued that even commonplace communication and speech acts are performative, in that they serve to define identity.

In this way, performativity reverses the idea that an identity is the source of more secondary actions (speech, gestures). Instead, it inquires into the construction of identities as they are caused by performative actions, behaviors, and gestures. This view is influenced by philosophers including Michel Foucault and Jacques Derrida."

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The claim is that individuals 'perform' their identities through all kinds of acts in reaction to their environment. The 'evil virus' contained in this notion, of people 'performing' their identities through their acts, is of course that in classic Marxist fashion, it entirely does away with the notion of a PRIOR ESSENCE, a prior kernel of identity and individuality.

The idea is that who you become is STRICTLY a result of WHAT YOU DO. Nothing else exists. There is no natural or optimal developmental trajectory, no prior principle or essence... There are no self-evident, common-sensical ways in which Life naturally unfolds and expresses itself... There is in fact no meaning or sense to anything; all there is, is what you happen to DO, and what you happen to DO generates your identity.

And so what SHOULD you be doing?

Well, since the biggest problems in the world according to Butler are hate, homophobia and heteronormistic oppression, what you SHOULD be doing is resist this tyranny, engaging in rebellious, 'performative' acts, through caricature and pastiche. PERFORMING queerness, through your acts, you construct yourself into a 'queer'.

Performative queer acts are for instance putting on panties when you're a male and sucking c*ck, acting provocatively and weirdly in the social sphere, and adopting a look and behaviour that are highly atypical.

Butler never tells us why a 'queer' dreams of c*ck in the first place, rather than vagina. She leaves that question to the geneticists. Kind of convenient, isn't it? That's it in a nutshell, a key insight of the 'social constructionist'-perspective of Queer Academia, a ground-breaking, central notion in Butler's work:

'queer identities' are 'performed' through acts: the 'gender identity' is 'performed'...

So Butler's ultimate advice is that queers must 'perform' more 'queerness', ridicule straightness, dress up in drag, and perform pastiche. Quite clearly, she finds this very subversive, and thus has perhaps missed her calling as a senior board-member on a Carnival-committee, but then again, she doesn't look too festive and exhilarated. She certainly looks 'queer', but not in a funny way...

Judith Butler looks like a very obvious lesbian, and the first thing that comes to mind when seeing her tiny, shapeless frame and COMPLETE absence of sensuality, is the question of whether some hormonal or development mishap occurred somewhere along her road to adulthood. If we must describe her 'type', well... imagine Pamela Anderson, Giselle Bundchen, Beyoncé, Katy Perry or any such voluptuous, sexual female, and then just flip the image 180° to its extreme opposite.

Here's a pic, see what you think...

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But calling her concept of performativity ‘banal’ is underestimating the creepy ideology contained within this notion, of us ‘performing’ our identities through our acts; there is a nihilistic intent of stripping life and reality of all meaning and sense, reducing it to a sequence of acts, the inspirations and origins of which are considered fully irrelevant:

the organic machine commits acts and becomes a result of them... Humans are nothing but black boxes, forget about consciousness or a spirit inside, forget about the Psyche, who cares?

What is missing from Butler’s Marxist-based propaganda is the very notion of SELF, a prior ontological essence; consciousness, the human Spirit, our entire psychic reality... The entire HUMAN ESSENCE is discarded and ignored and amazingly, we never even learn where homosexual desire comes from, or what makes people gay in the first place!

It is philosophically trite to posit people result from their acts, without ever wondering what causes or predisposes people to engage in certain acts, rather than others. Life becomes a mechanical chain of actions guided by will or circumstance only, and one action is as good as the next, unless it is a ‘homophobic’ one of course. Nothing has any inherent value or meaning or origin, and one sole obsession remains: that oppression of one group over another is illegitimate.

Why then isn’t Butler exposing the fact that her entire discipline is dominated by one group? The jews?

It is obvious that someone who is gay will have engaged in certain homosexual acts, and that he will to some extent have become defined by such experiences. But why did he engage in those acts in the first place? This is a question Butler cannot answer, and it doesn’t preoccupy her in the least.

‘Performativity’ doesn’t clarify anything about homosexuality; it’s an empty concept coupled to a roadmap for how people should behave, a moral imperative. In Butler’s psychological reality, only the tyranny of heteronormistic programming exists, and we must all ‘perform’ ourselves out of that oppressive cage through ‘queer’ acts.

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Maybe you’re thinking, what’s the big deal, she’s just another philosopher-bullshitter, what else is new? Well the problem is that she is queer academia’s most famous bullshitter, and the media aggressively diffuse the bulk-concepts of her philosophy. This contributes very significantly to an invasion of pop-culture with a hodgepodge of bizarre notions and propaganda-phrases that act to subvert sex-roles and sexual practices in society.

Society’s members are left with the disconnected snippets of a strange new ideology that is never really processed, and that never ends up making sense to the mind... Without ever grasping what the ideology really is, or whether the underlying facts, reasonings and

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philosophies are actually sound, the notions are retained anyway, of 'queer', 'gender', 'bullying', 'homophobia', 'heteronormative tyranny', 'performing your identity through acts'.

The Butlerian jive becomes largely unfalsifiable in practice, NOT because it IS unfalsifiable, but because society's members aren't even aware of what precisely it is that requires falsifying, aren't informed of where the questions actually lie.

Those who wish to dismantle the concepts of 'gender' and 'queer' and 'performativity' are in for a daunting task: finding their way through a monstrously boring, true nightmare of soulless, obtuse, obfuscating babble, edified on an equally monstrous body of prior works that are all significantly rooted in Marx, himself a descendent of a long line of rabbis...

At the foundation of queer theory we find an icelcold tradition of sterile thought, comprising an endless list of famous, highly promoted philosophies by star jewish thinkers, who of course are invariably presented to the masses as heros of the mind. Butler's work draws upon all those notions and constructs any normal, honest Western male viscerally wants to stay away from, because one senses the emptiness and nihilism they come with: structuralism, deconstruction, semiotics, etc.

So let me give you the bottom line of what precisely it is Butler is doing.

Through heaps of jargon, incredibly vague conceptualizations, much rhetoric, and no sound reasoning at all, queer academia in general and Butler in particular have truly taken 'queers' for a ride... Actually PRETENDING to be interested in how gayness and queerness are 'socially constructed', at the same time Butler leaves gays and queers with the compelling suggestion that they are really being 'their true selves', that they constructed themselves in line with their innate characteristics.

Queers have become who they really are against all the odds of the social pressures... The people they were meant to be, meant to be from birth of course. Queers are being themselves, whereas straights are programmed by social forces.

In this way, a suggestion of innateness is transmitted, but merely a suggestion, never an honest straightforward claim, of queers really, actually being 'born that way'. The idea people are left with is: WHY ELSE would 'queers' go against the social pressures, when straights don't, if not because that's what they always were really like, inside?

Butler's incessant fawning at queerness comes with the latent, disguised suggestion that unlike straights, queers are being their true selves, and thus, that they were 'born that way'. REGARDLESS of what it is she is ACTUALLY saying, even her most fervent fans, all lesbians of course, are in reality firmly convinced that Nature indeed made them that way. While really tiptoeing around the entire Nature-versus-Nurture issue, Butler ultimately leaves gays and 'queers' with the strong impression that they are expressing some INNATE 'gender identity'.

Appendix M: Butler, Born-that-way, and Bullshit

Her point of departure, in the tradition of radical feminists, is that a heterosexual is 'socially constructed' by social forces: a male feels masculine because he received the Ken doll, didn't wear a dress, and was encouraged to climb trees and be assertive. A girl on the other hand receives the Barbie doll, and is taught to be gentle, seductive and compliant. It's all about social conditioning.

At the same time, it is argued that queers 'perform' their sexual identities through acts, and a heavy suggestion is added that this is all about making yourself as you really are. Butler considers the performance of queerness is quite a glorious endeavour, a true resistance to the tyranny of social gender-conditioning. And so of course the question rises: why on earth would it be glorious, UNLESS queers are expressing their true, innate identities? Thus, a SUGGESTION of innate homosexuality is transmitted, but no more than indeed a suggestion, that is never or seldom spelled out clearly.

Butler's convoluted strategy is to avoid stating straight out that 'queers' were born that way, because she knows she can't back that claim up and crucially, such an essentialist position would actually be diametrically opposed to her entire notion of 'performativity'.

Yet at the same time, NOR IS SHE ACTUALLY DENYING THIS EITHER. Butler never tells 'queers' that they were NOT born that way, because such a blatant confession would make her lose all her fans, because belief in some INNATE difference is of course a binding and defining priority of gays and lesbians. It's much too useful from the system's perspective to have queers BELIEVE they were indeed 'born that way'.

And so Butler is perpetually engaged in an amazing juggling act, using incredibly obtuse jargon to occult her intellectual bankruptcy and her deceptive intent. To occult the shallowness and incoherence of her pseudo-philosophy, she must constantly deviate attention from the fact that people who are 'born that way' can of course ALSO 'socially construct themselves that way', and that the one in reality doesn't exclude the other at all.

After all, a male lion cub is BORN lion AND, through nurture and his activities, ultimately ALSO BECOMES a dominant adult male lion. The male lion cub BECOMES a dominant male lion, because of time, and his successful ('performative') acts that sustained his life. Acts that NECESSARILY were the substance of his road to adulthood: he played, slept, hunted, conquered, mated and 'performed' all those acts.

He BECOMES a dominant lion and 'amazingly', was ALSO BORN a lion destined to become dominant.

Likewise, constructing yourself as 'queer', through 'performative acts' in reality doesn't prevent the possibility that the 'queer' was also BORN with the predisposition to perform such acts, and meant from birth to BECOME 'queer'. It is not my view that anyone is 'born queer', but this issue should of course have been treated by Butler: ANY adult gay man has engaged in gay sex acts. How does the occurrence of such acts confirm or invalidate a born-that-way scenario?

Appendix M: Butler, Born-that-way, and Bullshit

Butler knows very well queers weren't 'born queer', and indeed never tells them so, but leaves them with that impression anyway. Her focus on 'performativity' is in reality designed to obfuscate the fact that the issue of innateness, the question of nature-versus-nurture hasn't been addressed at all.

The queer prophetess ultimately leaves the entire crux of the issue to the geneticists, thereby implicitly suggesting that the 'gender identity' actually is innate, and that gays are 'born that way', without ever having to openly state it. Why doesn't she simply state that the entire concept of a 'gay gene' is ridiculous and that geneticists are wasting their time? Butler prefers leaving gays with THE ILLUSION that they're born that way, that way she can never be caught wrong.

Sadly, she keeps promoting this concept of 'gender', which was based on a hoax, and popularized by a shown jewish child-molester, John Money, and Robert Stoller, another jewish researcher fascinated with perversion and child sexuality...

Also, Butler doesn't appear to be surprised at all that transsexuals get the desired surgery only when declaring they were 'born in a wrong body'. It's another issue she simply sweeps under the carpet. She never states, as she should when logically applying her own ideology, that a tranny in fact CAN'T be born in a wrong body, because the 'gender identity' is constructed socially (and performed through one's acts), and unrelated to biology.

*

Now what has Butler really done? Let's formulate this with the ruthless and utter clarity Butler is so incapable of.

Well, through coupling the concepts of 'gender' and 'performativity', she has managed the amazing feat of:

*avoiding having to claim 'queers' are born that way.

*avoiding having to claim 'queers' are NOT born that way

*avoiding having to even explain why a 'queer' is 'queer'

*while presenting 'queerness' as a glorious identity, and therefore promoting deviance and weirdness in the social sphere. Butler's exaltation of queerness is actually putting gays and lesbians on a par with paedophiles (See '*Queer like a Paedophile*'), which is really pretty alarming, but noone notices...

*She doesn't mind that 'queers' imagine they were born deviant, since this offers them a sense of identity and 'pride'. But she avoids addressing the issue altogether, because it would interfere with her social constructionist-perspective. In other words, it rather suits her well that her fans don't actually understand her work. All these lesbians who are into Butler can't see how they are being betrayed... They believe that their icon is affirming some lesbian individuality, when Butler's unsightly dance around the Nature/Nurture issue is nothing less than a full copout.

Appendix M: Butler, Born-that-way, and Bullshit

*and she ceaselessly promotes the fraudulent notion of 'gender', thus doing away with the relevance of biological sex.

We now find that the queer emperess is stark naked... It is fatally revealing to so fully ignore the Nature-versus-Nurture issue, which of course should have been conclusively addressed. It is ABSURD to talk about homosexually without building on this basis, and it is also pretty alarming that we get no sound knowledge at all, and loads of weird ideologies. It should be easy to understand that Butler is not exactly a genius, and nothing less than an owned, promoted fraud, a propaganda-voicebox.

Indeed, if only social forces are responsible for creating a sense of masculinity or femininity in society's members, meaning if only social forces create 'gender identities', then why is Judith Butler exposing the forces that make people feel masculine or feminine in accord with their biology, and ignoring the forces that make people feel different from what their anatomy suggests?

If social forces give rise to straightness, then what social forces give rise to queerness? Why hasn't Butler even made a beginning identifying these forces? There can only be one answer: obviously because the INNUENDO is that 'queerness' is innate, that queers have become their true selves DESPITE the social pressures: being deviant is being your true self.

What Butler really does is promoting an ideology; it is the ideology that QUEER IS GOOD and STRAIGHT IS BAD, and SUGGESTS that queer is innate and straight is a result of social pressures... She has provided no foundation whatsoever for what is ultimately a bizarre, creepy moral stance clothed in a schizophrenic body of academic babble.

It is because these deranged, owned theorists have unavowed allegiances to corrupt ideologies that they are not in a position to deliver the kind of insights that society needs:

what makes people gay?

Appendix N: 'Gay Gene'- Hoax

As discussed earlier, gay/queer academia discuss homosexuality from a framework of 'social construction'. An unsuspecting individual would naturally assume this has got to mean that these academics are attempting to understand what social forces generate homosexuality and homosexual identities. But in reality, that is NOT their objective. The social sciences are not interested in clarifying what makes people gay, and basically spend our tax-dollars admonishing us that society is so 'homophobic' and must change its evil ways.

And on the other side, there is the 'essentialist'-perspective:

the medical experts and biologists, and today geneticists, are focused on uncovering a biological cause of homosexuality, meaning a PRIOR cause, essence or factor that subsequently gives rise to a homosexual identity.

This is a modern instance of the age-old Nature-versus-Nurture dichotomy. The Nature-part has been relegated to the biological sciences and its universe of authoritarian, ambitious males, and the Nurture-part to the social sciences and its largely jewish lesbian females. And thus the system has split up the issue and is covering both ends of the equation.

Historically, the 'essentialist' medical specialists, in a frenzy of curiosity about homosexuality, cut up gay men with their scalpels in hopes of uncovering some anatomical abnormality. Gruesomely, these gay men might very well have been alive at the time these experiments were performed, by people who are still today considered giants of Medecine...

Fortunately, those days are gone but even in the 1990s, brains of deceased gay aids-patients were still being dissected, by creepy and rather irrational scientists so eager for fame that they completely ignored the obvious: that any difference they might detect could very well be a RESULT of homosexuality, or AIDS, or anti-retrovirals, rather than a CAUSE of it.

Today, this type of anatomical research is largely obsolete. Now it's all about geneticists trying to find 'gay genes'...

No doubt you've noticed that most gays claim they're 'born that way'. Interestingly, they usually add that it 'wasn't a choice'. This in fact shows that they have fallen prey

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to a glaring and crude non-sequitur, a reasoning-error. They believe that it must follow from the premise, that being gay isn't a choice, that it's got to be an innate thing.

It seems odd and alarming that so many people could be missing that there is of course another possibility: that elements of 'Nurture' generated homosexual desire WITHOUT the individual actually having chosen this.

Think of how revealing this reasoning-error really is, and how deep the psychological implications. Why do gays suddenly bring this issue of CHOICE into the matter, and why is it completely taken for granted that No Choice = Born That Way?

There is something trance-inducing about this equation, that like a sorcerer's spell casts an almost irresistible, sluggish lethargy over the mind, as all analytical faculties are sent on vacation. It takes an effort to shake off the somnolence produced by this compelling line, that everybody has heard a thousand times: *"I know I was born homosexual because I never chose to be gay..."*

Completely out of the blue, people are confronted with this hypnotic sequence and simply figure: Hmmm... yup, that makes sense...

The assertion always comes with a certain emotional load and force of conviction. The gay man who voices this argument is really saying: 'I'm the one who knows what he's talking about, because I'm the one who's gay, and I'm telling you I'm born this way. Why else would I be gay? Do you think I would choose this?? Huh?? Have you got ANY idea of WHAT IT'S LIKE??'

Suddenly, an issue that was never analyzed has been fully contextualized for us: homosexuals are born that way. This is obvious, because why else would they be homosexual? It's quite clear that they didn't choose it, that is a well-established fact...

Because the tone is firm and authoritative, and because it's always preferable to have an explanation rather than not knowing, and because figuring out why people are gay is too complex anyway, suddenly noone notices anymore how flawed the reasoning really is...

What this sloppy and irrational argument shows is just how UNconscious many gays are, to the extent that they're not even aware of 'HAVING' an Unconscious. They don't realize that the Ego isn't all there is too them. That there are all kinds of forces at play in our Psyches, contents and mechanisms that aren't under the executive control of the Will and Ego-consciousness.

The thinking-faculties of such gays are in fact very undeveloped; unable to analyze the issue lucidly, they uncritically take over the media-stories on scientific research in this area. You'll often hear gay bigots talk about twin-studies and the latest scientific news, that of course is alleged to now really pretty much confirm conclusively that homosexuality is indeed innate, even if some marginal issues remain to be clarified...

Even last month, October 2015, the unattractive gay agitator Peter Tatchell published an article in The Telegraph called 'The latest 'gay gene' study gives no comfort to

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homophobes'. It is profoundly sobering to contemplate that many people could actually be reading such trash, and taking it seriously... Countless such atrocious vulgarizing-articles appeal to many gays and also to rabid scientific atheists, showing the propagation of a certain mindset: the cultist adoration of the worst type of bad science, by people who haven't got a scientific bone in their body.

Before you want to even think about a 'gay gene', ask yourself what you even know about this entire field of research, about Genomics. Have you ever questioned ANY of it?

People usually assume a gene is some kind of very small organic structure, that you could no doubt pinpoint and see under a microscope, but not at all... It's just a combo of molecules that don't even need to be linked together in any physical, actual way. Statisticians and programmers use monstrous algorithms and complex protocols, trying to detect or construct certain permutations of certain molecules, that can subsequently be coupled to some affliction or condition.

The entire idea of nucleic acids coding for expressed traits is rooted in a psychotic and crude kind of extreme materialism, that is always in need of a starting point to account for any phenomenon: there's a Universe, so it must have started at some point, and so it started with a Big Bang...

Life exists, so it must have started somehow, and so it emerged out of a 'primordial soup'...

And certain cells develop into cats, and others into dogs, or humans. Hence cells must contain information...

Next, the system developed an entire science of nucleic acids combining to produce programs that determine how Life is expressed. The thing is, we are not told how or why these nucleic acids combine in the ways they do, where the information comes from, what type of intelligence exists in simple molecules, who wrote these genetic programs, and how a 4-letter alphabet could possibly generate all of Life's features and expressions.

It all relies on the sole idea that information must necessarily be contained in small bits of matter. Because if a sunflower grows from one seed, and a marijuana plant from another, and seeds are material, then these seeds must contain information, info that acts like a program generating Life. This is the intuitive foundation to the widespread belief in 'genes'. We constantly hear about new 'genes' that are discovered, but we are left completely in the dark about how all of this really works, and I would encourage people to explore for themselves what a 'gene' is, how they are identified, and just how absurdly mathematical this science is.

*

Let's not get into the outrageously complex details here, and immediately spell out what the bottom line is of this modern religion of genomics, how you can look at it:

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this kind of dissociative materialistic 'thinking', whereby some molecules would 'code' for pretty much anything and everything, including sexual preference, is truly a diseased symptom of modern times, in a scientific society controlled by new generations of pharisees, who have simply exchanged their robes for labcoats and designer-suits...

Since today the system explains everything, EVERY SINGLE ASPECT AND FEATURE OF LIFE in terms of 'genetic programs', it follows logically that those who control that 'science' (for years, weird entrepreneur Craig Venter was to genomics what NASA is to astronomy), in fact control modern man's understanding of ALL ASPECTS OF LIFE.

This 'understanding' is in reality of course a LACK of understanding, and simply boils down to complete TRUST and FAITH in the experts. Faith is what you need when you have no way of knowing yourself. The masses know NOTHING about 'genes'... Can you see how dangerous this really is?

It's all so incredibly convenient:

just like evolutionists failed providing a convincing fossil record showing evolution, as Darwin had urged was required to substantiate his remarkable theory, the medical experts failed finding a biological cause for homosexuality... And just like evolutionists have today moved their case for evolution to the realms of the infinitely small, modern medical researchers now seek a biological cause for homosexuality in 'genes'.

Of course, geneticists don't even bother arguing the case of Evolution; it is so completely taken for granted that DNA confirms Evolution that the station is long-passed. The only people today who discuss Evolution are mainstream vulgarizers who regularly appear in mediatic debates with creationists. The scientific world itself isn't remotely interested in the question anymore, because the evidence for Evolution is considered so 'overwhelming' that it's time to move on. The focus is on more practical issues, especially 'problem-genes' that can be translated into new therapies and pharmaceutical pills.

Here's the general logic behind it all:

look into Genomics, and you'll soon find that it's all about 'bad genes' responsible for illness and pathology. EVERY GENE they 'find' leads to pharmaceutical treatment for yet another problem.

First, observe that when everything and anything is blamed on some 'gene', schizophrenia for instance, autism, cancer, diabetes, aspergers or what have you, then of course you never need to identify the ACTUAL causes.

The emerging cultural practice is that on the basis of genetic tests, infants today can be diagnosed for having a condition, EVEN WHEN looking perfectly healthy in all respects.

Parents are told the child needs treatment, because tests show the presence of some gene coding for some problem, which will soon express itself. Early treatment, it is claimed, will definitely slow down the manifestation and progression of the condition... a condition

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noone can see, but that must be there, since the genetic analysis establishes this invisible catastrophe beyond a shadow of a doubt.

What a tragedy for the parents: their vigorous, healthy-looking infant is in fact very sick! Thank God the medical system is today able to assist, with medication that may somewhat alleviate symptoms and postpone the onset of fullblown disaster!

As symptoms indeed start to manifest, it doesn't occur to programmed, anxious parents, who are fully relying on experts, that the medications may precisely be generating the very conditions they're supposed to slow down...

...even though such symptoms may in fact be listed as 'side-effects' of the very medications they are stuffing their child with...

And of course, parents are never told the treatment will actually CURE or PREVENT the manifestation of the condition, but instead that it will merely increase the child's life-span or alleviate symptoms...

If the subject is taken off the medications, withdrawal symptoms will convince him that he is indeed sick and needs his meds. Clever huh?

Though Evolution is completely taken for granted in society, new narratives about its alleged mechanisms are still being proposed and developing... but really in a marginal way... Suddenly, it's as if 150 years of evolutionary research and theory can simply be forgotten, discarded at will... Evolution today is only relevant insofar as it can support Big Pharma's Genomics-project. The sole priority is obviously to harmonize Evolution with ongoing genetic research which is why interestingly, we don't hear much anymore about transmission of 'genes' over millions of years, very slowly fashioning new life forms...

Because Big Pharma and Genomics are all about finding 'problem genes' that translate into pharmaceutical treatment, certain aspects of the Evolution-story presented the medical industry with a problem, and creative solutions were required. Indeed, the scenario of 'bad genes' transmitted from generation to generation was problematic in multiple ways, first of all from a standpoint of common sense: what about Survival of the Fittest?

The medical industry was faced with this problem:

how to diagnosticate significant numbers of people with debilitating conditions due to 'bad genes', when the Struggle for Life would have willed out the weak? How would the weak have survived not only the 'early days of Homo Sapiens', but also all the more recent episodes of a human history that saw so many wars, famines, misery? How did so many 'bad genes' make it to our modern day and age?

It is easy to see a logical problem here... Something doesn't square at all with what unfortunately are the two main slogans of Evolution: Struggle for Life and Survival of the Fittest.

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Another problem-issue from the medical pov was that subjects alleged to carry bad genes would need to have the condition running in their family to make the narrative plausible.

And so the classic 'millions and millions of years'-stories now needed to be combined with a much more dynamic scenario of genetic chaos, if significant amounts of subjects were to be diagnosed with a genetic condition, and medicated for life. Ways needed to be found, of alleging genetic conditions in the progeny even in the absence of parental illness.

