

# Day of wrath

César Tort

To the blogger who signs  
under the penname of  
*Snake*

## Introduction

The present collection of my miscellaneous writings is so diverse that I decided simply to order it by size. The first article, “The Return of Quetzalcoatl” is actually a translation from Spanish of a long chapter within *Hojas Susurrantes*, a translation which comprises more than half of the present book. The rest, much shorter articles also ordered by size, are edited versions of original texts that I authored and that originally appeared in the blogsite *The West’s Darkest Hour*. I am not including the dates of the original drafts because the editing process, sometimes after years of writing them, moved me to modify the ideological content of some articles. For all practical purposes the publishing date of most articles is 2014. The exception of course is my *Quetzalcoatl*, a study on child abuse that I finished in 2007, a few years before I became familiar with the pro-white literature. Since the *Quetzalcoatl* is a “book” within a larger book that still has to be translated, here I include brief notes inside brackets to explain some sentences.

The compilation in *Day of Wrath* is a sister companion to my longer compilation of several pro-white authors and bloggers in *The Fair Race’s Darkest Hour*. The free, online PDFs of both texts is meant to be downloaded in the homely computers of those who fear that the anti-white regimes will eventually censor the internet. Finally, as *The Fair Race*, *Day of Wrath* is also available in printed form.

*César Tort*  
May 20, 2014

## Contents

Introduction 3

*The Return of Quetzalcoatl* 7

The cult that I left 193

Unfalsifiability in psychiatry 211

Gitone's magic 229

On suicidal Buddhism 246

*Dies irae* 256

Prolegomena for the future religion 265

A postscript to *Dies irae* 273

All is about honor 280

On Erasmus 285

Are Spaniards Aryans? 289

On my moral inferiors 292

After *Anno Domini* 295

A challenge to Miller's fans 298

Healing Amfortas 301

On O'Meara's myth 303

A lightning in the middle of the night! 305

On Himmler 307

My minority report 309

Whites' misguided sense of morality,  
what you call Christian axiology,  
is our greatest Achilles' heel.

—A commenter



## The Return of Quetzalcoatl

### Psychohistory

Throughout history and prehistory children's lives have been a nightmare about which our species is barely starting to become conscious. "Parents are the child's most lethal enemy," wrote the founder of modern psychohistory. While paleoanthropologists have found evidence of decapitated infants since the time of our pre-human ancestors, and while it was known that infanticide continued into the Paleolithic and the Neolithic periods, the emotional after-effects on the surviving siblings was only first appreciated by Lloyd deMause with the publishing of *History of childhood* in 1974. As we will see in the third section of *The Return of Quetzalcoatl*, substantiated by a hundred references, infanticidal parents were the rule, not the exception. Even in the so-called great civilizations the sacrifice of children was common. In Carthage urns have been found containing thousands of burned remains of children sacrificed by parents asking favors from the gods. It is believed that infants were burned alive.

Although in a far less sadistic way than in Carthage and other ancient states, and this explains the genius of the classic world, Greeks and Romans practiced infanticide in the form of exposure of newborns, especially girls. Euripides' *Ion* describes the exposed infant as: "prey for birds, food for wild beasts to rend." Philo was the first philosopher who made a clear statement against infanticide:

Some of them do the deed with their own hands; with monstrous cruelty and barbarity they stifle and throttle the first breath which the infants draw or throw them into a river or into

the depths of the sea, after attaching some heavy substance to make them sink more quickly under its weight.

In some of his satires Juvenal openly criticized abortion, child abandonment, and the killing of adoptive children and stepchildren.