What the med system really needed was to uncouple genetic disorders in the progeny from the health status of the progenitors altogether, thus allowing diagnosis of a genetic disorder even in the face of the evidence of perfectly healthy parents, and there are various options:

accelerating the rate and prevalence of mutation for instance, in flagrant contradiction with all the historical tenets of Evolution, to the point that the entire issue of heredity pretty much becomes obsolete altogether: today, you don't even need to inherit the faulty gene, it can simply be an unfortunate mutation involving no parental bad gene or genetic malfunction at all!

Or it can be alleged that the healthy parents are indeed not sick but that they DO carry the gene; it simply isn't 'switched on'.

There's an entire science involved in this jerry-rigging, that flies right the face of everything society's members were told about Evolution for a century.

This is why today Evolution has become little more to Genomics than a theoretical overarching narrative, that doesn't preoccupy researchers in lab coats... Evolution mainly serves to challenge religion and common sense, to keep the faith in science alive, and to offer the room required for spreading the Pharma-cult without encountering resistance.

But genetic narratives must ultimately be anchored in the Theory of Evolution, and therefore a few propagandists keep selling ever-changing Evolution-stories to society's masses, requiring increasingly 'creative' solutions and more and more complexity.

It has become pretty obvious that Science's real aim is never to actually understand Life, but to simply jerry-rig an increasingly psychotic ideology that allows to take control over many aspects of our lives, including our health...

When gays believe a sequence of nucleic acids made them gay, then they have abandoned all understanding about their own homosexuality, and conferred full control over the entire issue to these shady experts. This may have VERY alarming and very pragmatic implications:

when the experts announce their 'gay gene', everybody will accept it. What if a month later, it is announced that they found a paedo-gene too, and that the two are linked in some way? What happens then?

Appendix O: How Society's Members are Programmed

In Part 0 of *The Engineering of the Gay Man*, a conceptual basis was provided showing how society's members are under mind control. The scope of this control is so monstrous that there isn't much you can say to anyone to make him see it... People who have woken up to the realities of our system often need years to start getting their minds around the implications, that are in fact endless. A reprocessing is required of EVERYTHING we were taught from the cradle. As the mind emerges from its state of ignorant torpor, and becomes much more active, perceptive, logical and knowledgeable, one glaring lie after another is now easily identified. Domino-effects occur, as each exposed lie tends to reveal other lies.

Initially, the awakening man often assumes that lies that are now self-evident to him can easily be communicated to others. He understands a particular issue from A to Z, has all the arguments and details, so he sees no reason why others wouldn't see it too, once they're told.

After all, people constantly make use of arguments; they provide a reason for picking a certain University rather than another, or for desiring a new job. They have an argument for why they married their partner: it was love at first sight. Or why they believe in God: it's because God gave us His Word. People provide arguments for a belief in Evolution: the evidence for it is overwhelming... Thus a suggestion exists that people generally make use of rational decision-making protocols based on information.

It only slowly starts to dawn on the awakening man that this is in fact not at all the case. Still being new to this, he had innocently assumed that aside from the occasional scenario of intense emotions clouding discernment and rationality, people would usually simply process arguments logically. He figured that when others have an issue all upside down, they were simply lacking critical pieces of information. It should suffice to now provide them with that info, allowing them to adjust their erroneous perception...

And so he now discovers another unsettling, and really excruciating reality: that although most people are constantly making use of arguments, all logic is at once abandoned whenever a conclusion is deemed inconvenient. It now becomes clearer that the real driving force behind people's convictions are never the facts. EMOTIONAL INVESTMENTS are what determine the views and convictions of the masses, and as soon as logic or fact interfere with these priorities, they are rejected by whatever means: lies, accusations, misrepresentation of the issue under contention, interruptions, distortions,

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emotional manipulation, intimidation... ANYTHING that works to reject a perfectly sound and logical case...

This is why Freud's model discussed in Part 0 is suddenly revealed to be more than just theory. The awakening man is constantly perceiving glaring ego-defense mechanisms getting triggered all around him in the social sphere, precisely because he has ceased to share the Ego's delusional consensual reality.

In the ideal scenario, the awakening man starts seeing a much bigger picture not only because he has figured some things out, but because he is perceiving and sensing Reality in another way altogether; it's as if scales have fallen from his eyes. Suddenly, all psychic contents are falling in their right place: emotions no longer interfere with the analytical abilities... The ratio becomes much sharper, even though the individual doesn't highlight the importance of intelligence anymore, as so many sheep do, who are obsessed with IQ-scores.

The awake man is neither a frigid processing-machine, like so many of society's star-philosophers and scientists. Nor is he a floating hippie. He isn't merely looking at the world from a distance, nor just staring at his navel. Everything becomes interactive, the inner and the outer world become more consciously connected, and rigid fixity disappears. We are now in the realms of processes and fluid change, and no dogma written in stone remains that can abort psychic and analytical activity. The Psyche has found a new freedom and is now constantly changing, acutely aware that whatever is revealed in the mind about the outer world also changes oneself.

It is only because the Psyche is now becoming very alive that a man is willing to see a dismal reality, when of course it would be preferable to discover a human paradise instead. Since he can now recognize Evil, he can also start to grasp what is Good. It is as if Good and Evil have indeed been separated by the sword, and aren't inextricable enmeshed anymore.

Such an awakening man is now at last in touch with Reality. He has a healthy, mature, sound mind that is alive, and able to identify what is Good or Evil, true or false. It is only the experience of these huge benefits, the awareness of Higher Forces and the growth-process that is now set in motion that can motivate a man to see just what humanity's predicament really is...

You will often hear people say that they prefer to focus on the bright side of things, that we mustn't be 'negative', and we mustn't judge. Such people may be inclined to believe that they are evolved and mature and spiritually in touch, not realizing that they're merely MORALIZING. It's merely their Egos talking: they are happy, good people and life in society is benign and filled with rewards... It's what they WANT TO BELIEVE, because they are too traumatized to honestly open themselves up to Life, and REALLY seeing it.

In reality, they are judging ALL THE TIME, and whoever exposes or criticizes any problem, however monstrous, is immediately called to order: he mustn't be so negative,

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he mustn't judge, he must be more tolerant. Of course, the net effect is that problems can only accumulate and never be solved. Such people are refusing to see objective evil around them, and are actually DEFENDING it, like a devil's advocate: any trick in the book to justify evil...

Under the guises of 'tolerance', 'love', 'humility' 'maturity' and 'spiritual development', the Ego will rationalize any evil away and completely refuse to see it. The deeper reason is that the Ego has internalized all that evil. It is now sitting in the Reality Principle, and has shaped the Psyche. Society's egotists are adapted to evil, and now NEED it, just like a junkie needs his heroin. This is why they prefer 'not being negative'.

And this is how everything gets turned around, inversed by the delusional Ego cut off from Nature, Life and all absolute references. The Ego has got everything upside down.

Seeing evil isn't 'being negative'. In reality, the evil that is NOT seen without always resides within...It is only when a man with ruthless lucidity identifies more and more evil in the human world that it actually gets dismantled in his own Psyche.

Of course, it's not an accident that society's authorities on mental health COMPLETELY ignore our corrupt and psychotic social reality. They are exclusively focused on the problems WITHIN... Let's see what's wrong...with YOU. And indeed, they will find shitloads of garbage inside their victims. Problem is, they will never tell you where all that garbage came from, that it's an inevitable consequence of internalizing the outer logic. Those who refuse to see the garbage in the outer world will have mountains of trash sitting in their own Psyches, even as the Ego keeps holding up the facade, pretending to be happy, successful, evolved, interesting, mature, friendly, loving, discerning and soforth...

The aim of this section is to broaden the perspective and now get more practical in terms of how the social programming works in general, but with a special focus on gays.

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The most common argument against homosexuality, that everybody in society is aware of and has heard many times, is that 'homosexuality is unnatural'. And conversely, homosexual activists and a majority of gays of course claim that it IS natural. Unsurprisingly, this 'debate' creates noisy confrontations in the social sphere, but little insight and understanding.

Society is awash in such polarized oppositions, that generate US-versus-THEM camps: two parties holding opposite, incompatible ideas and priorities, and focused on defeating the adversary.

In this process of attacking an 'evil other', both parties are tempted to use arguments and strategies chosen for their usefulness and effectiveness in beating the adversary, rather than for the validity of their actual content.

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Soon, the flaws that are detected in the 'evil other' drive people further into their own camp, which in turn cannot be critically and honestly assessed anymore, since the emergency of the confrontation prevents such a focus.

Thus the adversaries, regardless of the camp they're in, are hijacked in a process that makes it very difficult to revisit the basis and soundness of one's own position. The focus becomes the 'evil other', rather than a more absolute type of standard. Such a focus is in fact a key feature of the socialized Ego. The ego's ultimate references are Authority, experts and consensuality on the one hand...And 'evil others' on the other...

Remember that a queer theorist like David Halperin stated that 'queer' is an oppositionality vis-à-vis a norm, and that it is 'an identity without an essence'.

We now have a key clue of why this is so, and why so many gays today shriek at homophobia: because unlike the previous generations of gays, who went about their own business in the nightlife, they've been driven 'INTO THEIR EGOS', and have become very 'ego-identified'...

Back in the 70s, gays were remarkably different, because they had access to an actual playground in which their ID-contents could find expression: the gay-scene.

The ID in Freud's model, as opposed to the Ego, is the UNSOCIALIZED part of the human psyche, a 'seething cauldron' of instincts and drives that also contains all the life force, the 'libido'. With gay assimilation, the 'gay ID' becomes fixated in a 'gay Ego'-structure.

This shit gets pretty deep and for now, let's focus on the generalized reference-problem of society's members: the main reference most people have today, is the 'evil other', and that which they are NOT...

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We find this Us-versus-Them mechanism of course in Politics, the Democrats-versus-Republicans 'battlefield' for instance. Or in cultural debates featuring a confrontation between Western values of Freedom and Democracy, that are opposed to 'Islamism' in particular, and to religious fundamentalism in general...

In this process, even though society's members never knew before that Islam is apparently so awful and dangerous, or at least didn't have this perception since the Crusades, they are suddenly made aware, in a mere matter of a few years or perhaps a decade, of this newly emerged world-threatening problem. Soon, the telly-watchers of the West figure that war is the only solution...In fact, they pretty much appear to have learned at this stage that war is what spreads freedom and democracy...

Us-versus-Them... We find it in Science-versus- Religion, Evolution-versus-Creation. You may think that Science provides perfectly sound and conclusive arguments for Evolution, but why is the general public so ignorant of even the crude basics of the field. Isn't this odd?

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Figure 0.2: Image result for richard dawkins photo



Figure 0.3: Image result for richard dawkins photo



Figure 0.4: Image result for richard dawkins photo

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Evolution essentially gets propagandized through the bashing of Religion, through oppositionality. Through endless repetition, society's members are ceaselessly impressed with the notion that the only people who are sufficiently stupid to doubt Evolution are religious bigots.

Just as the actual task of early gay pioneers was never to fight for homosexuals, but instead to create a gay-straight problem in the social sphere, Dawkins' ACTUAL priority is NOT the evolutionist cause... It is easy to see that his obsession is with Religion, NOT with Evolution.

The true priority for which Dawkins is being used, is to create a Science-Religion problem in the social sphere. Evolution is simply used to generate a problematic Atheism-versus-Religion binary in society, giving rise to an engineered clash during which all adversaries become hijacked in a process that ends up significantly defining them.

Since there are two main, overarching belief systems about Life and the world, atheistic Evolution and Monotheism, those who control the confrontation between the two are really in command of the sum total of people's most fundamental convictions about the nature of Life and Reality.

By creating a much-hyped, theatrical battlefield between the two systems, the old Religion and the new secular one, the social engineers take control of both camps, working the one against the other. In this way, the stringpullers are in a position to give shape to the civilizational belief systems of tomorrow... They know very well that a scientific discussion is boring and unappealing to the short-attention-spanned public. Since Evolution is much more than a scientific theory, but rather a fullblown secular religion that is affecting the social sphere in countless ways, the promotion of Evolution necessitated an effort of a larger scope than a strictly scientific debate.

What was needed was a man who could bring pronounced emotional contents into the matter, who was willing to shift the focus away from the Science of it, and to whip up a social problem. The technicalities of Evolution aren't 'sexy', attacking God and religious bigotry is... A scientist was needed who was willing to do just that, and Richard Dawkins was picked for the job: a man who just happens to have a massive hatred of Religion, and who also just happens to have been sexually abused by religious teachers...

While the average man doesn't know the first thing about Evolution, it is true to him anyway, basically because the Bible is not. Do we have a valid reference here? No, we don't. We have a social program that is using manipulative psychological techniques to push a narrative.

So, Evolution is constantly opposed to Religion, in an US-versus-THEM dynamic. You are either in the camp of Science, or else with religious fundamentalism. Next the debate unfolds, and of course emotions rise...

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By concentrating all opposition to Evolution in the religious camp, it becomes simple for the social engineers to fully instaurate atheism and Evolution in society as today's secular Religion, because monotheistic Religion was already losing steam anyway. Christianity had been very useful to the rulers for many centuries, but they don't need it anymore.

Since centuries, monotheistic Religion is under attack, and the offensive became especially virulent in the 20th century. Today, numerous fronts combine to attack Church: enlightenment values, sexual and gay liberation, the spread of pornography, paedophile church scandals, faith in science and technology, political correctness...

Today's modern frame of mind simply isn't compatible with organized, monotheistic Religion, which is why its role in society was already dwindling. Basically, Evolution is being pushed by DEFAULT: tired of Church, society's members simply collapse by default into the sole alternative the system offers them: Evolution. Evolution is 'true' because the Bible is not...

You'll easily find abundant illustration of this US-versus-THEM programming-mechanism, that is used to great effect in the social sphere in all domains; such engineered binaries are everywhere, and few people realize that BOTH options they were offered could BOTH be problematic.

What if Evolution AND Biblical Creation are BOTH man-made narratives, and BOTH fraudulent? What if BOTH camps are controlled by the same deceivers, and in the noise and chaos of the confrontation, we fail to notice this because of our emotional investments in either the one or the other narrative?

Likewise, what if Democrats AND Republicans are both sold, both parties really sharing all the main institutional priorities? What if the differences are merely cosmetic, designed to obfuscate that the masses are really voting for a 'DEMOREP party'?

What if there's a problem with Islamic fundamentalism AND our 'democratic' Western system?

And this is what we'll now be getting to, what if the gay identity AND the straight identity are BOTH unnatural?

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Remember that 'queer' intellectuals themselves tell us that 'queer' is an oppositionality vis-à-vis a norm, and an identity without an essence. This 'norm' is of course heterosexuality. Noone in society denies heterosexuality is 'normal', nor that it is NATURAL. In fact, everybody considers heterosexuality is natural.

Homosexuals have never tried to argue that even if homosexuality is unnatural, it's OK, because heterosexuality is unnatural too. It is taken for granted that heterosexuality is natural, and the only issue under debate is whether homosexuality is natural too.

And so gays argue today that homosexuality is just as natural as heterosexuality. It never occurs to people that BOTH the gay AND the straight identity are UNNATURAL...

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As seen previously, homosexual acts have always existed, or at least since ages, but homosexual identities have not. The homosexual was created in the late 1800s, and by that token, so was the heterosexual. The very term 'heterosexual' was coined AFTER the term 'homosexual', and the one term in fact can't exist without the other. It's like notions of 'liberty' and 'freedom' wouldn't mean much without some kind of awareness of slavery and captivity. Does the gazelle running through the Savannah know what 'liberty' is?

Ultimately, the base reference everybody uses is that heterosexuality is 'natural', and the effort of gays is to argue homosexuality is 'natural' too. The issue that now rises is the following:

while coupling male genitals to female genitals may indeed be perfectly 'natural', and indeed occurs all throughout Nature, the heterosexual IDENTITY on the other hand may NOT quite be as natural as we automatically presume. Nor the average straight guy's actual practice of sexuality.

Why not?

Well, because humans are socialized. They do not adapt to Nature, but to SOCIETY, and in this process they develop a psychic structure called the 'Ego'. People identify with this Ego, think they ARE this Ego, little aware that it is merely a psychic complex, sitting on the bulk of a Psyche that remains UNDEVELOPED and UNCONSCIOUS.

If the Ego is a psychic complex created by socialization, we have to think twice before calling anything socialized humans do 'natural'. Is straight sexuality 'natural'?

Let's get back to some basics: sexual behaviour occurs among the overwhelming majority of macroscopic organisms, in all mammals and in the human race. In Nature, the aim of sex is reproduction, and in the higher mammals it occurs during certain times of the year, when the female is in heat. For some species this OCCURS in winter time or spring, so that when the young are born food supplies are abundant. Other species are fertile various times a year.

In human society, sex occurs all the time regardless of season; it is overwhelmingly uncoupled from its procreative purpose and therefore largely recreational; its practice doesn't even coincide with the female's ovulation.

While the coupling of male and female genitals occurs amongst countless species in Nature, and heterosexual humans couple opposing genitals in sex acts too, little else is actually 'natural' about 'straight' sexual practice.

The short version of the issue raised here is: is porn natural? Is the sexual obsession and the sexual practice of society's straights natural?

The answer is no, it isn't remotely natural. Because man has been socialized and conditioned, he doesn't function naturally anymore. This reflects upon his identity, his

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psychic state, his behaviour, everything... including his sexual practice. The sexuality of socialized man has been deformed, yet is perceived as completely 'natural' by both straights and gays.

And so the gay priority is now to declare gay sex 'natural' too, and 'equal' to straight sexuality...

Both parties simply appropriate the reference of 'Nature' because it is convenient. In reality, neither gay nor straight sex is natural; how could recreational sex with infertile partners be 'natural'?

'Natural' to society's members simply becomes whatever behaviour and sense of identity are promoted by the system...

THE homosexual and THE heterosexual both define each other in many ways, they are like two sides of a coin; the heterosexual wouldn't even exist without that thing that he is not: a homosexual.

What if BOTH gays and straights are UNNATURAL creations, and the only reference we really have been provided with is that they are UNLIKE THEIR ADVERSARY? What if BOTH identities are unnatural, and the reason we never notice this is because ultimately, people have no other true reference except that thing which they are not, except the opposition?

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Let's take another example of how real references are lacking; think of the slogan 'Gay is Good'. Now WHY precisely is gay 'good'? Here's the answer society's members were provided with:

It is 'good', because homosexuals were oppressed, it was hard, and society's perception needed to change: people needed to be told homosexuality was good.

Where's the actual argument here? Well, there is none, because homosexuals didn't know who or what they were, or what was good about it. They had no body of insights, nothing to back their claim up, that homosexuals were indeed 'good'.

Empty claims was all society got from gay militants. All there was was the CONFRONTATION with 'evil others', the OPPOSITION of homosexuals, who didn't know who they were... Rather than providing society with insight or substance, actual information, gay activists opted for moralizing instead: people had to accept that gay is good, and so militants simply flashed the slogan at the masses, like advertisers do.

Gay activists had nothing solid, nothing real, no actual arguments, except for Kinsey's work, but Kinsey didn't really argue that gays were good either. Kinsey basically told society that COUNTLESS apparently 'normal', straight males had engaged in homosexual acts too. Since it was now alleged that homosexuality was so widespread, and that straights were doing it too, who were they anyway to criticize?

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After Kinsey, and with the second wave of homosexual activism starting in the 1950s, a suggestion was promoted by gay activists, whereby criticism of homosexuality was imputed to denied homosexual desires, to repression. This is why gay bigots just love a homosexual scandal involving an anti-gay religious bigot, caught in the act: Ted Haggard for instance.

While there can indeed be a hilarious and sensational element to such scandals, the problem is that they are recuperated strategically, and serve as show-cases for a much larger, generalized argument: the Ted Haggard-scandal showed just how hypocritical MOST straights are, especially those who are anti-gay, and who are really repressed homosexual closet-cases. ANYONE criticizing gays is really a secret homosexual....an idea that you hear constantly today.

Talk to any vocal gay guy on social media sites, and if you don't agree with the Gay Party Line, you'll get bombarded with innuendo, lines like this: 'Why are you so interested in this?' 'What's it to you?' 'Why are you upset, so emotional about this?'

Many vocal gays are constantly suggesting that whoever doesn't agree with them has some emotional issue. What could this issue be? Well, it is evidently that non-gays must be repressed, secretly dreaming about c*ck themselves, which creates major stress in their Psyches, readily taking on sheer 'phobic' proportions...

Of course, when you declare someone irrational, emotional and phobic, there's no need to take his argument seriously anymore. This manner of arguing is very dishonest, and generates a lot of irritation, or even 'hate'.

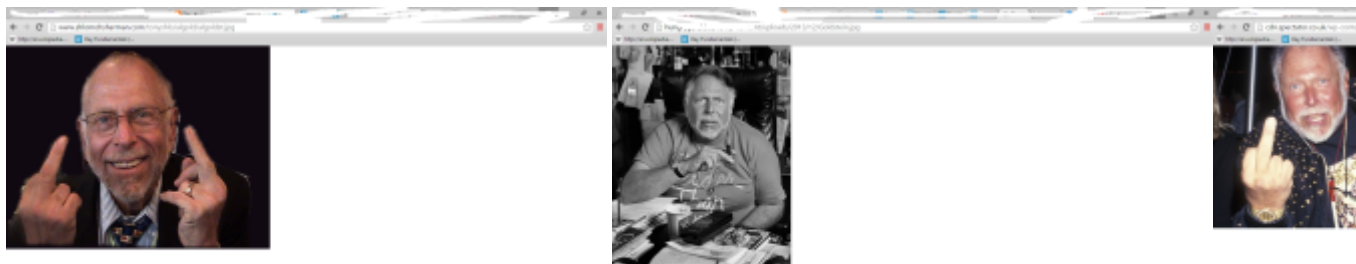
Another thing vocal gay bigots often say is: 'Why would you care about what people are doing in the privacy of their bedroom?' How to reply to such amazing questions? Basically, such gays need to read THIS ENTIRE BLOG in order to even get remotely up to speed. This is never about what goes on in private, but always about the shape of our collective culture.

So, rather than arguing why 'Gay is Good', as Frank Kameny's deranged slogan 'informed' us, it is basically argued that those who don't agree with the slogan are 'bad': they are hypocritical closet-cases, emotionally unbalanced, irrational haters...

By the late 60s, a jewish psychologist called Weinberg coined the term 'homophobia', and got it published by a friend of his, a jewish porn merchant called Al Goldstein, who featured this phrase into one of his porn mags called 'Screw'. Today, this disingenuous slur, that aims to couple any criticism of homosexuality to a psychiatric 'phobia', is heard everywhere.

Here's Al Goldstein, a very well-connected jewish porn peddler, who can be credited with first publishing the term 'homophobia' :

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Wikipedia features the following, unsurprising insight into Goldstein's mindset:

"In his book XXX-Communicated: A Rebel Without a Shul, Luke Ford wrote about a conversation with Goldstein, in which Ford asked Goldstein why the porn industry contained so many Jews.

Goldstein answered, "The only reason that Jews are in pornography is that we think that Christ sucks. Catholicism sucks. We don't believe in authoritarianism."

Ford then asked, "What does it mean to you to be a Jew?" To which Goldstein responded, "It doesn't mean shit. It means that I'm called a kike."

Ford also asked, "Do you believe in God?" Goldstein said, "I believe in me. I'm God. Fuck God. God is your need to believe in some super being. I am the super being. I am your God, admit it. We're random. We're the flea on the ass of the dog."

And so the bottom line here is, that if you don't agree homosexuality is 'natural', it's because you're a homophobic bigot. Rather than showing homosexuality is natural, or 'good', gays attack 'homophobia' and 'hatred' instead. What is lacking is a true reference. The shallowness of the gay position and its missing foundations lead to a diversion of energies and an attack on the opposition.

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It seems obvious that presenting gay sex as 'natural' is inspired by the wish to legitimize and justify it. Gay activists promote this view for self-evident reasons: if it's natural, then it's OK, and in the very order of Life. If homosexuality is 'natural', then biology itself generates it, meaning gays must be 'born that way'. And if they are born that way, then it is not their fault, and discrimination becomes unfair.

Such reasoning has been a cornerstone of gay activism, and largely explains why most gays today believe they are 'born that way'. The regular gay man isn't wilfully deceiving society; ignorance and sloppy thinking contribute much to the pervasiveness of the born-this-way dogma. There's a very common delusion among gays:

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because gays don't choose homosexual desire, many conclude that it must necessarily follow that they were indeed born that way. They didn't choose to be gay, so it must be an innate thing... This reflects a painful ignorance of even the crudest basics of the Nature-versus-Nurture issue. A native Anglophone never chose to be raised in English, he wasn't 'born that way'... Without choosing, he became an Anglophone, and it was all due to culture, to nurture. In other words, the matter of choice is completely undecidable in any Nature/Nurture debate, it shows nothing.

But to gays, it must be innate, it just must! I must be 'natural'... something generated by Life itself, by our biology. Believing otherwise is dangerous to the gay cause, presenting a sliding slope. When not taking innateness for granted, an actual reason for homosexuality is required, which immediately suggests some mishap or problem, sending us right back to the body of psychoanalytic literature: theories of weak ego-development, absent daddies and psychotic mommies... A disturbance in the natural developmental scenario, something that had gone wrong... A dark cloud of pathology drifts into view, reminding us of the days of the medical model, and its dark history of castrations, hormone treatments, creepy therapies and horrific experiments.

Gays don't want to go there, and so it is simply being propagandized all throughout culture today, like some foundational dogma that can't be analyzed or questioned, that homosexuality is innate, is really 'natural', and therefore without doubt has a 'genetic' basis.

Many people are gay, and gay is good, so it's 'natural' to be gay... This is clearly how gays want to look at it. 'Natural' simply becomes whatever you claim is natural because it suits you.

Now the thing is, is gay sex REALLY natural?

Everyone knows that mammals only mate to make progeny, and males only mate with fertile females during certain times of the year, CERTAINLY NOT with other males. Yet many gays simply argue that 'gay sex' is everywhere in Nature: male bonobos inspecting each other's genitals, bottlenose dolphins of the same sex rubbing noses, or male dogs mounting a more submissive male dog are perceived as conclusive instances of homosexual behaviour in nature...

Countless young gays today actually bring up such examples, which is kind of creepy, when it's so perfectly evident that all animals in nature are 'heterosexual'. 'Creepy', because it involves such a large distortion of reality, common sense, honesty, discernment, and practically reeks of mental illness.

Homosexuals would indeed have something of a case for homosexuality being 'natural' if significant numbers of male mammals were found in nature who:

- penetrated other males
- chose penetration of males even in the presence of fertile females

Of course, we all know that such instances have not been reported. No one ever saw any such thing.

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So what we're talking about here is an absence of actual references. When gays don't know why they're gay, or what's 'good' about it, and can't show how or why it's 'natural', or 'innate', then all that remains are empty claims. Precisely because these claims lack substance and have no actual foundation, they must be turned into dogma.

When insights and arguments are missing to promote a position, only posturing and intimidation remain. Gays now cover up the missing foundations to their views with aggression, victimology and emotional manipulation, that must push the dogma through. An intense social bombardment follows that acts like a program, like brainwashing-sessions.

But of course, you can't build anything solid and enduring on flawed foundations. A gay social project built on such quicksand could in fact completely collapse at any time. It really suffices for authorities to pull the plug on it, as happened in Russia. In previous sections, some very pragmatic, alarming implications were already mentioned, of this reference problem, of homosexuals completely ignoring who and what they are. They are as follows:

Like the bible belt bigots they so much complain about, gays have come to adhere to dogma, which of course can never truly convince their opponents, nor elucidate their homosexual condition or provide a solid basis for understanding who they even are.

Ironically, the net effect of the 'born this way'-dogma is that it confers control over the gay identity precisely to the medical system AGAIN. Yes, we now have something of a medical model of homosexuality AGAIN... Because if it's 'inborn' then anatomical differences, atypical hormone levels or variations in biological functions must be found, and the issue is relegated to the medical experts. Because the anatomists and pathologists always came up short, never finding conclusive differences responsible for homosexuality, the effort has been displaced today, and a cause of homosexuality is now sought in the realms of the infinitely small. New generations of experts now seek a 'gay gene' in the microscopic realms...

Because gays know nothing about their gayness, they now rely on scientists, hoping they will be told by some creepy Big Pharma-funded researcher that a sequence of nucleic acids responsible for homosexuality has been identified. Homosexuality MUST be innate, and the waiting is for scientific authorities to prove this or rather, to simply announce it. What happens if it is next announced that a paedo-gene was identified also, and that the two genes appear to be linked in some ways? What happens then?

Similarly, we find the dangers of this complete lack of gay references and full reliance on authorities in one of the hallmark events in the history of gaylib: the unlisting of homosexuality as a mental illness from the DSMIV back in 1974. Considered an amazing gay victory, headlines in the US at the time ran: '20 million homosexuals gain instant cure'.

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This unlisting occurred after a few years of intense lobbying and 'zaps' (gay mediatic actions), and a final, dramatic and farcical speech at the American Psychiatric Association annual meeting in 1972, by an anonymous shrink wearing a monstrous mask (and who without mask looked just as ugly). This was doctor Fryer's claim to gay fame. Apparently largely on the basis of Fryer's laughable speech, that was of course a media-ops, Psychiatry declassified homosexuality as a disorder...

The obvious truth is detailed in Part 3: this unlisting had simply been decided in high places, and was never based on scientific data of any kind. APA-shrinks in positions of influence had simply received some 'phonecalls' from their masters...

And now here's the problem:

considering this unlisting a gay victory entails that gays are really accepting Psychiatry's verdict and moral authority over their mental health. Gays today consider they are mentally healthy NOT because they feel that way, NOT because they know themselves to be sane, but BECAUSE Psychiatry now considers them so... or pretends it does.

No scientific or otherwise compelling arguments were ever provided for the APA's change of stance. It follows that neither gays nor shrinks could even think up a valid argument to declare homosexuality sane. The decision to unlist had been political solely, and Psychiatry is STILL society's authority on mental health.

What happens when Psychiatry changes its stance again? For instance because geneticists announce that the gay gene is linked to a paedo- gene, or to one coding for psychopathy? Or simply because the social climate changes again, and authorities and the media reverse their position and stop backing gays?

What if society gets tired of deviance and 'queerness', and a 'strong man' like Putin appears in the West, telling people gays are destroying the social fabric? That Psychiatry back in 1974 simply caved into gay pressures, that no scientific arguments justified the unlisting of homosexuality from the DSMIV, and that a newly appointed commission must reassess the entire issue? Do you think many shrinks would have a problem with that?

The two huge 'gay victories', the Stonewall Riots in '69 and the unlisting of homosexuality from the DSMIV in '74 were both intelligence-operations. In the absence of actual gay references, new operations can swing the issue in any which way, pretty much at the drop of a hat. It would merely take a new piece of legislation, some media-campaigns, a few phone-calls...

Today, all gays have left is propaganda-lines and cultist dogma; the idea is that shrieking at society long and hard enough, they are securing their cause... But no lasting cause can be built on quicksand. The moment authorities reverse their position, and stop backing the gay agenda, gays will instantly find themselves in the same position as gays in Russia today.

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Because society was never offered any positive substance and insight about homosexuality, the TRUE perception the masses have of homosexuals has become extremely negative. Today's gay activists THEMSELVES point out 'hate' and 'homophobia' are constantly on the rise. The system can liberate all these brewing feelings of discontent and loathing at any time...

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No deeper body of insights about homosexuality is coming into existence; no understanding about why people are homosexual, what the implications are in the larger scheme of things, what inherent options and possibilities homosexuality confers.

What this means is that homosexuals do not even have the beginnings of a basis for a homosexual identity and culture. There is no gay vision of society, no gay mode of relating offering an alternative to straight patterns.

Truth is, much porn, many laws and government-programs and massive public resentment have emerged from gay activism, but no positive gay culture. This is shown most conclusively by the assimilationist push for Equality, and the current closing down of an actual gay-scene. Who needs gaybars when the highest objective is to be equal to straights?

The ideal now is to copy-cat straight couples, marrying and adopting some challenged kids that no straight couple wanted. Such is the promoted model of male/male sex and love in society. There is no substance to it at all.

After 150 years of gay activism, the only gay reality that has emerged in society is the hysterical desire to be just like straights...

The obsession with 'Equality' comes with a COMPLETE trust in and reliance on Authority, and a wish to confer it more and more power, which to more informed people is simply bizarre considering the state the world is in at this point. Why feed the Beast even more, why trust a system that doesn't trust us, and is so into surveillance, spying on us?

What gays are really getting, is much homophobia and barely suppressed hatred, more and more legislation, a collapsing gay-scene, and therefore a disappearance of an actual gay social infrastructure. They are left with State-organized pride parades, propaganda-slogans and a ridiculous marriage-model that gay activists vociferously promote, but that hardly any actual gay man goes for in practice.

So we now have a kind of shrieking gay who lives in a world of propaganda-lines, stripped of awareness, a mindless follower of Authority.

The gay dogma of natural, inborn homosexuality is pretty crucial, because it closes the door to an actual understanding of homosexuality. This dogma provokes a TRANSFER

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of the entire issue to experts and authorities, who must elucidate it for gays, thereby taking control of the very fundamentals of the gay identity.

When authorities control all aspects of the entire gay equation, gays become defined by the experts, the politicians, the philanthropists, the gay academics, and the gay media-agents. How delusional and simple-minded gay bigots must be, for never wondering why Authority appears to be so extremely sympathetic to the plight of the poor oppressed gays... These are the same authorities who start wars on the basis of glaring lies. Authorities who crash economies and grease the banks....

How come authorities aggressively promote a homosexual model in society but aren't even slightly concerned about the astonishing spread of porn in the social sphere, of sex-trafficking, institutional paedophilia, and rampant decadence, vice, crime and chaos?

It's because we're looking at Sexual Bolshevism, Cultural Marxism. It is a social program that is shaping society and expanding Authority's control over all matters.

Because socialization drives the masses 'in their Ego', they are left with no other references than in-group consensuality on the hand hand, and outer threats and adversaries on the other. The defining characteristic of the egotist's psychology is an Us-versus-Them mindframe, because the Ego has no other ways of knowing who or what it even is.

It is because of this generalized reference problem that no understanding emerges in society about the human condition in general. Not only homosexuality remains a mystery; schizophrenia, psychopathy, autism or genius aren't understood either. In fact, there probably isn't a single condition in the DSMV that is satisfactorily elucidated, and certainly none that comes with a cure, even if a prescription for poison pills is invariably delivered...

Homosexuality is but one of countless human phenomena that society's members do not understand, because culture strips people of all natural references, and of all higher things, including truth.

Let's focus on the bigger stage, on society as a whole... We live in an era that is probably well-characterized by Larry Flynt's ominous and Orwellian statement in court, 'Porn is Freedom'. Think of the porn- epidemic that has invaded society, of human-trafficking, institutionalized paedophilia and rampant decadence and vice.

If Plato did exist, and was shown a society like ours, he would no doubt have voiced alarm at the sexual licentiousness that has spread like wildfire. Any knowledgeable man would understand the signs on the wall: the Roman Empire, the Weimar Republic and all decadent societies have invariably collapsed under the weight of licentiousness, indulgence and moral weakness.

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Why do so few cultural elites, statesmen, philosophers, psychologists, sociologists and star academics appear to be aware of what has been voiced by greater minds since ages about morality, sin, virtue, wickedness, and empires and their collapse?

Look at these fascinating words, more than two centuries old, from The Right Honorable Edmund Burke, in a "Letter to a Member of the National Assembly", 1791, in *The Works of the Right Honorable Edmund Burke*, Volume 4 (1899).

"What is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without restraint.

Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites...

Society cannot exist unless a controlling power upon will and appetite is placed somewhere; and the less of it there is within, the more there must be without.

It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters. "

Well... What a wonderfully deep and insightful statement! And how common-sensical too... Why doesn't any politician or prominent thinker appear to know these things today?

Or is the problem perhaps that our rulers DO know it? Are people in high places in fact QUITE AWARE that when people are stripped of a controlling power on will and appetite from WITHIN, then a call for such control must materialize from WITHOUT, in the form of an expansion of political control, and more legislation?

Likewise, St Augustine stated:

"Thus, a good man, though a slave, is free; but a wicked man, though a king, is a slave. For he serves, not one man alone, but, what is worse, as many masters as he has vices."

Look at these ancient words from Plato:

"Good people do not need laws to tell them to act responsibly, while bad people will find a way around the laws."

Could it be the idea is to make people 'bad', and then pump out more laws to contain that wickedness? Could it be that's why porn and sexual obsession are EVERYWHERE today?

Because society is a collective of individuals, you can in fact transpose individual Freudian dynamics onto the collective social scene. Think of sexual liberation, whereby

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the repressed collective ID-contents are liberated into society, that soon becomes a seething pool of lusts and vices, and the decadence and crime that go with it.

When people give up their own controls, only the 'Pleasure Principle' remains: to do as one wills. Since the will of the one is likely to infringe upon the will of another, especially in a society of scarcity and competition, the scope of Authority's control must now be expanded. More collective rules are now required to manage the cattlefarm of egotists lusting for more money and sex.

In a world of selfish, predatory porn-addicts, only a giant, collective Super-Ego can prevent a collapse into full chaos: the Superstate. A Superstate now managing an amorphous, pornographic human collective blob, a seething soup.

Progressively, the State becomes a giant controlling Super-Ego, dictating all facets of life, ruling like a master over the seething, chaotic, 'liberated' ID-contents of the masses...

Turning people into sex-addicts is of course stripping them of all real freedom.

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A striking absence of wisdom, moral guidance, honesty and virtue in high places has become easily noticeable today, and really can't be missed by anyone. Everybody knows politicians cannot be trusted, and it is becoming more apparent that an alarming number of them is sexually and criminally deviant.

It is today deemed a sign of bigotry, prudence and hypocrisy, of 'hate' also, to question the glaring pornographization of culture. Noone in positions of power voices even the slightest concern about the incredible sex-explosion in society.

Why not? Why is porn, 'queerness', consumeristic sex, rampant promiscuity, perversion and vice in general of no concern to politicians, academics, thinkers and mediatic figures, when they are so incredibly concerned about us lighting a cigarette in public?

So concerned about the messages we send over the internet?

So concerned about 'hatred' and fundamentalism and extremism?

So concerned about children's mindsets?

Could it be that the idea is that if you're thinking about sex all day, you're not thinking about MUCH else?

Psychologically astute people know very well what sexual licentiousness does to the mind of a man, and also, what it does to a society. In Plato's *Laws*, very clear links are established between man's moral life and the viability of civilization itself. Plato was aware that hedonistic indulgence weakens a man's mind and vigour, and can corrupt and destroy the very state of Civilization.

Observe this passage of Athenian talking to Cleinias:

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"ATHENIAN: And may we suppose this immoderate spirit to be more fatal when found among kings than when among peoples?

CLEINIAS: The probability is that ignorance will be a disorder especially prevalent among kings, because they lead a proud and luxurious life.

ATHENIAN: We maintain, then, that a State which would be safe and happy, as far as the nature of man allows, must and ought to distribute honour and dishonour in the right way.

And the right way is to place the goods of the soul first and highest in the scale, always assuming temperance to be the condition of them;

and to assign the second place to the goods of the body; and the third place to money and property. (Can you believe it?!?)

And if any legislator or state departs from this rule by giving money the place of honour, or in any way preferring that which is really last, may we not say, that he or the state is doing an unholy and unpatriotic thing?

MEGILLUS: Yes; let that be plainly declared."

Plato's work is filled with such observations, that you wouldn't hear today... Why can a man like Frédéric Mitterand become a Minister of Culture in France, when actually disclosing his apparent use of boys in Asian sex-capital brothels in a literary work? He later non-plausibly alleged, as a mediatic scandal suddenly erupted, that these prostitutes had really been grown men. But one must wonder how many mature males work in Bangkok brothels catering to Western sex-tourists...

How come he didn't even opt to hide it, and openly wrote about it?

Why is the self-avowed paedophilia of creepy cultural icons like Allen Ginsberg so acceptable, and bothers noone? While society's masses look at one another suspiciously, mothers and fathers being at all times vigilant for the lone predatory paedo, scrutinizing any stranger on the street who looks slightly suspicious, rampant paedo-criminality in high places goes largely undetected by the masses.

It is essentially church and the average man on the street who are being suspected of such crimes. The masses prefer not even imagining that the very people in charge of their world could be criminal deviants and degenerates. By associating paedophilia essentially with church and creepy lone predators in the public sphere, the System has successfully deviated attention from the fact that it is EVERYWHERE in high circles. It is comparatively easy for most people today to imagine the creepy priest in his frock fondling a young boy. But few are willing to accept what practically lies in full view: politicians, cultural icons, influential judges, bankers and industrials in designer suits abusing kids quite openly at parties and elite get-togethers.

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The Brits have recently had some wake-up calls, through a few highly mediatized paedophile scandals, the most notable ones involving MP Cyril Smith and entertainer Jimmy Savile.



Monster MP and serial child-rapist Cyril Smith...

Creepy-looking criminal child-rapist, household-name and child-show host, Jimmy Savile...

What we learn from these two cases is that it is possible to be a highly mediatic figure, and to simply abuse hundreds of very young children in official buildings, hospitals, parties...basically, to rape them ANYWHERE. We're not talking here about lone predators who pick up some kid in their cars on a deserted road, or who lure a neighbourhood kid into their home. The child-rape basically took place in very busy social settings, dressing-rooms with people walking in and out, hospital beds with nurses walking around, and so forth

Why doesn't such abuse come out, and can a paedophile make so many victims over so many decades? In fact, why do these two men look so COCKY, quite apparently not even vaguely fearful of what could happen to them if the child-rape DID come out?

Anyone who has perused the hundreds of newspaper-articles on these two deviants has learned that NUMEROUS COMPLAINTS were filed, but that they simply weren't prosecuted. There's your answer. These people are ALLOWED to rape the kids of society's members. Of course police services, MI6 and countless insiders were well-aware of it.

The system checks YOUR emails, listens to YOUR phonecalls, but lets these guys be. Why? Because the system is evil of course. It is owned by deviants.

These degenerates were only exposed AFTER they died. And while society's telly-watching public is sensationally outraged for some weeks, they can't process the implications: they DOUBLE-THINK. Indeed, the public is momentarily horrified and outraged, but next will simply revert to arguing again that conspiracies don't exist, and that tinfoil-hatters are crazy. 9/11 can't be an Inside Job, because word would get out.... Well, we find proof right here that word only gets out when it's decided.

Society was offered two dead paedo-scapegoats, who were never prosecuted, and life goes on as usual...



Figure 0.5: Sir Jimmy Savile

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The system needs to manage the massive issue of institutional paedophilia, so it can't get around cutting a few losses sometimes. The public is presented with a handful of caught paedophiles per decade, and such scandals are no accident, not a result of some leak. Careful strategizing is involved:

on the surface of things, the mediatic scandal momentarily suggests that the system is transparent, that everyone is on a same page, and that police forces and authorities are firmly committed to fighting paedophilia. But at the same time, through repeated exposure, the masses are also getting used to paedophilia at a deeper level, being habituated to it... What happens is that the public is left with a vague and eery impression that authorities really knew a bit more about the child-rape than was revealed, but is left to its own devices figuring out just what precisely is going on. The average man now has no other option left but to fully access what is deemed 'conspiratorial territory', or to let it go. Since 'conspiratorial thinking' is associated with schizophrenia and mental illness, the public desists from engaging in a deeper, open-ended analysis.

Thus what the media-scandal provokes is predictable: public emotions are sensationally whipped up, channelled into pointless outrage, and soon ebbing away again, getting the masses increasingly used to paedophilia in the process, in surgically-orchestrated public rituals designed to exhaust resistance.

Crucially, these occasional scandals also serve to manage the paedo-networks themselves... There's an entire science to it, and sometimes, the System simply needs to 'sacrifice' a few paedos to keep the rest of the owned deviants on their toes, lest they become too careless, or are starting to forget who the boss is...

Note that these two particular 'sacrificial lambs' were already dead, and that the reality underneath the rhetoric, is that they were NOT caught nor punished. And so in fact, Daddy Authority didn't even bother explaining this system-malfunction to the public... of social prominents making hundreds of victims over decades in crowded government-buildings...

*

It is obvious that noone in position of prominence speaks out against the sexual incontinence and depravity of those in position of power and influence; all the worst sexual vices are promoted ceaselessly, trickling down from the top of the social edifice to the mob of human resources. While the masses are WATCHING porn, how many of their rulers and representatives are raping young victims?

People can't really comprehend how their world has changed so fast. They can't see how constant change is designed, and corresponds to a program: an assault on culture and on people's minds.

An increasingly predatory, sociopathic mindframe has invaded society since the Sexual Revolution, and keeps developing into cruder, harder, colder, consumeristic sex, and human exploitation in general. My concern is not to moralize, but to point out that

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these developments aren't natural, or accidental; culture is being produced in a top-down fashion by those in positions of influence. And the culture that is being created is a pornographic one. The only freedom that society's members are really left with is getting off, all else is controlled by the elite. Can you see how selling sex as the main goal in life allows the elite to take control of everything that really matters?

It is important to be attentive to these things, and to understand that we are being conditioned by our environment through our mere presence in it. Through exposure to the media, education and all aspects of daily living in 'the Matrix', society's members become programmed.

Why would the presidential Obama-couple be so invested in promoting Beyonce at every turn? Why can Michelle (or is it Michael?) be seen dancing constantly with young schoolgirls to Beyonce's music?



Figure 0.6: Image result for michelle obama beyonce photos



Figure 0.7: Image result for michelle obama beyonce photos

Everybody has seen how the Obama's are 'Crazy in Love' with Beyonce who, when dressed 'formally', is something of a modern black Jacky Kennedy or Marilyn Monroe...

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Figure 0.8: Image result for michelle obama beyonce photos



Figure 0.9: Image result for michelle obama beyonce photos



Figure 0.10: Image result for michelle obama beyonce photos

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Figure 0.11: Image result for michelle obama beyonce photos



Figure 0.12: Image result for michelle obama beyonce photos

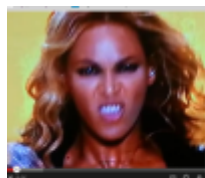


Figure 0.13: Image result for michelle obama beyonce photos

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However, when she gets on stage, she changes into something resembling an MK-ultra programmed sex-kitten. She actually says that she gets taken over on stage and becomes someone else: Sasha Fierce. Does Beyonce have multiple personalities?

Rumours abound on the internet, about Beyonce possibly being 'demonically-possessed', and numerous strange pictures of her have appeared, showing alarming facial features that appear to have morphed in creepy ways...



Look at the dissociated, semi-unconscious eyes:

You noticed I wondered above whether Michelle Obama is really Michael, and I wasn't joking. I've seen many trannies in my life and, when looking at Michelle, I don't see a woman. Take a good look: does the White House have a first tranny?

Now why are the Obama's promoting Beyonce so insistently? Why is Michelle constantly seen dancing with schoolkids, often to Beyonce's manic, hypnotic music? Must we really assume that Michelle doesn't realize that Beyonce fulfills a rolemodel-function for young girls, and that none of her advisors realizes this either? Is Michelle really unaware that this massive 'star' is transmitting values, an example? What is this example? What does Beyonce stand for?

Why make 6-year-old girls in schools dance to someone who looks, dresses and behaves like a pornographic object? Why does it almost look Maoistic, a government-sponsored sex-indoctrination campaign? Is it reasonable to assume this hasn't been thought through? That noone in the White House realizes that kids will of course emulate this massive star, meaning act and dress like prostitutes too?

I know how tempting it is to simply brush it off, going: well so the Obama's like Beyonce, so what? But this is being naive...The Obama's are of course being seen so often and associated with Beyonce for a reason: to sell something to the masses.