My first reaction in the face of such revelations was, naturally, a healthy skepticism. This moved me to purchase books about infanticide and histories of childhood not written by “psychohistorians,” but by common historians; and I started to pay special attention to certain kinds of news in the papers of which previously I scarcely gave any importance. One day in 2006 a notice caught my eye, stating that there are 32 million fewer women than men in India, and that the imbalance was caused by feticide. I recalled a photograph I had seen in the June 2003 *National Geographic*, showing a Bihar midwife in the rural North of India, rescuing a female baby abandoned under a bridge. Infanticide and selective abortion, particularly of girls, continue as I write this line. According to a Reproductive Rights conference in October 2007 in Hyderabad, India, statistics show that 163 million women are missing in Asia, compared to the proportion of the male population. They are the result of the exposure of babies, and especially of selective abortion facilitated by access to techniques such as prenatal testing and ultrasound imagery. These snippets of information gathered from newspapers, coupled with the scholarly treatises which I was reading, eradicated my original skepticism about the reality of infanticide.

But let’s return to psychohistory as developed by deMause. There are cultures far more barbarous than contemporary India as regards childrearing. In the recent past of the tribes of New Guinea and Australia, little brothers and sisters witnessed how parents killed one of their siblings and made the rest of the family share the cannibal feast. “They eat the head first,” wrote Géza Róheim in *Psychoanalysis and Anthropology* published in 1950. Gillian Gillison observed in *Between Culture and Fantasy: a New Guinea Highlands Mythology*, published in 1993, that the mother eats the son’s penis. And Fritz Poole wrote:

Having witnessed their parents’ mortuary anthropophagy, many of these children suddenly avoided their parents, shrieked in their presence, or expressed unusual fear of them. After such experiences, several children recounted dreams or constructed

fantasies about animal-man beings with the faces or other features of particular parents who were smeared with blood and organs.

These passages are quoted in Lloyd deMause's *The Emotional Life of Nations*. Reading further in this work, one can also learn, as Wolfgang Lederer wrote when observing the tribes, that other primitives threw their newborns to the swine, who devoured them swiftly. Lederer also recounts that he saw one of these mothers burying her child alive:

The baby's movements may be seen in the hole as it is suffocating and panting for breath; schoolchildren saw the movements of such a dying baby and wanted to take it out to save it. However, the mother stamped it deep in the ground and kept her foot on it...

Australian aboriginals killed approximately 30% of their infants, as reported by Gillian Cowlishaw in *Oceania*; and the first missionaries to Polynesia estimated that up to two-thirds of Polynesian children were killed by their parents. In a 2008 article I learned that infanticide continues in the islands even as of the time of reporting. Tribal women allege they have to kill their babies for fear they might become dreadful warriors as adults.

Another type of information that shocked me in deMause's books was the frequency throughout history of the mutilation of children. Once more, my first reaction was a healthy skepticism. But I had no choice but to accept the fact that even today there are millions of girls whose genitals have been cut. *The Emotional Life of Nations* publishes a photograph of a panicked Cairo pubescent girl being held down by adults at the moment when her family has her mutilated. Every time I see that photo I have to turn away my head (the girl looks directly into the camera and her pain reaches me deeply). According to the French National Institute for Demographic Studies (INED), in 2007 there were between 100 and 140 million women who had had their genitals removed. The practice ranges from the partial cutting of the clitoris to the suturation of the vaginal orifice, the latter especially in Sub-Saharan Africa, some regions of the Middle East, and Southeast Asia. The INED study points out that in Ethiopia three-quarters of women have been genitally mutilated, and in Mali up to 90 percent. The practice is also carried out in Yemen, Indonesia and Malaysia. In

historic times there were a large number of eunuchs in Byzantium, and in the West mutilation was a common practice for boys. Verdun was notorious for the quantity of castrations performed, and in Naples signs hung above stores saying, “boys castrated here.” Castration was common as well in other cultures. DeMause observes that the testicles of boys between three and seven years were crushed or cut off. In China both the penis and the scrotum were cut, and in the Middle East the practice continued until recent times.