The entire notion of virtue has ceased to exist in a public sphere awash with sexual obsession, narcissism, consumerism, nihilism, and spiritual bankruptcy... These developments

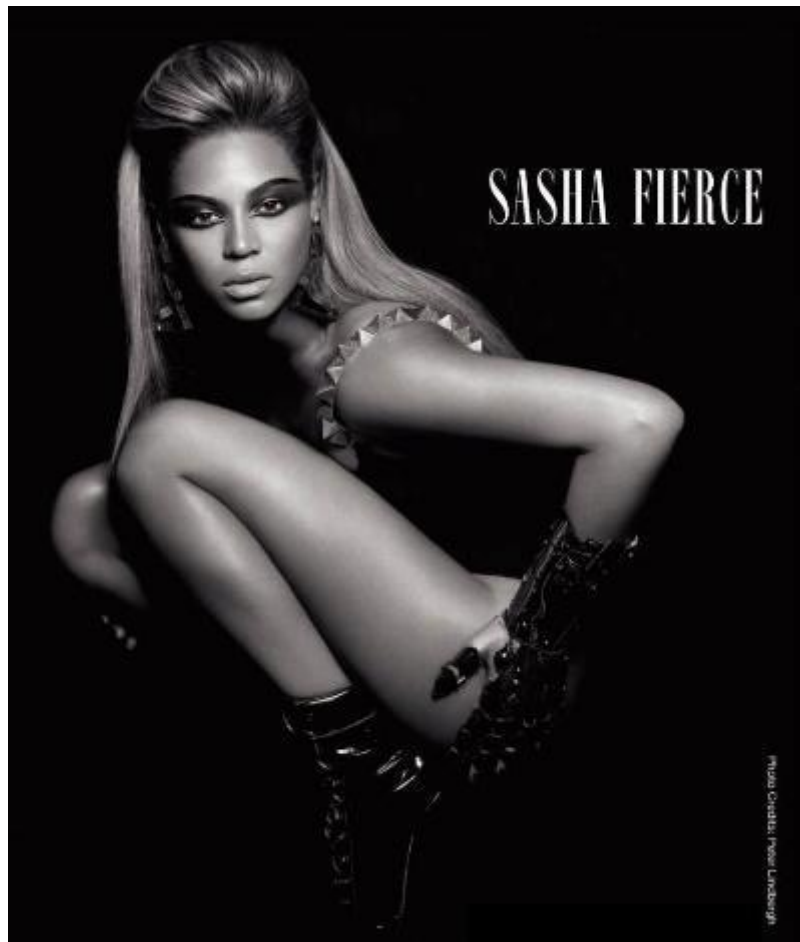


Figure 0.14: <https://dawkinswatch.files.wordpress.com/2010/01/sashafierce21.jpg?w=604>



Figure 0.15: Image result for michelle obama beyonce photos



Figure 0.16: Image result for michelle obama beyonce photos



Figure 0.17: Image result for michelle obama beyonce photos

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aren't accidental; they involve an intense media-bombardment, much political organization, blatant educational programs, the facilitation of a porn-industry... In short, a PROGRAM is being implemented: the pornographization of society.

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This is the larger social context, in which homosexual 'liberation' is embedded. The mindframe that is involved isn't 'natural', but a result of social conditioning. Homosexual activism has significantly spearheaded these developments in society but in closing this section, consider that this was in fact NOT inevitable, NOT an inherent by-product of homosexuality per se.

Social engineers from the outset created a CERTAIN TYPE of homosexual culture, using intelligence agencies, the mob, and promoted mediatic deviants. Gay activists were never regular gay males. Deviants were formatted and put on the world stage for purposes of social agitation. These media-puppets were essentially picked by stringpullers on the basis of NEGATIVE criteria. They weren't interested in offering society insights about homosexuality, and were remarkably alien to any such thing as male virtue.

While the very notion of 'virtue' is liable to make most people smirk today, the root here is 'vir', which is actually Latin for man. Yes, 'virtue' is historically associated with male qualities. Strength, courage, self-restraint, wisdom...

When you think about it, who is in a better position than a homosexual, a man who loves men, to become more sensitive to the significance of male virtue? What can the scope of homosexuality be, when the very dimension of what a 'good man' even is no longer exists in public consciousness?

What is it that gays are even 'loving', when they haven't got the slightest regard for all those male qualities that have historically been associated with 'real men'? Courage, strength, temperance, wisdom, moral character, discernment, self-control, perseverance...Such things are NOT a part of 'gay culture', they shine with absence. They are never mentioned, and seldom exhibited.

Thus precisely the subset of the population, gay men, who are in reality eminently placed to know men and love them for what they are and can be, have become the LEAST concerned with male virtue and male character. At least military men, even though making careers out of death and destruction, have retained a sense of some of these crucial qualities: courage, sacrifice, strength, endurance and so forth, the willingness to stand by one's buddies... These are high ideals in the military.

Where are the homosexual ideals? Where is the homosexual awareness of male virtue? It doesn't exist. But it could have, if deviants and authorities hadn't controlled the issue from the outset.

A homosexuality that is stripped of the Absolute, stripped of virtue, stripped of the knowledge of what a man is or could be has of course no value; it is merely indulgence and sexual perversion.

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Remember Freud told us that the Ego adapts to society, in accordance with the 'Reality Principle'. A less natural society implies a more socialized Ego, that is more cut off from Nature and from the ontological human Psyche. And it is in a LESS natural society that the modern homosexual emerged... A society stripped of natural references, of truth also, of the Absolute, and of the Higher.

As argued in Part 7, the homosexual is crucially placed to give back to society everything that was taken from it, the Higher male aspirations to which he holds all the keys, precisely because he is the one who bears most acutely in his soul and in his Psyche the very memory of the ontological wholeness, that was once any male's birthright, and that couldn't develop and materialize anymore in a material world owned by evil... in a cattle-farm owned by satanists..

Appendix P: The Unreal Gay ‘Philosophy’

Coming out gay is portrayed in culture as a gay rite of passage, the coming of age of a youngster who now openly assumes a gay identity. The announcement of his sexual orientation to close ones, or preferably to the entire world, is a defining moment that is very much encouraged, and even pushed by the system. It’s considered an act of bravery and honesty of a young man who no longer wants to go through life living a lie, and is now at last being true to his deeper Self, being who he really is... by admitting to others and to himself that he is GAY.

After the gay man comes out, he can be his True Self, that’s the idea, and there is a creepy implication here: that others didn’t really know him before. ‘Creepy’, because that’s also what we always hear when a psychopath serial-killer is caught: noone had detected what he was really like, that he was a monster...

And indeed, even a gay teen’s family members usually simply couldn’t identify what should have been obvious: a homosexual in their midst, acting a role. The closeted gay teen plays the part of a normal, straight teen, and this involves keeping others at arms length and avoiding all intimacy. You can’t relax around other people when you’re in the closet, can’t get too personal and intimate, because the more others know of you, the closer they get to the truth.

Others never really knew the closet gay teen, exactly like a married woman doesn’t really know her cheating husband: her vision of reality is distorted. She doesn’t sense that his mind is elsewhere when he lies in bed with her... doesn’t realize that there’s a distance, that he’s constantly having to avoid tripping in his own lies... She doesn’t really know her husband and likewise, even a gay teen’s parents don’t really know their son.

And that is precisely what the gay teen is experiencing: nobody knows who he really is, and that includes himself in a way, because he simply hasn’t had the opportunity to discover anything. When in the closet, the entire obsession is hiding a difference, NOT exploring it. And this difference is hardly experienced by the teen as a mere technicality of sexual orientation; rather, it is the unexpressable, unrealized, un-lived truth about everything he really is.

For years, the teen just went through the motions...waiting...for a new world that would finally materialize when the time was ripe, and he could utter the magic words at last: I’m gay... As if these words were a trigger, liberating an alter ego, another personality, another individual: the REAL individual. The rest had been nothing but a shell, a persona designed to get through school and family-life. All along the teen knew that he

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hated this life and that the waiting was for only one thing: to finally access a new world where he could act and be freely, another reality that wasn't a bleak, depersonalizing social grind seething with monstrous pressures and stresses and nothing worthwhile.

And so this isn't a case of the environment merely not knowing something about the closet-teen, missing a crucial piece of information, some fact or circumstance that the young man had kept to himself, some secret, no... it isn't quite like that... The reality that is revealed when the closet gay comes out in broad daylight is that noone knew ANYTHING about him, because his entire life revolved around being gay and hiding this from the world. Even his own family in fact didn't know him AT ALL.

The gay teen knows that his parents and peers could never see him as he really is. Because if you can't see a gay man is gay, then indeed, you really don't know that man at all. It's like looking at a predator, a big African cat, and not realizing it's a deadly carnivore: it's missing the entire essence of what you're looking at.

It seems obvious that there are monstrous implications to this developmental scenario, in which a teen acquires a psychological organization that is completely focused on NOT expressing even a hint of who he really is, even and especially to his direct, close environment. The closet-gay's round-the-clock acting-job involves endless little lies and perhaps a few big ones, constant attention to details, such as suppressing little feminine-looking mannerisms of the hand while smoking, or drinking from a cup (the pinky finger curling upwards). A closet-gay needs to forever monitor the environment in order to anticipate occurrences and situations that could prove to be problematic, avoid 'dangerous' or tricky discussions, avoid communal showers after gym, avoid throwing or kicking a ball like a girl, etc etc...

Basically, the entire juggling act for the gay teen becomes to feign 'normalcy' as a 24/7 job, and at the same time avoiding getting too close to 'normal males', since more interaction with them would proportionally increase the risk of revealing he is not cut from the same cloth. He must also avoid another mine-field: girls.

The bottom line is that the closet-gay is split: what he feels is clearly his real Self is locked up in a closet, and can't be expressed in the world, while his day-to-day personality is a facade, that is stripped of all these psychic resources kept inside. And the gay teen knows it: he knows he isn't being his true Self.

Observe that there is a certain 'schizophrenia' in this situation, not in the clinical sense with sensational delusions and a loss of grip on reality, but simply in terms of the split (Greek: 'skhizein') that is involved, between the individual's sense of Self, and the way he acts and functions in daily life.

The gay adolescent personality-construct had largely been a facade, or a bunker, designed to go through the motions and the grind of daily life. At coming out, powerful emotional contents and drives are now released into the world, energies seeking new pathways for expression, creating completely new options in social reality that are unfamiliar to the unlively and inhibited personality that the closet-teen had adopted.

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It is easy to see that 'being in the closet' involves a radical dissociation, where very significant psychic resources are locked-off from society for years, completely kept from expression, and therefore unable to mature and develop correctly. A split occurred in the closet-gay's Psyche and in his life, creating a walled-off Self that couldn't be expressed, and a facade that went through the motions of daily reality and social life. The entire bulk of life experience that was accumulated during his teen-years functioning as a 'facade' is coloured by that fact.

It is assumed that when the closet-homosexual assumes an openly gay identity, he has realized the integration of his 'Real Self' with the rest of his personality and with his real life. The idea is that the out gay is now being and living as his True Self... Well...this isn't seeing just what is involved here... All throughout crucial developmental years, the facade and the 'closet Self' had been surgically separated. They are not suddenly magically integrated at the declaration of being gay.

Noone tells the out gay man that the facade and the closet Self, that can now be expressed, must fuse together creatively, gently in a very complex process of psychic growth that is completely and utterly ignored by culture, which is odd, considering it's the entire essence of the gay equation.

How will the gay man's libidinally blocked ego-facade fuse into a harmonious unit with the freshly liberated ID-contents?

Of course, the closet-gay's day-to-day personality, the facade, was fundamentally anti-nomical with the closeted contents in all kinds of ways; for one thing, it is a key feature of the facade to be stripped of precisely all the Life force that is held back in the closet. Thus what the gay man at coming out needs to combine is basically a joyless, rigid, lifeless, repressed personality with a chaotic stream of exuberant life force: thrilled expectations, massive fantasies and all kinds of seething emotional contents.

The fear that must immediately rise here is that at coming out, the gay man lacks the tools and guidance to constructively and intelligently use all these forces that are suddenly liberated in his life. The personality is now at last expressing all these psychic energies that were held back in the closet for years, and that are therefore UNMATURED contents. He has no example or guidance of how these forces may find the right place in his character and personality, or what goals in Life they should serve...He doesn't know anything, except that he's gay...

Look at 'gay culture' today, at how gays appear in the media, and it becomes readily apparent how it is a 'culture' of complete IGNORANCE.

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So observe that the most important issue any gay man is faced with is COMPLETELY ignored in culture, as if it didn't exist: there is a glaring disconnect, between the profound sense of identity that gays themselves associate with their sexual orientation, and its complete banalization by culture.

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Culture promotes homosexuality as an innate and irrelevant feature of certain individuals, who have been oppressed throughout history, because of society's biases: patriarchy, homophobia, and basically the entire Judeo-Christianic paradigm at the foundation of social life in the modern world. The idea today is that gays have been treated unfairly by society, and must now show the world that they exist, that they're here as equals, part of the same collective. And so the system grants gays a carnivalesque sense of pride, that is periodically paraded through the streets, in State- and corporate-sponsored parades.

Of course, these parades have a very significant programming impact on gays and straights alike, because they're the most visible collective gay event, profoundly affecting public perception.

Gays proclaiming they're proud to be gay are really suggesting an accomplishment, a finality to the gay man's trajectory that has already been reached:

it's as if the gay man had run a race and reached the finish-line:

he has gone through hell and in the end he came through: he has reached the other side of the tunnel, and steps into the light: he is now his glorious, true self: a gay man. This is why you see so many young vocal gays act like they're such special individuals, with such an amazing trajectory, who accomplished so much in terms of personal development, becoming their precious Selves at last...The idea is to be 'fabulous'. They are fabulously gay...

Today's young gays, who are ignorant and inexperienced about life, do not realize that expressing their rather hysterical exuberance at being gay has largely become an end in itself; it builds nothing, neither in their character, nor in the real world, and the question rises: and now what? Now that the gay man has come out, what's next? Well, next is in fact nothing. Proclaiming your gayness and being gay is indeed the finality. However festive and glorious homosexuality is portrayed to be, political correctness dictates that it is in the end indeed nothing but a technicality, meaning largely irrelevant: there is nothing more to it. There is nothing more to being gay than just that: being gay.

This is how all of culture approaches homosexuality, and this vision has an ideological foundation. A crucial pillar of the modern view on homosexuality is the belief that 'genes' code for sexual orientation, and that some members of the species simply are born into this world with a 'gay gene', that makes them gay like other 'genes' define their eye-colour.

This belief reduces the entire homosexual equation to some sequence of nucleic acids, a sequence that hasn't even been identified. This is the core homosexual narrative defended by most gays today, who are suspiciously unwilling and incapable of infusing their homosexuality with actual sense and meaning; it's as if they're fully stripped of self-knowledge and understanding, and are clutching at straws, at some outer justification for a condition that they simply don't understand. They don't even know WHY they're gay...What can any gay man know, when he doesn't know THAT??

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They don't know why they're gay, and so they must be 'born that way'...Can you see the scope of the ignorance?

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A discussion of gay culture of some scope is exceedingly rare today, and you'll find precious little interesting exchanges on social media sites about homosexuality. The entire social sphere is SWAMPED with vapid gay propaganda on the one side, and anti-gay slurs and moral condemnation on the other, but there is no content, no insight, nothing of substance.

It's as if the disconnect between semantics and Reality has become so radical that the gay slogans and dogmas can't actually be related anymore to culture and social reality, to anything of substance. Gay culture so completely lacks a foundation and real substance that only dogma, rhetoric and manipulative semantics remain: there is nothing else left.

Today, many gays can be seen exuberantly announcing their 'pride' to the world, in State- and corporate-sponsored 'Gay Pride' parades (formerly called Gay Freedom parades). These ugly and obscene displays of provocative idiocy are supposed to reflect a heroic battle against oppressive forces of darkness: the gay man has now realized his True Self against the overwhelming odds, against the yoke of hatred and bigotry and fascism; he is now a fully accomplished proud, gay man...

Is he really though?

'Gay Pride' is a very central, overarching propaganda-concept, that is constantly flashed at society's members, like an advertising- message. The more astute reader, who is familiar with the concept of propaganda and how it works, can already know what the true significance is of this phrase. The very virulence with which 'gay pride' is promoted in the public sphere is of course a sure sign that 'proud' is PRECISELY...what gays are not. This becomes quite apparent when we analyze the phrase, merely asking one or two extra questions, questions that are so self-evident that noone even thinks of asking them.

For instance, we could wonder: gays claim to be proud, but WHY precisely are they proud? WHAT are they so proud of? Are they proud because they are gay and hence, proud because they are into sex with males? It seems more than a little odd that someone would actually be proud of this and in my experience, such a scenario doesn't really occur in real life:

you will never hear a gay man speak about his first sexual encounter and state: 'you know, I felt such pride when I sucked that c*ck'. It's like you wouldn't see someone in an Italian Ice-salon stating it fills him with such pride to relish that sorbet. Or a junkie tell you he feels so 'proud' of shooting up.

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Nor is any type of actual 'pride' associated with the gay man's second encounter, or third one, or any of his sexual experiences; the gay man isn't 'proud' of his sexlife, just like a straight guy doesn't feel 'proud' to eat out a p*ssy.

The term that comes to mind here, to qualify the mindframe involved is probably 'horniness', NOT 'pride', which is simply a misnomer. The gay man feels horny when he has gay sex, or lustful, or warm and stimulated. Possibly he even feels love, although it is far from certain that a majority of gays can tell love from sex... The gay man is likely to experience any number of emotions and states during sex, but why on earth would he feel 'proud'?

If we suppose that this alleged pride is not primarily associated with homosexual BEHAVIOURS, but with gay IDENTITIES instead, the term still seems a misnomer, and before uncritically accepting it at face-value, we would like to receive some more elaborate information, really some very basic answers, such as:

what precisely IS that gay identity? What is its nature, what options does it confer, what potential does it hold? What's so great about it as to inspire 'pride'? Is it something like a great feeling of belonging to a special group? Does a gay man feel proud to belong to a community that comprises paedophiles and sexually-mutilated males with breast-implants?

If that gay identity is 'innate', as most gays claim, then no type of accomplishment is involved and we have to wonder: what can be the source of this 'pride'? Pride without accomplishment, isn't that the same thing as arrogance and haughtiness? Would 'self-acceptance' be a more adequate term? What does 'pride' mean, why is the gay man proud, and what of? In fact, what do ANY of the well-known gay phrases really mean?

'Gay Pride' of course isn't merely a phrase; it comes with a way of acting, and being, and really with an entire 'philosophy'. Unfortunately, this 'philosophy' isn't detailed anywhere, in perhaps some Party Program, or in academic literature, or in some foundational gay manifesto...The 'gay philosophy' is essentially a justification of a homosexuality that fully dispenses with any type of analytical effort of clarification. It's a banal collection of snippets and phrases, that essentially serve as a moral justification for something noone understands or cares to discuss, and it goes something like this:

the gay man is gay and therefore it's good to be gay. Why is it good? Well, because many straights do it too, and we're all equal. Being gay is just as natural as being straight. Hating gays is usually a result of repression and secret homosexual desire, and such hate must be combatted with more laws and educational programs, because people must accept diversity. Pornography is freedom, and in the end, pornography is all there is to Life...You become a fullblown, self-realized human being when you express your sexuality and show it to the world, no longer hiding in a closet. Gays have come a long way, they're here to stay, and in the end, the haters will be defeated.

That's today's 'gay philosophy' in a nutshell, and it actually significantly morphs with each passing decade, but a heavy emphasis on judaic victimology-themes tends to remain

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a constant (It isn't an accident that AIDS was associated with a 'holocaust', and that a dominant homosexual symbol is the pink triangle, which of course was reserved for sexual deviants in nazi concentration camps...).

All the well-known slogans taken together constitute the framework of a 'philosophy' of sorts, a 'gay philosophy'. Only it hasn't been elaborated and described in a coherent system, because the gay man isn't much of a thinker and philosopher. The 'gay philosophy' is mainly apparent in his attitudes, behaviours and his actions, rather than in a treatise, or a more substantive discourse, as if today's gays are simply incapable of formulating any insight at all...

The bottom line is simple: scratch the propaganda-phrase away, and suddenly you're left with...NOTHING solid. There is no substance to all these phrases that are chanted by gay activists: 'Born that Way', 'Gay is Good', 'Homophobia', 'Hate-crime', 'Equality', 'Diversity', 'Queer', 'Tolerance', 'We've Come a Long Way', 'The Right to Love'...

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While the world burns and crisis looms everywhere, the gay man dances 'proudly' in the middle of the street, flaunting his saucy little outfit at the masses, acting in a way that must strike any lucid observer as pretty much at the antipodes of what society historically associates with proud, noble men...

It's as if the word 'pride' has simply been taken, appropriated as a label that in actuality just can't cover the gay behaviours, or identities, that society is witnessing, somewhat aghast. Apparently in gay culture, words can simply be made to mean anything, and especially the very opposite of what they're supposed to mean, as if we're dealing with some kind of 'Newspeak'. Propaganda is written all over gay culture, in a particularly simplistic and crude form, that becomes quite laughable at closer inspection. In fact, the propaganda pretty much IS the gay culture.

Where is the substance of a gay culture? Where are the gay insights and ideas, sub-cultures, creative productions, a gay state of mind and consciousness, a gay social role? What is there to gay culture, except the gay porn, the social programs and the propaganda-phrases?

Think of a phrase like 'The Right to Love'...Isn't the line a bit too convenient? Indeed, when we see so much gay sex and so little gay love, aren't sex and love being confused here? More crucially, is loving someone today some human right? A civil right? Who grants such 'rights'? Ahhh, right, it's Daddy Authority. Daddy Authority must grant gays a Right to Love... Can gay LOVE be secured as a 'right' through law-making? Is it a good idea to couple love to rights?

Look at how gay propaganda constantly asserts the existence of a queer community... Well, what community? Where is that community? And what have homosexual males got to do in the first place, with trannies, or lesbians, or paedophiles, or sexual cannibals? In another Appendix, the creepy term 'queer' is discussed, and the self-evident yet completely overlooked point is made, of how this term equates gays with paedophiles

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and other criminal deviants. Because 'queer' is ANY non-normative sexuality, however weird, psychotic or criminal...

Basically, today a gay man is queer like a paedophile... That's an accurate statement, because the queer-category comprises both gays and paedophiles. Why would any gay man of sound mind want to be associated with paedophiles, putting his sexuality on a par with the sexuality of a child-molester? What impact does the heavily-promoted queer-term have on the public mind?

Gays haven't thought anything through, because there is nothing left to think through; today, only the buzzwords and propaganda-phrases remain. Try to take one of these gay slogans and to connect it to social reality in a meaningful way; for instance, what does 'It Gets Better' really mean? How do we make this phrase more real, how would we explain it to a child?

It seems obvious that it means gays lead better, happier lives once they're grown-up adults. Would it be too much to ask why that would be? Why and how do things 'get better' when gays become adults? Is it because gay adults are happy, well-rounded individuals who live happy gay lives? If that is so, wouldn't it be nice then to SEE and GET SOME IDEA of these happy gay adults lives? I don't see them, do you?

If 'It Gets Better' indeed means that being gay is so hard for kids but that 'it gets better' in adulthood, then we would like to be provided with some actual substance and insight into what gets better, why, how, but we don't. The propaganda-line is all there is: 'It Gets better'. There is nothing else but this line. There is no substance to it, it cannot be elaborated, explicitated, or even discussed.

Judging by the gay media-puppets you see on tv, who incessantly whine about hate and homophobia and more legislation, the suspicion must rise that mature gays in reality aren't all that happy, but instead quite bitter. Did things REALLY get better for these people with growing up? Why can gay activists only whine about hate? Why can't they SHOW US their happy gay lives, or at least some evidence of it: of a well-rounded, likeable, constructive gay man with a well-integrated sexuality?

Here's the reality of it:

'It Gets Better' is simply a slogan that was scotched onto a social project that involves sex-education and indoctrination in schools. It really doesn't take a Nobel-prize to understand that this project doesn't so much highlight gay suffering in hopes of bettering social life for gays, but instead to GENERATE more trouble, whipping up PRECISELY what it claims to combat: it generates homophobia, by pathologizing gay teens, who are now presented to the entire world as pathetic pansies...

You really wonder just how deluded gays can be, for believing that anti-bullying projects, sex-education and an incredible focus on 'safety' ('safe schools') will make the world a better place for gays. The lack of lucidity seems stunning and the level is so low that

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you can only sigh with discouragement at the state of gay consciousness and culture. Programmed little bigots...

Where are the gay intellectuals, gay thinkers and culture-makers? Where is an attractive male/male culture? Why isn't ANY gay insight voiced at all in the entire public sphere? All the gays you see in the media are SHALLOW. They are merely faces that were stuck on a product: the social project, that is being sold to society.

Observe media-puppets like Dan Savage and Ellen Degeneres, whose metallic-sounding rants masquerade as humour... If men of some depth were in a position to interrogate gay propagandists like Savage or Degeneres on the gay social project, the awful bankruptcy of it all would become readily apparent. But these owned agitators are spared such confrontations, and need do no more than regurgitate the bland propaganda-lines and themes that they get fed by mentors. These phony media-creatures, who are almost invariably jewish, haven't got a mind of their own, and lack significant assets justifying their huge visibility and impact in the social sphere.

Such people and what they put out ARE today's 'gay culture'... There's NOTHING left except political programs, much whining, and a displaced and eery sense of pride in one's sexuality, that is flaunted at society like some amazing act of self-affirmation and glorious empowerment.

Where is the substance? If there's nothing specifically gay about the gay identity or culture, and gays have no higher ambition than to be just like straights, equal, then it would seem someone is experiencing some serious identity problem. It seems gays don't even know who they are, and haven't made a beginning figuring this out either. This is where a gay culture would START. Observe that instead, gay culture is already ENDING in society. We've already had it, or some of it, with the gay bar-life and cruising-culture in the 70s and 80s, and those days are long gone. The gay bar-culture is today being physically dismantled. The bars are closing, the entire gay social infrastructure is disappearing, getting shut down. Gays don't need it anymore, since the objective is Equality.

This is why gay culture lies BEHIND us, and new generations of gays are not aware of what the bar-life was like once. They don't have a gay universe to access anymore, or any type of actual gay social experience. Young gays have no references left except the propaganda, don't know any better, and so they simply get programmed into the emerging ideologies.

And so today gay 'culture' is all about bullying, suicide, homophobia, law-making and equality. There is no gay cultural content at all. No gay shared values, insights or experiences, no gay mode of being, gay project, and nothing at all like a gay subculture. What then is there left to being gay? Is this a plausible gay model that the media are selling us? Is it a REAL model?

There lies a dark void of nothingness between the vapid collective cultural model and the individual gay reality. A real gay man's entire sense of identity, and the bulk of his

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feeling life is profoundly linked to his homosexuality. You would think as a result that some creative homosexual contents would emerge in society, generating art-forms and subcultures, insights, true communities, patterns of relationing and all kinds of social phenomena. Instead, there's only the propagandea-lines, the porn and the politics.

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If you pay close attention, you can easily pick up that gay culture is controlled, that it is a social project run by think tanks, media-shows and shady politics. 'Shady', because these are the same authorities who can't or don't want to create a sound Economy, the same authorities who can't generate a peaceful society, the same people who are reading our mails, listening to our phonecalls and filming us in the streets... You are supposed to believe that THESE are the people who are so concerned for society's poor young homosexuals...

What do you think these 'concerns' invariably translate into? LAW-MAKING... The 'queer' social project always breeds more laws, more social programs. Meaning, it always expands the scope of Authority's control over the social sphere.

It is easy to detect major glitches in the gay propaganda content that is streaming into society. For instance, society is constantly told that young gays suffer so much from hate and homophobia and bullying in school, and are much more likely to commit suicide; authorities must intervene, 'educating' our youngsters in this respect, to keep young gays safe from 'hate' and 'homophobia': sex-education and indoctrination.

Yet at the same time, we are told that gays no longer need gay bars and a gay-scene anymore because times have changed, people are more tolerant, and gays don't have to 'hide in a ghetto' anymore... They can now mingle harmoniously with straights in straight bars, sexual orientation isn't an issue... Well, which is it? Are we really to believe that being gay is a nightmare in school and that it's great in adult life? Does homophobia mainly exist among teenagers then? Why are society's teens apparently so 'homophobic', and is the adult population so open-minded that gays don't need a gay-scene anymore?

You will find many instances in the media exemplifying this glaring contradiction where in fact, the very gay organizations who promote suicide-hotlines for gay teens and are so extremely preoccupied defending these poor victims from evil teen-fascists, are suddenly seen explaining to the media that gay bars are redundant today, obsolete, because everybody is now so accepting of diversity.

These things show how we're not dealing with gay representatives of an actual gay community. These aren't honest people with a coherent discourse but apparatchiks, who don't have any vision nor allegiance to gays; they are simply pushing social programs designed in high places: it's their JOB.

It's their JOB to promote sex-education and security in schools, a closing-down of the gay-scene, more laws, and a full assimilation of gays into the larger collective... These are simply political priorities; they don't emerge from any type of gay social basis.

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Imagine if authorities simply started closing down places like Chinatown, telling the Chinese to fully assimilate among the locals... How would the Chinese feel? The reason most gays go along with it all is obviously that they're too ignorant and programmed to even know who or what they even are, or what's good for them...

*

It seems sad and creepy that all these young gays today don't have this sense of adventure and discovery, that any healthy 20-year-old SHOULD have, at the prospect of flying out into the world, when everything is new and filled with opportunity... and YET to be discovered. Are young gays brainwashed by culture? Are they rigid little bigots? Apparatchiks? Why on earth are they regurgitating stupid propaganda-themes? Why are they proud without having done or discovered anything?

For the gay identity to have any substance, a gay man needs to be able to express and develop his gay individuality, and what individuality would that be, and what can the scope of it be, when gays all voice the same propaganda-lines? When nothing like a specific gay culture has emerged in society, no gay specificity or sensitivity, no gay insights, no gay social life... What is there to homosexual culture except the porn and the politics and all the whining? Where is the ENTIRE SUBSTANCE of a homosexual identity or, taken collectively, of a homosexual culture?

This lack of true foundation is of course reflected in the 'glorious' goal: Equality... EQUALITY will usher in the gay utopia...

We really needn't be surprised that the gay man should be obsessed with this intangible and hazy notion of 'Equality', when he has no clue of what he wants, or who he even is. In the complete absence of insights and ideas, what else can remain but 'Equality'?

And so today, he adopts the same model as straights do: marriage... Or at least that's what he CLAIMS he wants. In reality, a minute proportion of gay males actually does marry (See Appendix *Gays Don't Marry*). Yes, strangely enough, countless gays shriek about the right to marry a man, but WILL NOT ACTUALLY DO IT THEMSELVES...

Nevertheless, the idea is that today's gay man wants marriage and equality, and doesn't need gay bars anymore, because he will now be like straights in all respects, except for the technicality of having sex with males rather than females. This is clearly the social program, and the developing social reality: a complete denial of a gay identity or culture: they don't exist. We're all the same...

While once, the gay man went about his own business in a labyrinthine and mesmerizing night-life, today gays are aggressively pushed into the mainstream. It is taken for granted that noone would oppose the almost completely silent disappearance of the gay bar-life, because in these times of tolerance and harmonious mingling, gays certainly don't feel like 'hiding in ghettos' anymore... How much better things are today!

Are they really...?

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A gay model stripped of any gay substance in reality DENIES the very identities of gays. The gay identity has become a meaningless concept that is culturally-promoted but has no true viability, because it isn’t constructed organically. It is an unreal media-model, that isn’t correctly and coherently integrated in social reality.

The propaganda-model is sold to society with a loudness and intensity that must occult how shallow and contrived it is... how unreal and completely lacking in any kind of solid foundation. It is very obvious that the true purpose of this model is to stir up chaos and polarization in the social sphere. The intensity of the propaganda and the absence of an actual gay social life generate increasingly bigoted new generations of psychologically undeveloped gays, who believe adult life is all about shrieking at people, and all about ‘being gay’, never realizing that they have nothing to show for their amazing gayness.

And of course, these shrill and shallow attitudes precisely generate the ‘hate’ and ‘homophobia’ that such delusional gays in reality NEED, because at this stage, without such a negative reference, they wouldn’t know who or what they even are. The modern gay egotist is positioned in the classic Us-versus-Them mindframe, the hallmark of a programmed egomaniac stripped of all actual references.

Observe how all vocal gays (and by ‘vocal’, I mean those who energetically affirm their homosexuality and a homosexual cause) invariably have a discourse that is of a very low intellectual calibre. They sound like programmed people who can’t do their own thinking, have no significant knowledge or experience at all, and are precisely what they constantly accuse others of being: they are ignorant. Profoundly ignorant...

I think the reader can capture the general gist of the image that is painted here, of gays today... But it isn’t quite as easy to imagine how things could be otherwise, because we get used to social realities very quickly. Few people realize how such realities are CREATED, and how OTHER REALITIES could be created too...

In an optimal scenario, homosexuality needs to be combined with social reality in some meaningful way. Homosexuality must generate social phenomena, events and structures and mindframes that society’s members can grasp and identify as ‘gay’. For homosexuals to be socially accepted and lead a meaningful homosexual existence, there must be some kind of modality or pathway for the gay energies to take shape in social reality, to materialize in the social sphere:

a social and cultural ‘infrastructure’ that can receive all the creative gay contents and drives, and build things in the real world. Gay men creating networks, subcultures, cooperation, developing insights, functioning in a ‘community’ of sorts, even if that community isn’t mappable. This generates real-life social phenomena and structures and lifestyles that the masses can understand, and infuses the ‘gay identity’ with some kind of actual substance.

Because Daddy Authority’s full control replaces such ACTUAL gay cultures and a gay social life, there is no other substance left to homosexuality than the sole constat of

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sexual deviance (queerness) and victimization: the gay porn and the political programs are all there is left today to homosexual 'culture'.

The problem is really this CONTROL, and the ignorance of people who have no clue of the true nature of the system they evolve through.

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To be honest, I believe that homosexuality is inherently problematic, that it comes with double-binds and logical impossibilities, and can rarely find truly healthy expressions.

Especially with age, as psychologies crystallize and sexual addiction has become powerful, homosexuality in our culture easily deteriorates into a fuckfest of addicted, cynical males operating in a meat-market of human flesh.

Maybe this isn't always so, and maybe male vigor and appreciation and bonding and love actually can be expressed through sex between mature males. But it is difficult to see what polarity can truly exist between two 50-year-old males sodomizing each other, what it is that is really being generated between them, except lust, sensual pleasure and indulgence...

In a pornographic society of consumers, people easily forget just what a fundamental and powerful thing sex really is: it's what actually generates new life in Nature. When sex becomes strictly recreational and only the pleasure-dimension remains, when sex has become an end in itself, then a man is in reality using very big guns for small aims, which would have the effect of eroding his character and moral life..

And yes, I know, many straights 'do it too', using sex recreationally. But let's not always justify one evil with another, and try to get to the CORE of things here. Since homosexuality is INHERENTLY uncoupled from procreation, a question must rise: is there ANY creative implication left to it?

I realize such a question is much too painful for gay culture to address, but maybe the news isn't all bad and the baby doesn't need to be thrown out with the bathwater... The issue becomes, if gay sex can't create babies, then can it create something else that is good?

The answer is yes: homosexuality can be of a creative nature when the objective is psychological growth.

Now here's the thing: when two mature Egos engage in gay sex, the dominant patterns tend to gravitate to vice, addiction, and spiritual depletion. The reason for this is that as we've seen, the Ego is incapable of further growth.

However, a YOUNG gay man at coming out of the closet isn't predominantly 'in his Ego' at all. He is completely in touch with a seething chaos of unmaturing ID-contents, that are burning with impatience to be released into Reality.

It seems to me that homosexuality can only work 'somewhat', 'in a way', a critical condition being that the personality is using it as a vehicle towards a larger goal of

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psychological growth and maturation, when creative forces in the Psyche aren't fixated yet, and are still seeking flexible pathways into Reality.

Homosexuality can especially be of a creative nature when the personality is still receptive, adventurous, eager to discover new opportunities, when Life and the world haven't been figured out yet and hold many unknowns.

Initially, a young gay male's homosexuality is usually infused with all the Higher needs of the personality. Contrary to his successfully socialized straight peers, who are now largely identified with a petrified Ego-complex, the young homosexual is NOT Ego-identified and fully in touch with a 'seething cauldron of excitations' (Freud), all kinds of unmatured ID-contents. It may seem to people that these contents and needs are of a strictly sexual nature but in truth, much more is involved here:

the desire to grasp the human condition, finding a place in Life, a sense of belonging, a need to explore and discover, finding guidance in building and expressing oneself as a sane, healthy, developed man...

It is probably especially here where a relation between a mature male and a younger male can generate important energies, between the receptivity and faculties of idealization of the younger male, and the dominant skills and experience of the mature one.

When the gay man is still young and actually seeking (which is becoming rare today), his faculties of idealization generate a type of receptiveness to the mature male that is of a creative nature, leading to an exchange of energies that can set off constructive phenomena and dynamics of human growth and experience and insight.

This is the ideal scenario, practically a theoretical scenario, because reality usually shows that sexual addiction and predatory consumerism rule. But ideally, the relation between the younger male and the mature male is inscribed in a dynamic where the one partner is TRULY receptive, because he is experiencing that his receptivity to a man worthy of idealization is making him grow. The mature partner is TRULY dominant, learning how his skills and assets have true value, actually bettering another human being. Dynamics of this order infuse relations with higher meaning and purpose, and can make them humanly significant.

And perhaps there are other creative homosexual scenarios, I don't want to be too rigid and categorical. But the reader gets the general idea: creative homosexual sex doesn't abound in a social sphere that is especially replete with crude gay porn, and predatory tricks largely stripped of significance.

Of course, the mention of young males having sex with mature males might send people's alarm bells off, and for good reason. I wasn't referring to adolescents, but to young gay adults. In my understanding, sex between adults and minors is reprehensible for the following main reasons:

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because socialization itself is like a giant brainwashing-session, adolescents are in fact HIGHLY confused and perplexed at discovering the world, and simply aren't in a position to deal with the implications of adult sex.

The adolescent's energies are still experimentally seeking the right pathways for expression, and are easily prematurely fixated into a wrong pattern. Subsequently, once fixated, such gays at growing older might actually be convinced that an early experience with an adult was very beneficial to them but the thing is, they don't know what kind of man they would have become had that experience NOT occurred.

Because adult-minor sex is illegal, the interested adult has to operate discreetly. The entire thing becomes illicit and hence, completely walled-off from the rest of social life. An adolescent who is hijacked into such relations necessarily evolves through a secret, shared reality of fears, guilt and illicit lusts. He receives no actual guidance in terms of constructing his own malehood, because the entire experience is taking place OUTSIDE of social reality, and is incompatible with it. There is nothing else but the sex itself..

The adult's psychological functioning has already fully crystallized, allowing him to know what parts of himself he is investing in the relation, and what other parts are reserved for social functions. But the adolescent cannot make such determinations yet, and his mind gets invaded by sexual energies that draw him off a constructive and balanced social life.

Sexual tension and polarity and creative energies can indeed rise between the young and the mature, the receptive and the dominant. But adult-minor relations necessarily occur in illicit realms, a private world that is walled-off from a larger reality. Therefore, such sexual relations are divested of ACTUAL growth possibilities, and are of a dissociative nature. In reality, the adolescent is left to his own devices dealing with massive sexual contents liberated in his mind that have no constructive or creative implications.

This topic is tricky, and can only be correctly assessed when we keep in mind that human society is an artificial construct and a sewer, which changes all givens... After all, it is a fact that sexuality emerges at puberty, meaning quite early. In Nature, mammals when sexually mature DO engage in sex. It could therefore easily be argued by adults that there's no reason pubescent kids shouldn't have sex with adults, which is what a creepy professor like Vern Bullough did for decades...

In human society, there are rules about adult-minor sex, and massive emotional and moral issues make it hard for people to approach the topic lucidly. The bottom line is simple: human society is NOT Nature, and the system is evil, which fundamentally modifies the equation.

It seems to me that IF society was healthy, and not run by Evil, then humans at sexual maturation, meaning after puberty, could probably simply engage in sex with whoever they wanted in a healthy fashion. In a sick society owned by deviants, this is not possible for a variety of reasons of the type that were brought up. This is why adult-minor relations are unhealthy in my opinion.

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But this doesn't apply to a young gay adult emerging from the closet; even if immature, he is in charge of his decisions. The relations he engages in aren't walled-off from the rest of his life and even if kept discreet, they aren't fundamentally illicit. Homosexuality can now provide access to a larger reality, and become a vehicle for experimentation, insight, psychological growth and maturation.

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If society WAS healthy, homosexuality in fact wouldn't exist in the first place, just like it doesn't exist in Nature. Paradoxically, it is precisely because our sewer-society doesn't promote healthy development in its members that homosexual relations CAN indeed be meaningful and constructive, offering males a playground for experimentation and discovery and development.

Homosexuality at its root is of course a desire to fuse with the male principle itself, with an IDEAL form of malehood. The classic homosexual is seeking a real male. Why? Because he couldn't become one himself. Or wouldn't.

Initially, the classic gay has this primordial image in his mind, or in his soul, of what man could be, or should be. It's an indefinite image, that can be projected onto a large variety of males, and it involves an idealization of maleness. The reason this image is so powerful is twofold: its strength is inversely proportional with the absence of true maleness in the social sphere and secondly, it is fuelled with all the energies the gay teen had retracted from the social world, and kept in the closet. In fact, if the teen hadn't kept his energies in the closet during adolescence, but had expressed them freely in the social sphere instead, he might have become precisely the type of man he is now so attracted to. In Part 7 *Why a Gay Man is Gay*, this notion is developed in full.

It is because the gay man is basically an outcast amongst society's males that he lacks the male/male social experience to realize that the sexy alpha-male in reality isn't quite as perfect as he might seem... The search of the classic gay man is to fuse with an ideal form of maleness, in a fiercely passionate scenario, precisely because he didn't have a clue of how to become an ideal male himself: the man he was born to be, but couldn't become.

Little does he realize that in society, 'real men' don't exist, at least not as a rule. Because apparently 'real males' are socialized, and hence programmed into what is really an unnatural form of maleness. It is when people understand that society is OWNED by social engineers, it is when they realize that the territory is fully controlled, that it becomes more apparent that there can be no actual alpha-males...

In society, the straight man becomes a deluded human resource, and the gay man basically goes through life like an illegal alien. Neither one is a 'real male', in the 'epic', glorious sense, or even in a natural sense, of having the features and skills of an alpha-male in Nature. But the straight man is at least acting like one, and can APPEAR to be one.

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The 'classic' gay man is the receptive, sensual type, who usually dreams of a handsome, sexy, dominant 'Daddy'... with typically male qualities, of the type that have a universal scope: male power and control and vigour and skill and virtue... Archetypal qualities, that represent the essence of malehood. At their core, the fantasies and desires of the classic gay man revolve around 'REAL MEN' and indeed, this has got to be a fantasy in a world of human resources.

The gay man's attraction to the alpha-male has a much deeper significance than our porn-culture suggests. There is more to homosexuality than genitals and f*ckholes, and when society completely loses sight of that, what can there be left except vice and depravity? Deeper needs of the personality are involved, related to moral development and the finding of a sound roadmap to male maturity.

Ultimately, the gay man isn't merely looking for sex, but for a good world, in which he has a place, and where good, real males exist, and are accessible.

But as the years go by and sexual experience accumulates, the receptive gay man soon forgets his original higher aspirations, of growth, discovery and insight and the male ideal, that were really at the source of his carnal desires... He forgets, and becomes hardwired into a new social reality now... As he goes through an endless list of male encounters, often of a grim banality, the deeper metaphysical impact of the sexual experience can no longer be sustained and progressively fades in the haze. The gay man doesn't really register how it happens, how he slips into an entire frame of mind and state of being...He has become a jaded, cynical sex-addict...

He is now dependent on a fixed mechanism for finding psychic peace and tranquility: all he has to do is find another Daddy, and let Daddy decide...Life becomes exceedingly simple and vast resources are mobilized for a life-style of sensual bliss found at last...There are no pressures left, and life as Daddy's little slut seems filled with rewards. But these rewards are emergency-fixes, that can never satisfy the deeper needs of the personality.

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It should be self-evident that there is a psychic dynamic involved in homosexuality, and there are reasons a gay man is attracted to males. All kinds of psychic events must happen for a man to become gay, and these events can be read and understood... When culture simply proclaims that gays are born that way, the entire psychic dimension is aborted, denied. What remains is a homosexuality stripped of connection with its psychic origins: a stupefied form of homosexuality.

The classic gay man seeks through mating with another male to fuse with social reality, another social reality, that incorporates this male principle that is otherwise largely absent from the social sphere, stripped from it.

But true males are very rare today, in a deceptive world owned by elites, who pull all the strings of culture and are pushing the entire monstrous social project to completion: the New World order, aka the System of the Beast... The social sphere is so atomized, such a psychotic ant-farm of dissociated, programmed human resources, that socialized

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males have lost touch with their nature, and with their very Self. Society's males are potty-trained from birth into a mode of acting and being that simply has lost the very essence of male virtue: the entire SUBSTANCE of malehood no longer exists.

Incidentally, the term 'virtue' is derived from 'vir', Latin for man, and has been historically of high interest to great thinkers and philosophers. Even Plato (if he existed) related male virtue to the viability of Civilization itself.

It is in a social world where the connection with Nature has been severed, and true communities, true references and true maleness have largely ceased to exist, that the modern homosexual emerged. He is trying to find in male sex what can no longer be experienced in the social sphere: the male principle.

The males who are attractive to the classic gay man are popular, successful, secure 'alpha-males', who are particularly well-adapted to the social environment, and displaying the behaviours and energies associated with dominant males in Nature. Through 'mating' with such a 'real male', the classic gay is now operating in a new social environment where the only rules that count are the alpha-male's dictates;

the alpha-male's will now replaces the diffuse, oppressive intangibility of the entire invisible social grid of impersonal rules and norms. In Big Daddy's arms, the classic gay finds escape from an anonymous and cynical social sphere, in which other males are distant, unknown entities and usually borderline hostile. At last, the gay man experiences all the delicious pleasures of complete self-abandonment... in a social reality that is controlled by an apparently healthy, sound, powerful male. Hence, he has in fact found a healthy world at last... that healthy world that slowly faded away in the haze, when he became a teenager accessing a cynical, chaotic social jungle...

A healthy real man in a healthy world, or so it seems, for a while... Soon it turns out that the ideal male and lover isn't all that healthy after all, and that he is not in control of a healthy world either. He doesn't control anything at all, least of all his f*ckstick, that constantly needs to be inserted in a hole, as if only f*cking a hole could temporarily convince the alpha-male that he is indeed a real male...

In real life, trouble forms: the relationship is obviously dysfunctional in multiple ways and unbridgeable tensions and differences mount between the gay lovers...

What will actually fuel a passion that is a fullblown life-goal? What is its substance? What does it generate, create? Isn't it putting the cart before the horse to expect sexual and romantic passion without even experiencing all the excitement of an adventurous life, that is surely required for the life energies to get whipped up in the first place, and generate passionate states?

When passion and sex are pursued as the main goal in life, doesn't this show that not much else of interest is going on? That nothing else remains but sexual consumerism stripped of meaning?

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The deeper problem is that these apparent alpha-males didn't become alpha-males in Nature, but in society, and in reality heavily rely on institutional supports. This socialized dominant male might know how to make money, but the better he is at it, the less likely he is to have retained even an inkling of male virtue. Thus the gay man is in a way sleeping with an illusion of maleness, that can never be truly experienced for two reasons:

the socialized alpha-male isn't a natural true male and also, the gay man can only access such males by assuming an 'unmanly' position himself. He passively submits and hence brings himself in a psychic state that really excludes experiencing any type of active male principle. He couldn't be further away from it than we he is squirming in Big Daddy's lap.

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Initially, the classic gay is basically seeking a perfect world, the secured domain of a dominant alpha-male, only to progressively discover that the alpha-male is in fact fundamentally incapable of taking true responsibility for anything.

The alpha-male isn't quite as ideal as he had appeared to be, but things are really worse than that: he actually lacks PRECISELY the very qualities that are the reason of being and the foundation of the gay's entire male ideal, the entire vision of true maleness in the depths of his soul... A vision that he was compelled to seek and experience precisely because it was so absent from the bleak, cynical, depersonalizing social reality we are born into...

The classic gay man's quest for the true male must come with the conviction that our social system can and does breed such men; the assumption underlying the fantasy must be that many males in society DO fully develop their maleness and male virtues and skills, and are as a result worthy of idealization.

This assumption is in reality erroneous, and it's when the gay man starts realizing that this ideal man is a figment of the imagination and doesn't exist, that he may be faced with a difficult choice: to deal with the question of what it says about society, that the ideal man indeed can't be found...or let's say, rarely. NOT as a general rule.

The (apparent) alpha-male was so attractive to the gay man for his seemingly realized malehood and in a way, his very existence showed that the world is a good place, because a sick world couldn't have bred such a man... But eventually, it turns out that this ideal male can only really exist in the world of homosexual fantasy. Because in a depersonalizing social system of human resources owned by bankers and elites, a healthy, sane male with a realized malehood can be no more than an illusion.

The reason for this is that in society, the alpha-male's dominance is in fact stripped of substance: he doesn't actually control any territory or domain at all, because social engineers and elites control everything. Therefore, there lies a reality-gap, between the role the alpha-male assumes in bed and his actual power-status: he doesn't have any power. He is completely defined by someone else's rules...

Appendix P: The Unreal Gay 'Philosophy'

It is only as long as the gay man remains ignorant of this fact, or dissociates it from reality, that the attractiveness of alpha-males can be sustained. In order to be sexually attractive to the classic gay bot, the alpha-male must be in control of the universe shared by the lovers, which means this shared universe must be isolated from the surrounding social world and its logic, since that real world is controlled by others.