Swaddled boy of the tribe Nez Perce (1911)

DeMause’s books are eye-openers also about another practice that no school text of traditional anthropology had taught me: the tight swaddling of babies. It is worth noting that historians, anthropologists, and ethnologists have been the target of fierce criticism by some psychohistorians for their failure to see the psychological after-effects brought about by such practices. Through the centuries, babies were swaddled by their mothers with swaddling clothes wrapped around their bodies, several times and tightly fastened while they screamed in their vain attempts at liberation. Before reading deMause the only thing I knew of such practice was

when I as a boy saw a cartoon of a couple of Red Indians who had their baby swaddled, of which only a little head was visible crying big time, while the Indians walked on casually. Despite its being a comic strip, I remember it made a mark in my young memory because of the pity I felt for the baby boy and how I noted the parents' indifference. This happened decades before I read *Foundations of Psychohistory*, wherein it is described that this practice was universal and that it goes back to our tribal ancestors.

In Germany and in some Austrian families swaddling continued into the twentieth century. We can imagine the baby Hitler as he was swaddled by his mother, Clara Hitler, and left choking with sobs with his excrement enclosed in his swaddling bands. Even Alice Miller herself, the heroine of my third book, was swaddled as a child. In Europe swaddling is still practiced in some rural parts of Greece. The sad spectacle of the swaddled newborns in Yugoslavia and Russia draws the visiting foreigners' attention. Even in the city in which I was born a few friends have told me that some relatives swaddled their babies.

Those who have read my previous book would not be surprised that the man in the street has barely thought about the ravages that these practices—swaddling, mutilation, growing up knowing that mom and dad had abandoned or sacrificed a little sister—caused in the surviving siblings who witnessed it. What we have before us is the most potent taboo of the species: a lack of elemental consciousness of what parents do to their children. As we will see at the end of this book, some historians of infanticide who do not belong to the deMausean school, such as Joseph Birdsell, Laila Williamson, and Larry Milner, estimate in astronomical figures the infanticide rate since the Paleolithic. If their estimates are accurate, quantitatively speaking the so-called “Holocaust” was insignificant compared to the children murdered by their parents.

But before elaborating further on this nearly unbelievable information, I must write down a few words about my forefathers.

## A class with Colin Ross

The “few words” mentioned in the last page, actually several pages of the original manuscript in Spanish, will be omitted in this English translation. But even without that chapter about my family, the question “What in the human mind makes us pick on innocents?” must be addressed. The best text I have read on this subject appears in the book *The Trauma Model* by Colin Ross, whom I introduced already in my second book when talking about the unfortunate life of David Helfgott.

### *The problem of attachment to the perpetrator*

Attachment theory, originally developed by John Bowlby, is one of the most fruitful platforms with which to explain human psychological development. Evolution always chooses its available mechanisms for its use, and since every living creature has the imperative to survive, hominids developed an unconscious structure to maintain the illusion of parental love even when there really is none. Perhaps the most popularly accessible way in which we can imagine presenting what attachment is, is through a modern fairy tale: Steven Spielberg’s film *Artificial Intelligence*. I’m referring to the scenes in which the father, Henry, warns the mother, Monica, not to imprint their adoptive son David with the program of affective attachment, if she is not completely sure that she will want to reciprocate the love that David would profess, since the program is irreversible (“The robot child’s love would be sealed—in a sense hardwired—and we’d be part of him forever”). After some time Monica reads to David the seven magic words that imprint him (“What were those words for, Mommy?”).

The platform which Ross is standing on in order to understand mental disorders is what he calls “the problem of attachment to the perpetrator.” We can visualize the enormous emotional attachment

the human child feels toward the parent by remembering the veneration that, despite her conduct, Leonor and Josefina always professed to their mother, María [my grandmother, my godmother and my grand-grandmother respectively: the subject of the unpublished chapters]. Such attachment is the problem. In his book, Colin Ross wrote:

I defined the problem, in the mid-1990s, in the context of the false memory war.

In order to defend myself against the attacks by hostile colleagues, I sought solid ground on which to build fortifications. It seemed like the theory of evolution offered a good starting point. What is the basic goal of all organisms according to the theory of evolution? To survive and reproduce. This is true from amoeba on up to mammals. Who will dispute that all organisms want to survive and replicate? This seemed like safe ground.

Dragonflies, grasshoppers, salamanders and alligators do not have families. They do not send cards on Mother's Day. Things are different if you are a bird or mammal. Birds and mammals are absolutely dependent on adult caretakers for their survival for a period after birth, which ranges from weeks to decades depending on the species. For human parents, it seems like the period of dependency lasts over thirty years. In some species, if the nursing mother dies, the child dies. But in others, including elephants, if the nursing mother dies, a female relative takes over the care of the young one, and the child survives. In elephants there is a built-in Child Protective Services, and there is a sociology of attachment.

Attachment is like the migration of birds. It is built in, deep in our brain stems and DNA. The infant bird or mammal does not engage in a cognitive, analytical process to assess the cost-benefit of attachment. It just happens. It's biology. The fundamental developmental task of the human infant is attachment. You will and you must attach. This is true at all levels of the organism. You must attach in order to survive biologically, but also in order to thrive and grow at emotional, intellectual, interpersonal and at all possible levels.

We know the consequences of failure to attach from several sources. The first is the third world orphanage. Orphan babies may have an adequate intake of protein, carbohydrate and fat, and may have their diapers changed regularly, but if they are starved for love, stimulation, attention, and affection, they are damaged developmentally. Their growth is stunted at all levels, including basic pediatric developmental norms.

In the text quoted above, I have eliminated all the ellipses, as I have done with the other quotations below. Ross goes on to explain the body of scientific evidence on the effects of abuse in the offspring of primates: “The Harlow monkey experiments, for instance, are systematic studies of abuse and neglect. Little monkeys cling desperately to their unresponsive wire-and-cloth mothers because they are trying to solve the problem of attachment to the perpetrator, in this case the perpetrator of neglect.” He also mentions experimental evidence that profound neglect and sensory isolation during early infancy physically damage the brain in a measurable way: “The mammal raised in such an environment has fewer dendritic connections between the nerve cells in its brain than the mammal which grew up in a ‘culturally rich’ environment.” It is in this context that Ross states that it is developmental suicide to fail to attach, and “at all costs and under the highest imperative, the young mammal must attach.” He then writes:

In a sense, we all have the problem of attachment to the perpetrator. None of us have absolutely secure attachment. We all hate our parents for some reason, but love them at the same time. This is the normal human condition. But there is a large group of children who have the problem of attachment to the perpetrator to a huge degree. They have it to such a large degree, it is really a qualitatively different problem, I think. These are the children in chronic trauma families. The trauma is a variable mix of emotional, verbal, physical and sexual abuse.

### *The locus of control shift*

For psychiatrists Theodore Lidz, Silvano Arieti and, in a less systematic way, Loren Mosher [cited extensively in my previous books], in schizophrenic families not only one but both parents

failed terribly. If the problem of attachment to the perpetrator is a cornerstone in understanding the trauma model of mental disorders, there is yet another one. Though the number one imperative for birds (and in previous times, the dinosaurs) and mammals is to attach, in abusive families the child makes use of another built-in reflex: to recoil from pain. Ross explains what he calls “The locus of control shift” (in psychology, “locus of control” is known jargon).

The scientific foundation of the locus of control shift is Piaget and developmental psychology. We know several things about the cognition of children age two to seven. I summarize this as “kids think like kids.” Young children are self-centered. They are at the center of the world, and everything revolves around them. They cause everything in the world [“locus shift”] and they do so through magical causality. They do not use rational, analytical, adult cognitive strategies and vocabulary.

Imagine a relatively normal family with a four year-old daughter. One day, the parents decide to split up and dad moves out. What is true for this little girl? She is sad. Using normal childhood cognition, the little girl constructs a theory to explain her field observation: “Daddy doesn’t live here anymore because I didn’t keep my bedroom tidy.”