When push comes to shove, the only reality that ultimately remains to the alpha-male's dominance is the gay man's willingness to submit to it.

What the gay man really wanted and needed is to take up where he had left off as a child, and fully give himself over to the world of experience again, without keeping anything back in the closet; this is why he submits to the alpha-male, really with the expectation of being fertilized with a powerful dose of male vigour, that can now be experienced without boundaries in a shared world where everything is responsive. At last the gay man has found a human world to interact with, exposing his deeper Self directly to Reality. But what more is there to that Reality, except the realization of a fantasy, soon in a repetitive manner, that reeks of addiction...

The gay man is caught in all kinds of double-binds: the honest, healthy male vigour and passion and ideals that he wanted to find in the world can now only be experienced when he sacrifices his own male dominance and vigour. He passively submits, and isn't even conquered, or subjugated by the alpha-male: he basically gets raped by mutual agreement. One man sacrifices his dominance for the other to assume a double dose of it. It's all a private theater production, a play, that doesn't have any real world implications. One 'acts' the dominant part, and the other 'acts' the receptive part...

It is when the gay man realizes this world of gay sex is a psychological world, an emotional world, that isn't fused together with the rest of social reality in a coherent fashion, that he can mature, and deal with his homosexuality in ways involving more depth.

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It's a sobering realization when you see that all these psychic contents and fantasies that get channelled into sex and fantasy are the same energies that can't be expressed otherwise in the social sphere: all that psychic 'libido' creates nothing, and is exhausted in gay sex. It is in fact creative energy taken out of society, and wasted in a private world of sexual indulgence, that usually comes with increasingly destructive excesses along an addiction-pattern.

This entire lifestyle must necessarily interfere in profound ways with the sustainability of the illusion of a wildly attractive alpha-male, whose power and bulging crotch suggest that he IS somehow in control of his environment, like a male lion is in control of its territory.

The entire CORE fantasy of the gay man, of a true maleness materializing in the real world, must collapse with life experience and increasing discernment, as it becomes more

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and more apparent in the end how there is NOTHING to the mate's dominance except the mutual agreement between the lovers. Gay sex from this point onwards becomes something of a farce.

The sexual partner, when better-known, no longer holds the archetypical qualities that had once made him seem so sexy... The alpha-male indeed still looks like a male and may have sex like one, but it becomes more apparent that in fact he can't be a 'real man', because a real man certainly wouldn't be found in bed with the classic gay, who is still torn between the benefits of indulging his fantasies and sensual desires, and the encroaching sense of reality:

indeed, what epic male love can remain, when the two lovers aren't even on a battlefield but instead engaged in hot, steamy sex? How does one combine heroism, wisdom and courage or ANY male virtue with self-indulgence and luxury? What kind of bond is sealed between the two males through sex? What meaning does it generate, what virtues does it breed?

Progressively, it becomes obvious that the private world of sex that is created between the two males is of course bound to succumb to its own vacuity, since there is nothing to the relation except the relation ITSELF. If this was a movie, the problem would be that there is in fact no plot, no story. None worth watching, anyway...

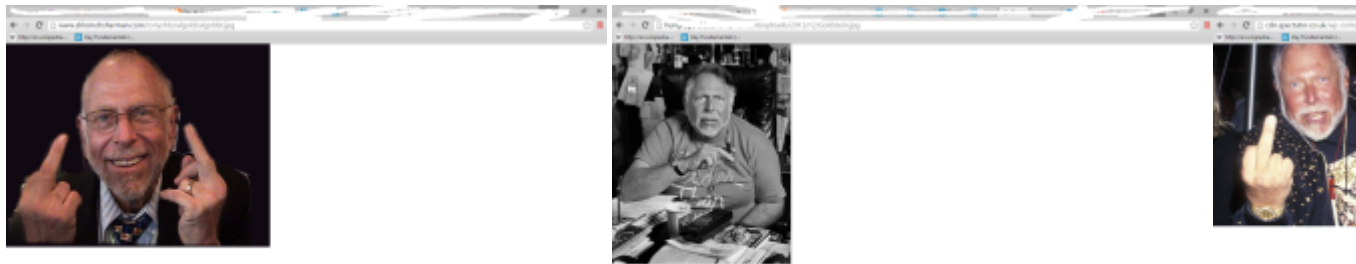
Observe how in all the great love-stories of history, the two lovers are plunged in a social roller-coaster of adventure and all kinds of events of an almost cataclysmic nature, on a backdrop of upsetting social structures and questions about the fate of the world... The passions of the lovers mirror the forces that are unleashed on the world stage, and of course usually it all ends in drama. Now, what epic drama is to unfold between the classic gay and the Big Daddy who f*cks him?

Unfortunately, the gay propagandists never told us...

Because no gay culture exists, no gay insights, no gay social life, no forms of gay relating and no nothing, it should come as no surprise that gays are today told they want to marry a man and adopt kids and live like Harry and Sue next door in a suburban villa. Can you see the unreality of it?

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Indeed, why is it? We all know, either consciously or else deep down, that porn is dirt, that it corrupts and debases our humanity. Interestingly, it seems the role of the jews in spreading porn is completely disproportionate. To get an idea of the general mindset of such jewish entrepreneurs, check out for instance Al Goldstein, a very well-connected porn peddler, who can also be credited with first publishing the term 'homophobia' in his porn magazine *Screw* :



Wikipedia features the following, unsurprising insight into Goldstein's mindset:

In his book XXX-Communicated: A Rebel Without a Shul, Luke Ford wrote about a conversation with Goldstein, in which Ford asked Goldstein why the porn industry contained so many Jews.

Goldstein answered, "The only reason that Jews are in pornography is that we think that Christ sucks. Catholicism sucks. We don't believe in authoritarianism."

Ford then asked, "What does it mean to you to be a Jew?" To which Goldstein responded, "It doesn't mean shit. It means that I'm called a kike."

Ford also asked, "Do you believe in God?" Goldstein said, "I believe in me. I'm God. Fuck God. God is your need to believe in some super being. I am the super being. I am your God, admit it. We're random. We're the flea on the ass of the dog."

That's edifying, isn't it? But to be fair, Goldstein is just one guy, and the claim of a disproportionate jewish role in the pornographization of society requires more than anecdotal substantiation. Luckily, it turns out that a jewish professor by the name of Nathan Abrams actually published an article on this matter in *Jewish Quarterly*, an

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online magazine of contemporary writing, politics and culture... I propose to first go over this entire article, which provides us with the certainty that there is a massive relation between porn and jews -if we didn't already know this yet.

If any gentile revealed what Abrams does, he'd immediately get accused of 'anti-semitism', the well-known jewish 'argument' in ANY debate, just like 'homophobia' is always the main gay argument... Ridiculously, the suspicion rises that jews can't actually debate gentiles, at least not the smart ones, because they haven't got the goods. Histrionics, victimology, propaganda-slurs and social repression must substitute for a case they're apparently never smart enough to make, and so they don't even try... The jewish bottom-line on anything is 'anti-semitism', which is repeated like a cracked record whenever they are faced with a non-jew whose arguments can't be refuted. There's something incredibly hysterical and profoundly dishonest about so many jews pretending to be intellectuals, and next using this dumb slur every 5 seconds. It's sheer bigotry and really a sign of defeat.

Of course, when claims can't actually be backed up, it becomes more convenient to 'debate' other jews in controlled settings, where all parties are dedicated to the jewish plight. All interlocutors must affirm or imply their own jewishness and love of it, before any exchange can proceed, lest hysterics and pandemonium erupt. This is precisely how this professor operates, addressing his fellow jews in a strictly jewish setting. The priority isn't remotely to clarify anything about reality or the world, but instead to fervently affirm and support jewishness. Larded with emotional priorities and a confused, completely irrational vibe of jewish bigotry, the article is one giant rationalization of psychopathy and filth, in a laughably melodramatic atmosphere of intense jewish belonging and togetherness.

Observe how Abrams indeed brings up a very nasty issue, but in a strikingly sympathetic tone... He actually appears to be filled with pride at the accomplishments of his brothers and sisters, making a business out of filming people copulating, and next disseminating the trash all throughout the social sphere. The jewish role in porn is really quite glorious to Abrams, who fawns about humanistic values, freedom and revolutionary inspiration, and sermonizes that jews have nothing to be ashamed of. The article is pretty lengthy and cringing, but let's pay close attention to the deranged view and the aberrant, spiritually-diseased mindset it betrays. Next, we'll go deeper, and unravel the core logic of porn in a satanic cattle-farm.

From *Jewish Quarterly*:

Triple-ethnics

Nathan Abrams on Jews in the American porn industry

Nathan Abrams / Winter 2004 – Number 196

A story little told is that of Jews in Hollywood's seedier cousin, the adult film industry. Perhaps we'd prefer to pretend that the 'triple-ethnics' didn't exist, but there's no getting away from the fact that secular Jews have played (and still continue to play) a

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disproportionate role throughout the adult film industry in America. Jewish involvement in pornography has a long history in the United States, as Jews have helped to transform a fringe subculture into what has become a primary constituent of Americana. These are the 'true blue Jews'.

Smut peddlers

Jewish activity in the porn industry divides into two (sometimes overlapping) groups: pornographers and performers. Though Jews make up only two per cent of the American population, they have been prominent in pornography. Many erotica dealers in the book trade between 1890 and 1940 were immigrant Jews of German origin. According to Jay A. Gertzman, author of *Bookleggers and Smuthounds: The Trade in Erotica, 1920-1940* (Philadelphia: University of Pennsylvania Press, 1999), 'Jews were prominent in the distribution of gallantiana [fiction on erotic themes and books of dirty jokes and ballads], avant-garde sexually explicit novels, sex pulps, sexology, and flagitious materials'.

In the postwar era, America's most notorious pornographer was Reuben Sturman, the 'Walt Disney of Porn'. According to the US Department of Justice, throughout the 1970s Sturman controlled most of the pornography circulating in the country. Born in 1924, Sturman grew up in Cleveland's East Side. Initially, he sold comics and magazines, but when he realized sex magazines produced twenty times the revenue of comic books, he moved exclusively into porn, eventually producing his own titles and setting up retail stores.

By the end of the 1960s, Sturman ranked at the top of adult magazine distributors and by the mid-70s he owned over 200 adult bookstores. Sturman also introduced updated versions of the traditional peepshow booth (typically a dark room with a small colour TV on which the viewer can view X-rated videos). It was said that Sturman did not simply control the adult-entertainment industry; he was the industry. Eventually he was convicted of tax evasion and other crimes and died, disgraced, in prison in 1997. His son, David, continued running the family business.

The contemporary incarnation of Sturman is 43-year-old Jewish Clevelander Steven Hirsch, who has been described as 'the Donald Trump of porno'. The link between the two is Steve's father, Fred, who was a stockbroker-cum-lieutenant to Sturman. Today Hirsch runs the Vivid Entertainment Group, which has been called the Microsoft of the porn world, the top producer of 'adult' films in the US. His specialty was to import mainstream marketing techniques into the porn business. Indeed, Vivid parallels the Hollywood studio system of the 1930s and 1940s, particularly in its exclusive contracts to porn stars who are hired and moulded by Hirsch. Vivid was the subject of a behind-the-scenes reality TV show recently broadcast on Channel 4.

Nice Jewish girls and boys

Jews accounted for most of the leading male performers as well as a sizeable number of female stars in porn movies of the 1970s and '80s. The doyen of the Hebrew studs is Ron Jeremy. Known in the trade as 'the Hedgehog', Jeremy is one of America's biggest

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porn stars. The 51-year-old Jeremy was raised in an upper-middle-class Jewish family in Flushing, Queens, and has since appeared in more than 1,600 adult movies, as well as directing over 100. Jeremy has achieved iconic status in America, a hero to males of all ages, Jewish and gentile alike – he’s the nebbischy, fat, hairy, ugly guy who gets to bed dozens of beautiful women. He presents an image of a modern-day King David, a Jewish superstud who supersedes the traditional heroes of Jewish lore.

No sallow Talmud scholar he. His stature was recently cemented with the release of a pornumentary about his life, *Porn Star: The Legend of Ron Jeremy*. As probably the most famous Jewish male porn star, Jeremy has done wonders for the psyche of Jewish men in America.

Jewish professor Nathan Abrams clearly feels that porn is the greatest thing in the world...

Jeremy has also just released a compilation CD, *Bang-A-Long-With Ron Jeremy*. For £7.99 (including delivery), the lucky listener gets to enjoy Jeremy’s hand-picked favourite porno grooves along with narration by ‘the legend’ himself. As the publicity blurb gushes, ‘Out of the brown paper wrappings and into the mainstream’.

Seymore Butts, aka Adam Glasser, is everything that Jeremy is not: young, handsome and toned. Glasser, a 39-year-old New York Jew, opened a gym in 1991 in Los Angeles. When no one joined, he borrowed a video camera for 24 hours, went to a nearby strip club, recruited a woman, then headed back to his gym and started shooting. Although the movie stank, with a bit of chutzpah and a few business cards he wangled a deal with a manufacturer and started cranking out films. Within a few years, ‘Seymore Butts’ – his nom de porn which is simultaneously his sales pitch – became one of the largest franchises in the adult-film business. As the king of the gonzo genre (marked by handheld cameras, the illusion of spontaneity and a low-tech aesthetic meant to suggest reality), he is today probably the most famous Jewish porn mogul.

Seymore Inc., his production company, releases about 36 films annually, most of them shot for less than \$15,000, each of them grossing more than 10 times that sum. Glasser employs 12 people, including his mother and cousin Stevie as respectively genial company accountant (and matchmaker for her single son) and lovable but roguish general gopher. Glasser currently even has his own reality TV show (also broadcast on Channel 4), a ten-episode docu-soap called *Family Business*, whose opening credits show Glasser’s barmitzvah photo.

Jewish porn mogul Seymour Butts is in business with... his jewish mom.

In search of a buck

Jews became involved in the porn industry for much the same reasons that their co-religionists became involved in Hollywood. They were attracted to an industry primarily

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because it admitted them. Its newness meant that restrictive barriers had not yet been erected, as they had in so many other areas of American life. In porn, there was no discrimination against Jews. During the early part of the twentieth century, an entrepreneur did not require large sums of money to make a start in the film business; cinema was considered a passing fad. In the porn business, it was similarly straightforward to get going. To show 'stag' movies or loops, as they were known, all one needed was a projector, screen and a few chairs. Not tied up with the status quo and with nothing to lose by innovation, Jews were open to new ways of doing business. Gertzman explains that

"Jews, when they found themselves excluded from a field of endeavour, turned to a profession in which they sensed they could eventually thrive by cooperating with colleagues in a community of effort . . . Jews have for a very long time cultivated the temperament and talents of middlemen, and they are proud of these abilities".

The adult entertainment business required something that Jews possessed in abundance: chutzpah. Early Jewish pornographers were marketing geniuses and ambitious entrepreneurs whose toughness, intelligence and boundless self-confidence were responsible for their successes.

Of course, the large number of Jews in porn were mainly motivated by the desire to make profits. Just as their counterparts in Hollywood provided a dream factory for Americans, a blank screen upon which the Jewish moguls' visions of America could be created and projected, so the porn-moguls displayed a talent for understanding public tastes. What better way to provide the stuff of dreams and fantasies than through the adult-entertainment industry? Performers did porn for the money. As ADL National Director Abraham H. Foxman commented, 'Those Jews who enter the pornography industry have done so as individuals pursuing the American dream.'

Secular sex

Like their mainstream counterparts, Jews who enter porn do not usually do so as representatives of their religious group. Most of the performers and pornographers are Jewish culturally but not religiously. Many are entirely secular, Jews in name only. Sturman, however, identified as a Jew – he was a generous donator to Jewish charities – and performer Richard Pacheco once interviewed to be a rabbinical student.

Very few, if any, porn films have overtly Jewish themes, although Jeremy once tried to get several Jewish porn stars together to make a kosher porn film. The exception is Debbie Duz Dishes, in which Nina Hartley plays a sexually insatiable Jewish housewife who enjoys sex with anyone who rings the doorbell. It has sold very well, spawned a couple of sequels and is currently very hard to buy – perhaps indicating a new niche to exploit. Indeed, according to an editorial on the World Union of Jewish Students website,

"there are thousands of people searching for Jewish porn. After things like Jewish calendar, Jewish singles, Jewish dating, and Jewish festivals comes 'Jewish porn' in the list of top search keywords that GoTo.com provide".

Sexual rebels

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Is there a deeper reason, beyond the mere financial, as to why Jews in particular have become involved in porn? There is surely an element of rebellion in Jewish X-rated involvement. Its very taboo and forbidden nature serves to make it attractive. As I written in these pages before, treyf signifies ‘the whole world of forbidden sexuality, the sexuality of the goyim, and there all the delights are imagined to lie . . .’ (‘Reel Kashrut: Jewish food in film’, JQ 189 [Spring 2003]).

According to one anonymous industry insider quoted by E. Michael Jones in the magazine Culture Wars (May 2003), ‘the leading male performers through the 1980s came from secular Jewish upbringings and the females from Roman Catholic day schools’. The standard porn scenario became as a result a Jewish fantasy of shtupping the Catholic shiksa.

Furthermore, as Orthodox Jew and porn gossipmonger Luke Ford explains on his website (lukeford.net): ‘Porn is just one expression of [the] rebellion against standards, against the disciplined life of obedience to Torah that marks a Jew living Judaism.’ It is also a revolt against (often middle-class) parents who wish their children to be lawyers, doctors and accountants. As performer Bobby Astyr put it on the same website, ‘It’s an “up yours” to the uncles with the pinky rings who got down on me as a kid for wanting to be musician.’

As religious influences waned and were replaced by secular ones, free-thinking Jews, especially those from California’s Bay Area, viewed sex as a means of personal and political liberation. America provided the freest society Jews have ever known, as manifested by the growth of the adult industry.

Since Larry Flynt’s landmark trial, porn is largely associated with freedom of expression and human rights... This demonic perspective is extremely influential today, and constantly promoted by the System. Nathan Abrams obviously shares the view, he finds porn absolutely wonderful, it’s a high human attainment:

Those Jewish women who have sex onscreen certainly stand in sharp contradiction to the stereotype of the ‘Jewish American Princess’. They (and I’m speculating here) may have seen themselves as fulfilling the promise of liberation, emancipating themselves from what feminist Betty Friedan in 1963 called the ‘comfortable concentration camp’ of the household as they set out into the Promised Land of the porno sets of Southern California. It signified their economic and social freedom: they were free to choose to enter, rather than coerced into it by economic and other circumstances. Once they had lain down, they could stand on their own two feet, particularly as female performers typically earn twice as much as their male counterparts.

Sexual revolutionaries

Extending the subversive thesis, Jewish involvement in the X-rated industry can be seen as a proverbial two fingers to the entire WASP establishment in America. Some porn stars viewed themselves as frontline fighters in the spiritual battle between Christian America

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and secular humanism. According to Ford, Jewish X-rated actors often brag about their 'joy in being anarchic, sexual gadflies to the puritanical beast'. Jewish involvement in porn, by this argument, is the result of an atavistic hatred of Christian authority: they are trying to weaken the dominant culture in America by moral subversion.

Astyr remembers having 'to run or fight for it in grammar school because I was a Jew. It could very well be that part of my porn career is an "up yours" to these people'. Al Goldstein, the publisher of Screw, said (on lukeford.net), 'The only reason that Jews are in pornography is that we think that Christ sucks. Catholicism sucks. We don't believe in authoritarianism.' Pornography thus becomes a way of defiling Christian culture and, as it penetrates to the very heart of the American mainstream (and is no doubt consumed by those very same WASPs), its subversive character becomes more charged. Porn is no longer of the 'what the Butler saw' voyeuristic type; instead, it is driven to new extremes of portrayal that stretch the boundaries of the porn aesthetic. As new sexual positions are portrayed, the desire to shock (as well as entertain) seems clear.

It is a case of the traditional revolutionary/radical drive of immigrant Jews in America being channelled into sexual rather than leftist politics. Just as Jews have been disproportionately represented in radical movements over the years, so they are also disproportionately represented in the porn industry. Jews in America have been sexual revolutionaries.

Jews are sexual revolutionaries, fighting dark forces of oppression...

A large amount of the material on sexual liberation was written by Jews. Those at the forefront of the movement which forced America to adopt a more liberal view of sex were Jewish. Jews were also at the vanguard of the sexual revolution of the 1960s. Wilhelm Reich, Herbert Marcuse and Paul Goodman replaced Marx, Trotsky and Lenin as required revolutionary reading. Reich's central preoccupations were work, love and sex, while Marcuse prophesied that a socialist utopia would free individuals to achieve sexual satisfaction. Goodman wrote of the 'beautiful cultural consequences' that would follow from legalizing pornography: it would 'ennoble all our art' and 'humanize sexuality'. Pacheco was one Jewish porn star who read Reich's intellectual marriage of Freud and Marx (lukeford.net):

"Before I got my first part in an adult film, I went down to an audition for an X-rated film with my hair down to my ass, a copy of Wilhelm Reich's Sexual Revolution under my arm and yelling about work, 'love and sex'."

As Rabbi Samuel H. Dresner put it (E. Michael Jones, 'Rabbi Dresner's Dilemma: Torah v. Ethnos' Culture Wars, May 2003), 'Jewish rebellion has broken out on several levels', one being 'the prominent role of Jews as advocates to sexual experimentation'. Overall, then, porn performers are a group of people who praise rebellion, self-fulfilment and promiscuity.

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It is easy to see the disastrous intake, Abrams' utter and complete ethical and spiritual necrosis... This is why after having laid out this social disaster for us, the professor concludes arguing that jews have nothing to be ashamed of:

What are we ashamed of?

This brief overview and analysis of the role and motivations behind pornographers and performers is intended to shed light on a neglected topic in American Jewish popular culture. Little has been written about it. Books such as Howard M. Sachar's A History of the Jews in America (New York: Knopf, 1992) simply ignore the topic. And you can bet that the 350th anniversary of the arrival of the Jews in the United States did not include any celebrations of Jewish innovation in this field. Even the usually tolerant Time Out New York has been too prim to deal with it, although the more iconoclastic Heeb plans an issue on it. In light of the relatively tolerant Jewish view of sex, why are we ashamed of the Jewish role in the porn industry? We might not like it, but the Jewish role in this field has been significant and it is about time it was written about seriously.

Nathan Abrams is a Lecturer in Modern American History at the University of Aberdeen. He has just completed a book on neo-conservatism in the United States.

It seems that Abrams conceives of porn as a proud accomplishment of the jewish people, he is exalting a revolutionary, humanistic jewish spirit, really arguing that jews should be proud of their role in turning society into a pornographic sewer. Why should jews be ashamed of it?

Can you see the warped, diseased perspective? The psychological and spiritual illness of it? It isn't too difficult to see what happened here: Abrams is an untalented, creatively-depleted jewish clown, who got a phone-call and was requested to write an article on the jewish role in porn. Remember that in the satanic cattle-farm, social engineers are constantly NORMALIZING any foul, by putting it right in the open, but only AFTER the facts. It is only when disastrous developments have already materialized in the social sphere since years, and everyone got used to them, that society is told how it all happened, and how the problem was actually created. When it's too late, when our minds are already adapted to a new status quo, the beans are spilled and we get the sordid details, but always in a strange tone that is strikingly at odds with the creepy nature of the revelations. This how propagandists NORMALIZE any corruption of our social sewer retro-actively. Abrams openly reveals how jews spread filth and sleeze, but the intention is to turn it into a positive accomplishment. Of course, the argument defies common sense and all standards of decency and sanity, and the result is a dumb, shallow propaganda-article stripped of even a hint of human depth. There is not one interesting observation, for instance about what porn does to the human psyche and, collectively, to Civilization. What would Plato have thought about porn? Abrams' perspective is tragically shallow and uninspired, it is substandard, dumb garbage.

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This must be why we are in this jewish bubble, where a jewish professor publishes a jewish article on jewish porn in *Jewish Quarterly*: it is of course because he couldn't publish it elsewhere. It certainly couldn't be submitted to a regular academic journal and exposed to peer review, because the piece of trash rapes all academic standards. Jews mustn't be ashamed of spreading porn? What is this MORALIZING, and this laughable allegiance to a jewish cause and group mind? Where's the OBJECTIVITY?