This is really a dumb theory. It is wrong, incorrect, inaccurate, mistaken and preposterous. This is how normal kids think. But there is more to it than that. The little girl thinks to herself, “I’m OK. I’m not powerless. I’m in charge. I’m in control. And I have hope for the future. Why? Because I have a plan. All I have to do is to tidy up my bedroom and daddy will move back in. I feel OK now.”

The little girl has shifted the locus of control from inside her parents, where it really is, to inside herself. She has thereby created an illusion of power, control and mastery which is developmentally protective.

Ross explains that this is normal and happens in many non-abusive, though dysfunctional, families. He then explains what happens in extremely abusive families:

Now consider another four year-old girl living in a major trauma family. She has the problem of attachment to the perpetrator big time. What is true of this little girl?

This other girl is powerless, helpless, trapped, and overwhelmed. She can't stop the abuse, she can't escape it, and she can't predict it. She is trapped in her family societal denial, her age, threats, physical violence, family rules and double binds. How does the little girl cope? She shifts the locus of control.

The child says to herself, "I'm not powerless, helpless and overwhelmed. I'm in charge here. I'm making the abuse happen. The reason I'm abused is because I'm bad. How do I know this is true? Because only a bad little girl would be abused by her parents."

A delicious exemplification of the locus of control shift in the film *A.I.* is the dialogue that David has with his Teddy bear. After Monica has abandoned him in the forest David tells his little friend that the situation is under his control. He only has to find the blue fairy so that she may turn him into a real boy and his mom will love him again...

In contrast to fairy tales, in the real world instances of the locus of control shift are sordid. In incest victims, the ideation that everything is the fault of the girl herself is all too frequent. I cannot forget the account of a woman who told her therapist that, when she was a girl, she took baths immediately after her father used her sexually. The girl felt that since *she, not her father* was the dirty one and that *her body* was the dirty factor that aroused the father's appetite, she had to "fix" her little body.

But there are graver cases, even, than sexual abuse. According to Ross, in near-psychotic families:

The locus of control shift is like an evil transfusion. All the evil inside the perpetrator has been transfused into the self, making the perpetrator good and safe to attach to. The locus of control shift helps to solve the problem of attachment to the perpetrator. The two are intertwined with each other.

Although Silvano Arieti made similar pronouncements half a century before, these two principles as elaborated by Ross are the true cornerstones to understand the edifice of this work. As I mentioned in my second book, when I visited the clinic of Ross in Dallas as an observer, I had the opportunity to observe the therapies undergone by some adult women. I remember a lady in particular who said that if her husband hit her it may be because she, not her husband, behaved naughtily. In his book Ross mentions cases of already grown daughters, now patients of his psychiatric clinic, who harm themselves. These self-harmers in real life exemplify the paradigm of the girl mentioned by Ross: evil has been transfused to the mind of the victim, who hurts herself because she believes she is wicked. In my previous book I said that in the film *The Piano Teacher* a mother totally absorbs the life of her daughter, who in turn redirects the hate she feels toward her mother by cutting herself in the genital area until bleeding profusely: a practice that, as we will see in the next section, is identical to the pre-Hispanic sacrificial practice of spilling the blood of one's own genitals among Amerinds.

In his brief class Ross showed us why, however abusive our parents, a Stockholm syndrome elevated to the nth degree makes us see our parents as good attachment objects. The little child is like a plant that cannot but unfold towards the sun to survive. Since even after marriage and independence the adult child very rarely reverts in her psyche the locus of control shift to the original source, she remains psychically disturbed. For Lloyd deMause, this kind of super-Stockholm syndrome from parents to children and from children to grandchildren is the major flaw of the human mind, the curse of *Homo sapiens* that results in an alter ego in which all of the malignancy of the perpetrator has been transfused to the ego of the victim. In a divided self this entity strives for either (1) substituting, through the locus of control shift, the unconscious anger felt towards the parents on herself with self-harming, addictions, anorexia or other sorts of self-destructive behavior, and/or (2) harming the partner or the next generation of children. In any case the cause of this process is the total incapability of judging and processing inside ourselves the behavior of the parent: the *problem* of attachment to the perpetrator.