If Abrams actually published a scholarly work on this matter, leaving out his dumb opinions and assurances, instead focusing on documenting the facts, then he would be liable to come under fire from his fellow-elect, who might perceive him as a traitor to the jewish cause. It would be unthinkable for a jew to actually present the goyim with SERIOUS materials that could be used AGAINST the jews, and the matter is delicate... Abrams wouldn't want to create a situation, and the attempt is to subtly inspire a jewish collective pride, to bring this matter into the open and 'normalize' it. The time is ripe because society has gotten used to porn at this stage, and its subversive and eroding qualities are no longer acutely perceived. The intention is now apparently to relieve jewish guilt and shame, and to assume this heritage: after all it's how we got today's world, and look how well we've done!! That's the message, and this professor specifically addresses his fellow jews, like a rabbi in a synagogue, or a preacher in a ghetto, assuring his confused brethren that they needn't be ashamed. Isn't it laughable?

At second thought it is really pretty deranged and creepy. Why this little jewish get-together, when the matter concerns ALL OF US? Imagine writing such trash, while all kinds of jewish bodies are scouting the internet to detect and report any sign of 'anti-semitism'. Imagine the corrupt mindset, the sheer hypocrisy of it... Why do special jewish channels exist to disseminate porn, or strange ideas? Is it perhaps because these ideas are INDEFENSIBLE, and must therefore be clothed in a fake aura of jewish persecution and white hatred? Why can't Abrams write a MANLY article on the jewish role in porn? What is this sickly, weasely attitude? Quite frankly, this is the kind of sewer-intellectual that makes me retch. Of course, if there is a a problem in society with freedom of expression, it doesn't come from Muslims. It comes from very different quarters...

Freedom of expression was actually the legitimization for porn, and is constantly proclaimed to be such an incredible attainment and human right. But if there was actual freedom of expression, a guy like Abrams of course wouldn't dream of publishing such an article, because it would expose him as an utterly unscholarly religious or zionist fanatic, selling a weird modern cult, in the way of a jewish bolshevist apparatchik, stripped of a mind of his own... We are at the complete antipodes here of academic standards, and if there was ACTUAL freedom of speech in society, this man could obviously never have become a professor. He doesn't have the right mindset, nor the intellectual goods, and completely missed his calling: he should have become a talmudist, NOT an academic!

In the mean time, we got it straight from the horse's mouth: a jewish professor explains in an article published in a jewish quarterly that jews are INDEED very responsible for the pornographization of society. They say it THEMSELVES... apparently hoping that at this stage, the gentiles are too dumbed down anyway to even detect that porn

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is filth. If jews spread porn, then the question rises: is 'anti-semitism' really a strictly irrational affliction or some psychiatric disease, some symptom of psychotic hatred, as we are constantly told? If people find porn harmful, and jews spread porn, then goyim have a very rational and substantive reason right there for having a problem with jews. And perhaps more such reasons can be found, very REAL factors, that have nothing to do with 'repression', irrational hatred, and weird psychiatric phobias.

You see, so much is wrong on so many levels here that it becomes difficult to even expose the profound intellectual dishonesty, and really the schizophrenia of such an article. Where to even begin exposing this completely unfounded arrogance, the constant emotional manipulation, the complete absence of criteria and standards? Maybe Abrams, who is clearly SEETHING with hangups and repressed psychic garbage, should do some serious psychotherapy before voicing ANY idea in the social sphere. It doesn't take a Freud to see that the man is completely obsessed with his jewishness, and he is simply making a career out of it, without ever voicing anything even remotely astute or interesting. It's all garbage, dumb bigoted propaganda-trash. Every single issue he looks at is profoundly defined by this obsession, everything is perceived through a warped prism of jewish tribalism. Well, you can't have your cake and eat it too... Why not go preach in a synagogue, if academic standards and basic astuteness and honesty elude him? If Abrams can't produce knowledge but only racist banalities and idiotic assurances of his jewish allegiance, then he really has no business in academia. Observe that he came pretty close to suggesting that jews were forced into porn by our anti-semitic hatred, with this type of slick suggestion:

Some porn stars viewed themselves as frontline fighters in the spiritual battle between Christian America and secular humanism.

Abrams is bending over backwards trying to justify porn, and to offer some lofty ideals that may be associated with it, and it all has the flavour of a massive dumb ego defense mechanism. The assurance is that jews have nothing to be ashamed about... But if porn is so great, then why would anyone feel ashamed about it in the first place? Why must the sermon even be delivered? Even to Abrams it is manifestly self-evident that many jews in fact DO associate porn with some ethical problem. Why else is he so desperate to relieve the conscience of his fellow-elect? Could it be that there is indeed a problem with porn, if even the jews who spread it are ashamed of it? Maybe the professor could have gotten into the matter a bit more deeply, exploring the moral, ethical, philosophical, psychological, spiritual and civilizational implications of porn, perhaps that would help? Bringing a minimum of DEPTH to the table, some SUBSTANCE? No, the brainwashed clown produces a dumb sermon, like some religious nut.

And to follow, here is MY perspective on porn in the modern world...

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Today, even a hint of 'reactive' morality is liable to raise eyebrows, and fortunately, my view on porn isn't essentially of a moral nature at all; rather, it is 'scientific', in the sense of resulting from real life observation. Basic life experience easily reveals that

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sexual addiction, vice, obsession and depravity can invade a man's mind, shaping his psychological organization, and affecting his entire way of relating to Life, and to the world. The bulk of the life energies is hijacked, and channelled into obsessive desires that soon control the personality. Such a man now caters to all his lower sides, which increasingly take him over...

I actually know the nightlife very well, having spent many years hanging out in nightclubs and bars, in a spirit of accessing all the pleasures and excitement of the night. Which I did, and it was very thrilling, playing with all these sexual energies... I can understand exactly what this rush is, that rock stars get on a stage, when their entire environment welcomes their presence fully, and all human channels open up, there is no resistance, no limit to opportunity. It creates a psychedelic state or, to be more precise, it is very much like a coke-rush. Of course I am not a star, but in the nightlife there was indeed no human resistance whatsoever, presumably because of my big blues and this sexual game I was playing with such an intense dedication, precisely because the environment facilitated it. I plugged into a state that was 100% harmonized with the environment, which involved a state of mind, and it was the following: nothing else matters except finding satisfaction this night. What satisfaction? An orgasm was really something trivial that wasn't remotely on my mind, rather, I needed some kind of ultimate cosmic fusion, which admittedly was not attained every night out. But... it happened, sometimes... Sometimes it was so good that I was on a cloud for a week.

What happens in these states is that the individual is mobilizing large amounts of psychic energies for the purpose of gaining rewards in the here and now. Accessing these rewards implies taking the environment for granted, abstraction is made of everything except the one goal: to get another shot, to get laid, to get higher. It implies a mindset where nothing no longer matters except gratification, to 'do as one wills' -which is of course Aleister Crowley's satanic anthem. In this state, the shape and nature of Civilization is completely taken for granted, and the individual is fully dedicated to his own needs, in a logic that is addictive and strips the mind of all depth.

I hugely enjoyed the entire game of seduction and cruising, and to evolve through an open and flexible world of opportunity, where all usual social rigidities had fallen away, liberating tons of mindspace and energy. This is why people 'get high' in the nightlife, or try to. In the underbelly of the city at night, excesses and traps loom everywhere, drug-and alcohol-addiction for one thing, but something much more fundamental is really at stake: the nightlife is an alternate world, that mobilizes different energies. Next, the individual starts to live in TWO worlds, a split occurs, between daily reality and a much more interesting one: the one of the night, in which you can do what you REALLY want, and be who you REALLY want to be, or else, get some clues about how to get there, through EXPERIMENTATION... That almost sounds revolutionary today, doesn't it, very subversive: experimentation... In a world of programs and laws and rigid social constraints, there is of course no place for such a thing as 'experimentation'. Because imagine what people could actually discover... The masses are incredibly programmed, and very much unaware of it, precisely because they have become the RESULTS of

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the social programming. They were brainwashed into consensuality, not realizing that consensuality is a joke or rather, a satanic monstrosity.

I think I got a pretty good picture of what vice looks like, and what it does to the character of a man. Why is this notion of vice such a social taboo? Why is it so politically-incorrect to even point out that there is such a thing as a man's ethical, moral and spiritual life, and that these are the essentials of character? There is nothing wrong with sex, but surely we can all see the difference between healthy sex and decadence and depravity? Surely we all know that there is such a thing as moral corruption? Why is the entire suggestion in the social sphere that Good and Evil don't exist, that vice, decadence, degeneracy, perversion, porn and prostitution are the greatest things in the world?

Vice is quite ugly when you see it in people's faces, and it isn't an abstraction when you're looking at it; it all becomes VERY REAL. With the years, it actually becomes etched in the faces, with lines and expressions... When you look at any old man, you can tell a lot about who he really is, because it has all materialized, and left its marks and signs. This is what we all should naturally be able to pick up, but in a satanic cattle-farm, brainwashed sheep cannot tell good from evil, they have not a single criterium or tool to establish the difference...

One thing that sticks in my mind is seeing a very sickly guy once, in some club, cruising for a guy in a dark stairway in the building. It was indeed quite dark, but there was a small lamp giving a minimum of light, and he actually smashed it, because it revealed his sickly face. I also remember an old man who was quite horrible, and he showed me his tongue, which was covered with unsightly sores. I was horrified, and he laughed, saying that it was a bit painful when he was kissing.

Such examples may strike readers as anecdotal, but they indeed show that sliding slope. Some people simply become viceful, it completely ends up controlling them, and it seems amazing that this must even be argued... Today, people's sense of good and evil is so dulled down that many simply can no longer tell the difference, and the entire notion of 'sin' is now perceived as a retarded religious fiction. But isn't it obvious that there are bad people in the world, and that these people weren't born bad? They BECAME it... How? This type of question is an utter mystery to society's members, who are so mystified and fascinated by for instance serial killers... How can a serial killer be so evil? The masses haven't got the faintest clue...

You can sense this darkness in the nightlife, a destructive and dark force, precisely that force that people like Foucault or Paglia call 'Dionysius', which really seems a misnomer. Apparently, these intellectuals confuse a god of ebriation and ecstasy with a god of the underworlds... In society, there is indeed an underworld of vice and sin, and some people are fully plugged into it, countless rock artists for instance. It is wellknown that these stars routinely have massive issues of addiction, they often get lost in a moral vacuum, and they are actually quite aware of a larger force, a certain energy, which runs things in the world, and which is responsible for their own success. These stars often refer to

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Satan, and having made some pact, selling their soul for rock and roll... They are in fact bombarding us with imagery and messages which are pretty creepy, and obviously of a metaphysical order:



I didn't need to look very hard, you can find hundreds of thousands of such pictures, they are all over pop-culture, everybody knows it. The question rises, if the notions of Satan and Evil are so idiotic and retarded, then why do all the big stars constantly refer to them? Why are these people so fascinated with morbidity, the occult and any vice? Isn't it obvious that we're dealing with some kind of CULT, a death cult, which is affecting our state of consciousness? Apparently, stars take these themes VERY seriously... Maybe we should too...

Any man who has a minimum of depth is aware that Good and Evil aren't fictions, and that indulging dark vices has very real effects on consciousness. In the nightlife, all kinds of channels and options are available, many alluring experiences may be pursued, and it is easy to hit this sliding slope, which could take you down the drain. Before you know it, it becomes an addictive lifestyle, generating a kind of Jekyll and Hyde phenomenon, and it's always Hyde who ends up on top, even if Jekyll is still used as a front. This isn't about moralizing, it's about having some basic life experience. Plato and countless philosophers of history were well-aware that sexual indulgence, perversion, luxury and lust were liabilities in kings, that could bring a kingdom to ruins.

If a man isn't a complete weakling, it is of course because he goes by STANDARDS and principles that are sound, and connected to some vision and ethic, and an awareness of psychological and spiritual development. Being a real man implies having some kind

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of allegiance to some Higher Cause, a vision of what matters in life, because otherwise a man is swept away by forces beyond his control, that sit in his own undeveloped Unconscious... A man is easily enslaved by his own needs and desires, and the sex-addict no longer has a Higher Cause. Observe carefully that all these stars are selling something to us, and we always end up in strange realms, that completely exceed the dimension of entertainment. A certain ethic is being transmitted, a modern gospel, a view of life, a metaphysical vision of reality, and it all looks pretty dark and soulless, doesn't it? What's really going on here?

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A large number of social pressures and institutional constraints prevent us from becoming what could be called a 'mega-conspiracy-theorist', as I may strike some people who read a few articles on this blog. Of course, I don't consider myself a theorist at all, but that's how society at large would see it. 'Mega', because in these pages it is not just argued that the moonlanding was fake, or 9/11, that dinosaurs are a hoax, that the earth is flat and that Evolution is a lie, that genes are theoretical constructs, or that the financial system is completely owned by a few people... These are just a few 'conspiracy-BASICS' on an endless list, and we need to get beyond them, beyond this targeted focus on individual conspiracies. Because why reinvent the wheel every single time? Once you understand one hoax, any hoax, then you are in fact in a position to know that EVERYTHING ELSE is a hoax too. ALL OF IT is a scam, every freaking feature of institutional life is affected by this civilizational cancer.

Whenever the sheep voice the conviction that conspiracy-theories are crazy, the core argument is the following: too many people would have to be in on the conspiracy, and word would have gotten out. Therefore, significant conspiracies cannot happen, and conspiracy-theorists are crazy... This is the reasoning, and the sheep are actually quite right about something: a lot of people INDEED need to be 'in on it', aware of the foul, and keeping their mouths shut. And how can that happen? Indeed, how could it happen... in a GOOD WORLD?

This is of course the erroneous foundational assumption of the sheeple, it's the bottom-line of the difference in perspectives: they actually believe to be living in a GOOD WORLD, that is run by benign representatives of the people. And indeed, in such a good world, the conspiracy would leak out, and these things couldn't happen on a significant scale. Not in a good system, we are agreed...

But now here's the thing: in a BAD System, these things actually CAN happen. In fact, they MUST happen, and all the time. If the entire social sphere is corrupt and owned since ages, if evil rulers are running a satanic cattle-farm, then nothing is as it seems. Everything is in fact upside-down. In this scenario, everything must indeed be a conspiracy... In a bad System owned by Evil, there must be a foul in every single thing you look at, because every single feature of social life was set up by evil people, with bad intentions, and a foul state of consciousness. THEY have created this aberrant civilizational construct, and WE have adapted to their set up from the cradle, it has

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shaped our psyches and identities. This is why we can no longer see it, it is because we have INTERNALIZED an entire satanic episteme, a state of functioning and of being, of thinking, and of consciousness.

When you look into any hoax, it isn't an isolated aberrant growth, some system malfunction or just something that will occasionally happen in a human world... It is another facet of the giant cancer, that is everywhere, in every institutional feature. We're not looking at a few or even many cancerous lumps, we are looking at one giant cancer. All of Civilization comprises it, the full bulk of the human world IS this giant cancer. How else could a hoax like the moonlanding or 9/11 even happen? How many people must have been 'in on it'? A lot of people... This can only happen in a System that is one giant cancer, because otherwise, word would INDEED have gotten out, precisely as the sheep argue.

Few truthers are willing to go all the way, and perceive clearly how any hoax is connected into a much larger institutional framework, which is why the hoax could even be pulled off. There is a problem in truther-circles staying conscious of this larger context at all times. Many people will discover a few hoaxes, focusing on a few special fields, for instance terror-attacks and government lies, or else medical malpractice and poison pills, or fake wars based on lies... Eventually, truthers are likely to end up combining a few such fields, putting them together, which yields a broader view. It starts to dawn on them that there is in fact a giant social problem, that ALL authorities are corrupt. But it isn't easy to truly wrap the mind around the notion that ALL institutional fields are affected, and since ages... Even when it is realized at some levels that elites indeed control all institutions, and that these operate in unison to generate strategical power-relations, the truther still cannot truly grasp it. This is evidenced by for instance the comparatively low interest in truther-circles for science-hoaxes. Many realize that there is certainly something wrong with politics, the financial system and Hollywood, but science is still very much perceived as an 'objective' and value-free endeavour. In fact, the entire scientific worldview is completely taken for granted by most truthers, and if it isn't, it is only because the truther is a Christian.

This Christian truther is probably influenced by all these mediatic debates between Christians and evolutionists, and has learned that Evolution can indeed be debunked, and exposed as a hoax. But the only reason he is interested in the matter is because it interferes with his religious conviction. It is unlikely that he can wrap his mind around the overwhelming implications of Evolution, and how they have invaded the social sphere and our daily reality, to which we have adapted from the cradle. Our entire Civilization has accepted Evolution as a foundational dogma, and it has since shaped social institutions, defining countless scientific fields, Medecine and all the Life Sciences, Biology, Anthropology, Archeology and so on... Is the entire medical system foul? Yes, it is actually, but only a minority of truthers is to some extent aware of it. You'll find very few truthers who for instance realize that HIV is a hoax, that there is in fact no virus, that it was all iatrogenic murder (See the related Appendices).

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Evolution has profoundly affected society's entire outlook on the world, on Life, and on Nature. It is implicit in communist, fascist and socialist ideologies, and really in ANY modern ideology for a simple reason: because Evolution has monstrous philosophical, ethical and spiritual implications. We are basically told that we are here on earth STRICTLY BY ACCIDENT. Life simply happened, manifesting from some seething primordial soup, and next increasingly complex life-forms evolved, and eventually humans ended up appearing... After an incredibly long sequence of sheer random events, by pure chance, homo sapiens eventually came into being... That's the story, and it is easy to see that it massively defines our view of humanity, the world, life, Nature, reality, God, eternity, and everything that was formerly covered by religion. If the Christian rejects Evolution, it is seldom with the awareness that the very social sphere he is evolving through was shaped by it. He rejects it because he has another belief system.

Few truthers realize that Christianity is a foundational satanic program, that really should be analyzed with some depth and astuteness. It is the foundation of our Judeo-Christian Civilization, why not fit it in the equation? Surely this religion must have SOMETHING to do with our Civilization, and its state? Isn't it obvious that it must be an evil religion? Why does hardly any truther figure out HOW it is evil, what it did to Civilization, and to our minds? And who offered it to us? Amazingly, Christianity was offered to the world by the very people who did NOT retain it themselves... Something to think about, isn't it? But Christians never do. And atheists aren't interested in this fundamental issue either, for a simple reason: they don't see anything wrong with Civilization, they find it fabulous. They chant that science is wonderful and that relitards are retarded, and that's as far as they can take the dronish analysis.

It is vaguely sensed by many truthers that there is indeed a larger logic, of elites creating a monstrous 'prison-planet', but the picture at this stage becomes very big, really too big for the mind to process. The totality of Civilization is a construct created by evil elites, and it is a monstrosity on all levels, too many levels to wrap one's mind around, because ALL of reality is involved here, everything we were raised into from birth. We are ourselves products of this satanic logic, that shaped our lives and minds, resulting in a split between the ego-complex and the bulk of our UNrealized Self, which remains Unconscious throughout life in most human resources. The picture is too big, and it simply becomes dizzying...

The truther cannot really apprehend the gigantic scope of the satanic control, and now attempts to localize evil in a few walled-off areas, defining who the 'bad guys' are: secret services and some factions of government, occult clubs, jesuits or jews, illuminati, freemasons, nazis or commies, neocons or even aliens... Some culprit is needed to account for all this evil and all these lies, for this sewer that society has turned into. Who is the culprit?

But the monster-cancer completely exceeds any such group, and indeed involves ALL of Reality. The truther is faced with more than he can handle, he is in desperate need of some clear references, and now falls in a ditch: he wilfully decides who or what is good, and who or what is evil. 'Wilfully', because he can't actually perceive or discern it. He

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knows that there's a lot of evil affecting our world, but he can't quite grasp what precisely evil is, and how it works. Therefore, he uses a simple binarian method, which is in fact inadequate, and prevents attaining a unified view, that is alive and expanding. He has a rigidly fixated base-reference, and goes by a simple protocol: evil is whatever doesn't square with it... He needed a starting-point, an anchor, a base-criterium, and didn't find it in himself, which is why an OUTER reference was adopted -typically Christianity or the Constitution. What this really means is that such truthers are positioned in their EGO, rather than in a unifying principle which is ITSELF capable of establishing right and wrong, true and false.

And yes, our minds CAN do this, when they're unified and functioning as they should. Isn't it obvious that our minds can decode reality and establish principles, for instance in terms of what is true and what isn't? Or what is healthy or pathogenic? Good or Evil? If our minds cannot establish such basics, then what are we? Then we are drones, zombies. And I don't know about you, but I certainly ain't one... To me, there is not a shadow of a doubt that the human mind can understand absolutely everything we focus on, provided sufficient effort is delivered and the mind is truly invested in getting on top of the matter. If this process is to go anywhere, PERFECT standards are required, of clear thinking and logic and honesty. The individual must have learned that truth-seeking is never about finding what you want to find, and you won't get anywhere if the objective is to vindicate emotional priorities or ideologies. It is about the truth ITSELF, WHATEVER IT IS. THIS is the required mindset that allows to progress further and further into a reality that is much larger than us, and completely exceeds us, and which cannot be fitted into a tight-corset of rigid references, which must save the individual from perplexity and confusion.

To get on top of the monstrous scope of the satanic civilizational cancer, the mind initially indeed needs to have actual FAITH in the existence of Higher Principles. When we do, in the best of cases, we end up realizing an incredible reality that changes all givens: there comes a point when FAITH IS NO LONGER REQUIRED. The individual now discovers actual principles, and they aren't at all of an ideological or philosophical order: they are perfectly simple and common-sensical, and it seems amazing that they couldn't be spotted before. You can WORK with these 'principles', and to give an analogy of what they are about, think of a junkfood-addict, or a ravaged junkie and, conversely, of a man who has adopted a healthy lifestyle, culturing his body and his health. Similarly, truth-seeking requires a certain mental 'hygiene', that involves another state of mind, where we understand more clearly that health, or truth, can only be attained or approached when we apply sound principles. For instance, we cannot accept contradiction in our minds, we cannot perceive things as black and white at the same time, because that boils down to insanity, and the truther now realizes it... The ratio is no longer some high ideal to the awake truther, as it is in society at large... To him, the ratio is merely ONE tool in an entire bag of tools, and he now actually learns to wield the tool correctly, as opposed to society's intellectual stars, who must doublethink because their bottom-line is always schizophrenic, which is why these people today clarify Civilization for us as a

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conflict between Dionysius and Apollo. It's why physicists are desperate to find a unified theory: because their perspective is fragmented, meaning: schizophrenic.

The reader will grasp the general idea: we humans actually CAN gather knowledge, understanding and insight, but only when we put sound principles to the task, and don't start to muddle up everything, our fears and emotional states and ideological priorities and so on. We need to be SCIENTIFIC about things, in the true sense of the word. This means first and foremost fully letting go of all prior investments and convictions that interfere with sound reasoning.

Here's the deeper problem, when truthers rely on a foundational reference taken over from the outer world: it actually means that they are functioning and processing in an 'ego-mode'... This of course at once generates a monstrous observer-observed problem, because the ego is fundamentally adapted to the social sphere. How to analyze society and discern its nature when the ego doing the analyzing is a product of the social logic? The ego is too small to get on top of the scope of the satanic deception. This is why for instance many moonlanding truthers might know a thing or two about Werner von Braun, Project Paperclip, Stanley Kubrick and the evil Bush family... They know of nazis and jewish commies running all the big secret programs in the US and yet... they have a high regard for the Constitution and the Founding Fathers, and there is a fair chance that they are indeed morally grounded in the Bible...

What this shows is that such truthers are wilfully fitting picked data into a rigid scenario: the Constitution must be good, the Bible must be wonderful... And the other guys must be bad... This is the approach, and it creates a distortion of reality, that can no longer be processed in an open-ended and creative manner. The truther can see that bad people indeed sit in charge of the United States, that government is oppressive and deceitful, and that there is a big social problem... But at the same time, he believes the United States were set up by honest, principled men. He believes that Christianity is good, and that it's currently under attack by evil forces... Christianity is indeed under attack since a few centuries, but it was corrupt from the outset.

The problem here is that these truthers have unsound base-references, adopting those offered by the System, an evil System... When using such corrupt base-references, it becomes impossible to work anything out to its ultimate implications, because the mind doesn't process BELIEFS. Any belief can in fact be conceived of as the outcome of a thinking-process that was never undertaken -at least not by the believer himself. The mind can no longer fully process the satanic deception when it has investments in upholding a rigid belief system. And before you know it, everything becomes contradictory... For instance, the question rises, if the Founding Fathers were so good and principled, then why were the US built on slavery? It doesn't make sense, does it? When we look into the lives of the Founding Fathers, Benjamin Franklin for instance, we find shitloads of occultism and elite scheming. These people weren't saints by a long shot, the truther has got it all upside down, there is a foundational error in his entire perspective, and he no longer perceives who or what is evil... He can no longer process reality, because he

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has an allegiance to a prior belief system: the Constitution and the Founding Fathers MUST be good, they just must, or else his entire worldview collapses.

From this foundational error, more errors flow, and the truther's views are now deterministically driven in a certain direction... If the US were set up by honest men of courage and conviction, then what changed, how and when? The truther must now necessarily find a culprit who secretly seized power AFTER the Founding Fathers, and so he ends up blaming all the ills of the world on some mysterious brotherhood like Weishaupt's illuminati, or some other secret society, or a disastrous social movement like communism, or else Freemasonry... While such groups and factions indeed do exist, they are never the source of the problem, but merely exponents of something much larger. And the Bible is an exponent of it too, and so are the Constitution and the Bill of Rights. Because in a satanic system, EVERYTHING is corrupt.

The truther's reasoning is hijacked by his allegiances and foundational beliefs, and soon it turns out that he's really on a dead end road. He doesn't get much further in his truther-research, and just goes from conspiracy to conspiracy, convinced that illuminati did it, or commies, or perhaps elite paedophiles... His understanding of things isn't truly expanding, as it should be doing, when the mind is 'waking up', and constantly seeing more and more and more relations between things.

It is because the truther is avoiding perplexity that he needs to hang on to some familiar base-reference like the Constitution or the Bible. These references of the past might indeed seem nicer than the modern ones, but they are corrupt too, and they are in fact precisely what set the stage for our present realities. They are really foundations of the satanic system, and the truther relying on them is STILL positioned in that satanic web. This is why he has trouble getting on top of the satanic deception.

Such processing-trouble is inevitable when people take over references from the System, which immediately sets in motion an entire chain of mechanisms which all lead away from the truth. While evolutionists and creationists debate each other, focused on defeating an evil or retarded and dangerous other, neither party contemplates the option that BOTH belief systems could be fraudulent. Hijacked in a contrived confrontation that is spearheaded by corrupt mediatic pawns, each party finds justification for its position in the flaws detected in the awful other. It's easy to see this mechanism in action all around us in the social sphere, where we are driven in binaries and camps from which a unified perspective can no longer be attained... The base-reference becomes OPPOSITIONALITY: jews versus goyim, sheep versus truthers, gays versus homophobes, Islam versus the Free West, and so on... Everybody is hijacked in a CONFRONTATION, a clash, or another one, which is precisely how Civilization unfolds according to occultists like Hegel and Marx: it's all about groups struggling for power, about the dialectic of clashing ideas and interests... And who formulates ALL the influential ideas that take root in Civilization? Satanists do, since ages...

Holding on to such base-references, that were always offered by the System itself, prevents a truther from going all the way, and realize that the picture is MUCH bigger: we have to

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think in terms of living in a fully engineered satanic social system. Since ages, everything that goes on in the world is engineered by an evil hierarchy. All religions, all the wars and genocides, the Inquisition, literature and the arts, the economy and politics, all the big theories of statemanship, the Enlightenment and the French Revolution, all of Philosophy, Hollywood and education, science and space travel, the 8 o' clocks news and any children's program, any famous artist... It's ALL satanic, the entire System is, in ALL of its particulars. And our minds adapt to this civilizational satanic grid from the cradle. Imagine the implications!

To make some headway as a 'truther', we must accept this reality FULLY, and of course not in a way of condoning it, or taking it for granted unthinkingly... Rather, we need to consciously process this reality, accepting it as a very unfortunate social fact, about which no doubt can remain. It is a fact, the System is owned by Evil, and all of institutional life was engineered by Evil. It must follow that there is a foul in EVERYTHING, whatever you're looking at. All aspects of Civilization and social life are corrupt, you can now logically know this.

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The problem that rises is the following: we have to function in social reality, to which we must be adapted. It follows that consensual reality becomes 'normal' to us, we take it for granted, not seeing or else momentarily forgetting that it is indeed owned by Evil. Like a wild animal wouldn't question the reality of its territory, a socialized egotist can't fundamentally question consensual reality. Imagine for instance a nurse, who works with the elderly... What happens when she becomes more aware of the true logic of the medical system? That she is in fact an accessory in a massive eugenics-program, that is completely institutionalized and taken for granted by everyone? What if she figures out that all these pills and injections that she is dishing out to the elderly are... POISON? Well, then she can no longer work... Therefore, this nurse might in her free time read up on a fake moonlanding-scenario, and realize that the Fed is privately controlled, and that 9/11 and Sandy Hook were hoaxes. But she can't take it too far... She can't really think through how such fake-scenarios could even have made it in society. Because there is only ONE explanation: the entire social sphere is completely owned... by evil people. This is much more than people are willing to face. Because suddenly, going to your tranquil and benign job really means being an accessory to mass-murder. Let's not go there, let's stay real, after all, we have to function... Conspiracy-theories are fun and sometimes quite plausible, but let's not get carried away...

The claim that the entire social sphere is owned by Evil may seem unreal and perhaps hilarious, farcical.. As soon as you mention 'evil', everything becomes very abstract and hazy in people's minds, it never becomes quite real, and doubt constantly kicks in. After all, doesn't it sound almost hysterical? Evil people controlling the world? Isn't that a ridiculous idea? How would people in society not have noticed this?

Everybody is willing to acknowledge that some 'conspiracies' indeed do exist. It would be crazy to deny it, considering the mass-media themselves constantly reveal it. Even

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FBI-director Hoover claimed in 1956 that there was a conspiracy of such a monstrous order that the individual was simply handicapped, the conspiracy was much too big to see. He was referring to communism, but the actual conspiracy is MUCH bigger still, again, it comprises the entire civilizational construct to which our psyches are adapted from the cradle, and since many generations...

It is especially when we add this psychic dimension that things truly get dizzying. Our psyches adapt to institutional life through the creation of an ego, which is merely a psychic complex. In our Judeo-Christian Civilization, the bulk of our psyches is actually crucified, exactly like Jesus, the sacrificial lamb... This shouldn't come as a surprise, because Christianity is a religion. Our entire Civilization was taught since 2,000 years that it's SALVATION to CRUCIFY the SON OF GOD. No wonder the spiritual was completely driven out of social life: it is all sitting in our Unconscious, where it has DEMONIZED. Are you seeing just how deep this shit gets?

The sequence is as follows: satanists shape Civilization, which shapes our egos, and the bulk of our Psyches and Selves becomes Unconscious, actually reflecting the TRUE logic of the satanic system we evolve in, and which THE EGO WON'T SEE... The Unconscious is as demonized as the social sphere is, and the ego simply pretends that the System can't be that bad... Socialization entails the rejection of the bulk of our psyches, and now here you have it: refused psychic contents demonize. Such degenerate contents sit in the Unconscious, exerting massive pressures, and fuelling a passion for any vice. THAT's what porn mobilizes, and why it works, and has become so huge in our world: it's because people's psyches are seething with garbage, degenerate contents, sitting in the subconscious mind. The ego is socialized in a satanic reality, and rejects the bulk of the psyche and the Self, which rot and demonize in the dungeons of the Unconscious... Next, the occultists who run the cattle-farm mobilize these contents. You can conceive of the entire Sexual Revolution, which was of course a very Jewish affair, as a liberation of collective ID-contents... I imagine that Alice Bailey was referring to this mechanism, with her phrase 'the externalization of the Hierarchy: it's all the collective subconscious garbage that is being liberated into society, by satanic occultists who are completely controlling the entire World Stage.

The reader will see that the scope of the problem is indeed of a dizzying order, and why 'waking up' also comes with massive inconveniences. Seeing the enormity of the satanic deception implies that you can no longer invest yourself whole-heartedly in your job, your social life, and many social illusions. Suddenly, it becomes more apparent that your job isn't actually adding any wealth to society, it isn't improving the social sphere at all. Your job is really horrible, which is of course why you get paid well. Everything is upside down. But if that is so, then how to even function? What remains for us to do, when everything is satanic and vile?

Isn't it more convenient to also look at the bright sides? Let's not be so negative... This is our natural response, because how to deal with the realization that the world is owned by Evil, and that people's minds are completely shaped by it? How to see that? It is overwhelming, because it means that all your illusions are crushed. NOTHING will ever

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get better, things will only get worse. Social engineers are building a monstrous system, and it is so ugly that if we look it in the face, we simply can no longer keep functioning socially, at least not 'happily' and obliviously. We no longer feel connected to these people around us, because they now strike us as 'people of the lie'. All influential figures past or present are either freaks or drones, and either way, they are dispossessed of their own minds. They are ravaged people, completely corrupt parasites. We are no longer deluded into believing that we evolve through a benign and constructive environment, and suddenly everything becomes very dark...

Next, you start to wonder even about having sex, increasingly noticing that your lover's mind is actually significantly controlled by other forces. What are we even mating with, when people simply aren't in charge of their own mind, when their individuality is a construct seething with contradiction, when a real Self isn't even there? Something now changes even with respect to sex, and a few particularly crucial points must be made here: in Nature, sex naturally occurs between mammals when a domain is secured... The partners are super-healthy, they are on top of their game, spring is arriving, and the Life Forces are everywhere... This is when animals reproduce, you won't ever see a sickly lion mate with a lioness. Perfect radiant health and utterly successful adaptation to the environment are essential requirements for mating in Nature...

The awakening man starts to sense that in human society, things are rather the other way around... It is not so much abundant Life Force that goes into sex, but instead frantic needs, intense psychological contents and a metastasized sexual fantasy-life. In society, sex and emotional gratification are monstrous priorities that act like a drug, they have taken the form of a mass-addiction. For countless people, it's the SOLE remaining priority, once the basic necessities of life are taken care of. It's what everything else was sacrificed for: finding some sexual bliss. It's obviously a massive social obsession, and it can never quite find full satisfaction in reality.

Culturing this obsession basically entails accepting the entire bulk of social reality, precisely because that is how access to the ultimate prize is attained: you need to be successful to get the gorgeous chick. What's the logic of the environment in which this conquest takes place? Nature's logic, or the one of Civilization? The conquest occurs in Civilization, an artificial construct owned by Evil. Adaptation to this construct comes with an entire mindset, where you need to feel 'on top of your game', exactly like the alpha-male in Nature, or the eagerly yielding female, who presents her irresistible vulva. It is ONLY when the environment is taken for granted, and adaptation to it is complete, that surplus energies are channelled into sex. People don't engage in sex when there's something wrong in the environment that needs to be fixed. They engage in sex when everything is OK, when no problem is detected in the surroundings. Everything is alright in the social sphere, there is not a single problem or hostile force in sight... in the satanic cattle-farm... when you're having sex. This is the basic message the subconscious mind gets, when an individual engages in sex: everything is ok, the environment is unthreatening and benign... It follows that the status quo is in fact tacitly accepted by the individual, and implicitly perpetuated.

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That's a pretty sobering thought, isn't it? Sex actually PERPETUATES the status quo, because the very sex act implies a full acceptance of it. Maybe it now becomes clearer why porn is everywhere in society. It isn't too difficult to see that the last thing it does is turning people into revolutionaries... Society's members are versed into this monstrous sexual consumerism, and it completely dulls down their awareness of what the actual nature of the social environment really is, and what kind of world they actually want to live in. When you think about sex, these issues are very distant in the mind, because sex implies a full acceptance of the environment. Everything is OK, there's not a foul in sight, and the circumstances are ideal for reproduction... THIS is the message we are really getting, when engaging in sex. A satanic cattle-farm suddenly looks like a benign world...

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'Waking up' actually compromises our ability to enjoy the most basic pleasures and options made available in the social sphere. Because to evolve freely through a world of opportunity, what you need to do is FULLY ACCEPTING the social logic, and going with it. That's how, in the best of cases, you get success, and money, allowing to gratify needs -sexual and otherwise. That's how things work in the world, everyone knows it. 'Waking up' entails stepping out of that entire logic. You know that sex can't be your greatest goal in life anymore, even if it still happens, occasionally, or who knows, perhaps a lot. But as a rule, the awakening man will be much less sexually-oriented, precisely because his mind is now discovering an entirely new situation, and it seems premature to engage in sex before being on top of this new reality. That's logical, any animal would do the same, first getting a grip on the territory... Well, the territory has significantly changed: it suddenly turns out it is not at all what we thought it was, it is in fact a monstrosity controlled and engineered by sheer Evil, a completely artificial construct. The entire unnatural construct is aberrant and actually hostile to us. Completely in denial like trauma-victims, we shaped ourselves along its logic, adapting to it. When we start to more fully realize this monstrous reality, it changes all matters, EVEN in the bedroom... It changes everything.

You start feeling that you don't want your mind to be constantly invaded by sex anymore, because you are now figuring out some important things about reality itself, and Life, and your own mind, and what society is really about. The truth about our CIVILIZATION drifts into view, and we now realize that nothing less than a war is being waged against us, by satanic paedophiles who have brainwashed us with lies from the cradle. Well, that certainly is a bucket of ice-water in the face! Imagine that, creepy deviants in charge of everything... It no longer does to seek sex in some nightclub when parasites are sucking out the lifeblood of our social reality. There comes a time when a real man needs to remember where the priorities actually lie.

It becomes clearer that it's not an accident that the social sphere is seething with porn and vice and manic stimulation, which still could be tempting, but there is now also a contrary tendency felt inside: something alerts the individual to an evil intent: porn has actually been put out there for a reason, by people who are coldly calculating, and who

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have immersed society in vice and depravity ON PURPOSE, to fuck with the minds of the masses, and to turn the world into a sewer. When more conscious of such realities, priorities start to shift.

We now realize there is indeed a battle going on, we are in fact UNDER ATTACK, and it's all about Consciousness, and the corruption of it. We become more careful and attentive, and register more clearly that certain mental states are creative and benign, while others are of an inferior or addictive kind. Any man of sound mind knows that people can easily corrupt themselves. Even when no longer buying into Genesis and Original Sin, it's perfectly obvious to any sane man that states like greed, rage, hatred, luxury, perversion, decadence, indulgence attack and take control of the mind and character. Must this really be argued? Why does someone like the jewish professor who came up earlier doesn't know this? Why is there not a HINT of moral and ethical development in this man, who thinks porn is such a revolutionary and humanistic ideal? How could that be? It is of course because Abrams has fully caved into the programming, he is all ego, a jewish ego, and he just goes along with the ambient logic, like a mindless drone, a complete sellout. You won't find an ounce of creativity in such men, nor a single sound standard.

We become more attentive when understanding that satanic pawns are turning society into a sewer, and attacking our sense of Good and Evil, actually denying that such things even exist... Through intellectual stars like for instance Michel Foucault, the System hugely propagandized the notion that sex is great and that any sexuality is equally valid. Its specificity is really irrelevant, one sexuality is as good as any other, it's all a matter of what people are into. The idea is that it's all a question of taste, and one taste is equivalent to any other... This issue was extensively discussed in various sections of *The Engineering of the Gay Man*. The very concept of 'queer' entails an equalization of all abnormal or 'non-normative' sexualities, which are all fitted under a same nomer. A gay man thus becomes qualitatively equivalent to a child-rapist, to someone who gets off eating shit, or fornicates with decomposing corpses: all these people are 'queer'... and of course we are also told that it's great to be queer, it's really quite glorious, a proclamation of a real identity forged in the fires of hatred, homophobia and heteronormative tyranny.

Clarifying any peculiar sexuality is considered completely irrelevant, and possibly hateful. Queer academics aren't interested at all in for instance gaining understanding of why a gay man is even gay. Such inquiries are no longer politically-correct today, and the creepy idea is basically that ANY type of deviance, or queerness, is really a high accomplishment, a glorious fight against dark forces of oppression and 'gender-conditioning'... We need to know no more than this: it's great to be queer, and society mustn't be so hateful.

Consider also that since at least a century or so, but really already since the Ancient Greeks, the System has hugely promoted the idea of child-sexuality. Freud's Oedipus-complex was of course a massively influential demonic concoction, and today you'll

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actually find more than a few famous professors and scientists rabidly advocating child-adult sex. The reasoning is that many sexually unmatured children really want sex with adults, and should be allowed to have it.

Identifying this type of crude propaganda and sexual Bolshevism has a sobering effect on an awakening man, who has psychologically matured, and developed some actual standards and insights. Such a man is driven by a deep commitment to Truth, as opposed to all famous philosophers and intellectuals, who claim that Truth doesn't exist, and that we can't know anything, which of courses raises questions about why they're even philosophizing... The awakening man also realizes that not all his desires and needs are necessarily natural or benign, and that HE is to be in control of his desires. It is NOT the other way around... He understands what no influential figure will acknowledge: that vice is in fact ugly and destructive, and that it is perfectly possible to indeed become possessed by Evil. Evil is now easily spotted in the very faces of society's stars and leaders, who look increasingly awful.

We now start to develop certain standards, and an actual ethical life, which isn't based on dead doctrines and rigid morality, but on actual experience and understanding. The base reference can no longer be pursuit of pleasure and avoidance of pain, even if these two mechanism still act on us powerfully. We become focused on Higher Stakes, that lie beyond such selfish and really small considerations. Something MUCH bigger about Life was discovered, and the mind can no longer let it go. Just like the satanic whores are dedicated to a bigger project, so is the man of Truth. Good and Evil now progressively become separated by the sword, and Evil can no longer hide. We now see it, VERY clearly. And we can unravel more and more about how it works, how it operates, how the satanic project is materializing in the world...

Taking things further, to their ultimate consequences, leads to a conflict with the desire to gratify all kinds of needs, because we now unplug from the group-mind, and develop another type of consciousness. Our tastes and priorities and insights change, and we are no longer as interested in gaining social rewards, because it has become clearer that they come with a pretty nasty price-tag. For this reason, it is unlikely for a young man to 'wake up'. His mind and body are seething with hormones and desires and fantasies, and for these to be expressed in reality, and find gratification, he must basically go with the social logic, which is internalized. This insures access to rewards that are desperately needed, of status and attractiveness, social mobility and opportunity. The full assimilation of the social logic offers the prospect of emotional gratification of all needs.

But Civilization is a satanic cattle-farm, and in the process of adapting to it, society's members ignore and discard very significant parts of themselves, major human assets. The bulk of the Self is bannished to the dungeons of the Unconscious, and what remains is an ego, disconnected from the ID and the creative forces, and from Self. The human resource is now forever seeking an ultimate gratification which will always elude him, because he has already rejected the entire essence of his humanity.

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The awakening man is prioritizing this inner unity, which must mean that he is willing to compromise the rewards of conformity and consensuality. His access to social opportunity is now reduced for a simple reason: he no longer wholeheartedly buys into the social logic and, under those conditions, it becomes impossible to be a winner in the ratrace. He no longer shares the standards of the bulk of society's members, and can no longer function in a logic of gratification of needs, because he now sees this cancer. Who thinks about sex and pleasure when you're looking at a monstrous cancer?

Because the needs of the young are extremely intense and acute, it is unlikely that they should resist the social pressures and 'wake up'. They are too busy securing their access to opportunity. What often happens is that when people hit their 30s, perhaps at the age of Christ, the individual has had some time to gather life experience and express all kinds of psychological contents. The 30-year-old has left his family-home, and gathered a number of new references since. He had tasted many rewards, and his emotional needs have lost a bit of their sharp edge... It is precisely around this time that people may 'wake up'; it usually happens in one's thirties. All kinds of intuitions and impressions are stirring inside, the individual starts to wonder about certain issues, and he now either explores this road, or he lets it go. Most people let it go, and by the time someone hits middle-age, it is often too late, because the social programming is cumulative. If the individual kept going along with the surrounding satanic paradigm, it is unlikely that he should snap out of it at age 50, because his entire life and psychological organization are now firmly in place, harmonized with the social logic.

Therefore, individuals most likely to wake up are in their early thirties, their life isn't rigidly fixated yet, and they have gathered a sufficient amount of life experience. The interplay of these two factors will decide the outcome, of whether or not the individual succeeds in identifying the aberrant consensual logic in a significant and defining way. If he has already experienced numerous pleasures and opportunities, then he will be in a better position to accept losing these benefits. When a man at a relatively young age has already expressed and gratified many needs, then they are no longer pressure-cooking in his mind, as they are in the mind of any egotist, whose entire fantasy-life is hijacked by the pressures of unmet needs. It is only when the most acute pressures of all these seething psychic and emotional contents have somewhat abated that room is created in the mind for a new and much deeper perspective. This is when the individual can start to identify that the System is evil, provided he isn't completely immersed yet in a fixated institutional logic, and trapped in a psychological reality that is fully attuned to it.

Next, a conflict with the full bulk of social reality ensues, as we develop an understanding of what the stakes really are: we're talking about blatant moral corruption and spiritual doom for temporary convenience, or else a true struggle against massively oppressive and manipulative forces, in a fight to earn some kind of actual humanity. It takes courage to see the extent of the social sewer, and how old the satanic project is, and that everything we took for granted from the cradle is affected by this monstrous evil. A choice must be made: either one remains a conspiratorial hobbyist, who loses some time delving into

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mysterious coverups and sensational plots, or else the consequences are taken fully, and we work out what the state of reality really is.

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So why is porn everywhere? It's because occultists understood very well that you can cast a spell over the sheep with it. Porn can be conceived of as a program designed for sexual discharge of the cattle, who must be milked of life energy, lest they invest it in places where it is unwelcome. When the minds of the sheep are invaded with porn, then managing a satanic cattle-farm becomes so much easier... Porn has a massive conditioning-effect, because the porn-addict is sending a message to his entire subconscious mind: that he fundamentally accepts this entire System and its logic. He gets into a sexual state, which must mean that no fundamental problem in the environment is detected.

Sexual obsession and decadence in fact imply a full acceptance of the System, and porn indeed mobilizes and exhausts energies that are NOT expended elsewhere. Why are they not expended elsewhere? It is because the System is taken for granted, nothing about it needs to be changed, the circumstances are ideal... Nothing in society mobilizes creative energies, because human resources obey, and obeying doesn't require creative energy or Higher human assets. Porn acts as a septic tank collecting all these unused, neglected AND DETERIORATED vital energies, that cannot be expressed in a social sewer. Man's higher aspirations degenerate and demonize in the dungeons of the Unconscious, and next they are deviated and channelled into a dead-end road: sexual addiction.

Of course, man's creative drives should be generating a benign paradise on earth. But in a satanic cattle-farm controlled by monstrous institutions, there is no room for expressing passion, inspiration, creativity, any higher ideal, or anything that could refer to a Higher Order. Therefore, the ego rejects all these contents, and all these universal human aspirations, drives, potentialities and needs next deteriorate in the dungeons of the Unconscious... Only once they have indeed deteriorated, they find expression in reality, as they are now channelled into a huge social sewer: porn, graciously made available to us by jews, and of course by our governments. That's how the cattle-farm is managed.

Porn and sexual addiction next actually act as a balance to the depressing nature of institutional life. The only reason the individual can go through the stupid daily grind is because next, there's the private world of dirrrty sex to make up for it. A 'Jungian enantiodromia' occurs: the life forces that were stripped from the social sphere generate a seething inner world of compelling private fantasies, which next find an outlet in porn, perversion and decadence.

And now here you have it: in Nature, animals don't think about sex 24/7 at all! It may seem 'normal', but it isn't at all natural to constantly be thinking about sex... What this obsession really shows is that people have nothing else to think about. And indeed, what remains to think about, when the entire social sphere is taken for granted? What psychic resources need to be mobilized, and what for? The individual now simply starts using sex mindlessly, as a channel of discharge, because he has no clue of what else to

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do with his energies. He has no ethical life, no interests, no moral conviction, he is completely jaded, and all there is left is sex.

What is involved here is a collective psychic dissociation, where individuals go through daily life on automatic pilot, like drones, and the bulk of the life force and psychic energy is invested in a private alternate world, of sleazy sex. The one world is a dead, lifeless grind, the other world is seething with deteriorated psychic contents... The reader will see the implication: the setting up of a porn industry is actually a manipulation that allows to hijack our energies, channelling them away from daily reality and institutional life. Our creative energies could no longer operate in society, because satanists in control of it had created a sewer, in which no higher human assets could be expressed. Higher universal human contents had nowhere left to go, couldn't be expressed and build things in the world and in the mind, and next started pressure-cooking in the psyche.

And it is because these pressures must be dismantled and exhausted, that we are offered porn. This channel of discharge for psychic energy perpetuates the entire logic and nature of the system, because sex ipso facto implies that the environment is taken for granted and perceived as benign and unthreatening. The entire social system is implicitly accepted. While the masses watch porn, it never occurs to them that satanists are fucking with their minds, and ruining their world... They couldn't care less... because the bulk of their energies and aspirations is invested ELSEWHERE, in decadent passions, which in fact FULLY reflect the satanic logic of the entire System.