## The history of childhood and its Newton

John Bowlby advanced the fundamentals for understanding attachment; Colin Ross did the same for mental disorders in human beings, and I will keep his class in mind to explain psychohistory. But Ross is a physician, not an historian. In the following pages I will show the deeper reasons why parents have abused their children since time immemorial. The perspective to our past will open up in the widest possible way: a framework of thousands if not hundreds of thousands of years of what has occurred in my family and in all other families of the human and pre-human species. In both this and the following pages my biography will disappear and it will only reappear in my next book, not without having shown first the psychogenic theory of history.

Lloyd deMause (pronounced de-Moss), born in 1931, studied political sciences in the University of Columbia. After his university studies he borrowed money to establish a publishing house that consumed ten years of his life before again taking up his research work. While Freud, Reich, Fromm and others had written some speculative essays on history on the basis of psychoanalysis, such essays may be considered the Aristotelian phase of which today is understood as psychohistory. In 1958, the year in which I was born, Erik Erikson published a book about the young Luther in which he mentioned the surging of a new research field that he called “psychohistory” (not be confused with the science-fiction novels of Isaac Asimov). After a decade, in 1968, deMause presented a sketch of his theory to an analytical association where, unlike Freud and his epigones, he focused psychohistory into the diverse forms of childrearing. After the West abandoned colonialism and endured for its behavior a handover to other nations and ethnic groups, it became a taboo to focus in the dark side of non-Western cultures. By choosing a frowned-upon research area in academia deMause had to make an intellectual career independently. The drive of his research

was always what the children must have felt in the most diverse cultures of the world. As we saw, the mammal, and even more the primate, are so at the mercy of their parents that the specific forms of childrearing cannot be dodged if we are to understand mental disorders. But it is precisely this subject matter, the forms of childrearing and infantile abuse, what conventional historians ignore.

In his essay “The independence of psychohistory” deMause tells us that history *qua* history describes what has happened, not why, and he adds that history and psychohistory are distinct fields of investigation.

Whole great chunks of written history are of little value to the psychohistorian, while other vast areas which have been much neglected by historians suddenly expand from the periphery to the center of the psychohistorian’s conceptual world.

DeMause does not care that he has been accused of ignoring the economy, the sociology and the use of statistics. “The usual accusation that psychohistory ‘reduces everything to psychology’ is philosophically meaningless—of course psychohistory is reductionist in this sense, since all it studies is historical motivations.” The statements by deMause that I like the most are those in which he says something I had been maintaining for many years before reading them, when I told myself in soliloquies that, if we have to be objective to understand exact sciences like physics, only by introducing subjectivity we could understand the humanities:

Indeed, most of what is in history books is stark, raving mad—the maddest of all being the historian’s belief that it is sane. For some time now, I often cry when I watch the evening news, read newspapers, or study history books, a reaction I was trained to suppress in every school I attended for 25 years. In fact, it is because we so often switch into our social alters when we try to study history that we cannot understand it—our real emotions are dissociated. Those who are able to remain outside the social trance are the individuals whose personal insights are beyond those of their neighbors.

Psychohistory is a science in which the researcher’s feelings are as much or even more a part of his research equipment than his eyes or his hands. Weighing of complex motives can only be

accomplished by identification with human actors. The usual suppression of all feeling preached and followed by most “science” simply cripples a psychohistorian as badly as it would cripple a biologist to be forbidden the use of a microscope. The emotional development of a psychohistorian is therefore as much a topic for discussion as his or her intellectual development.

I no longer believe that most traditional historians are emotionally equipped.

DeMause adds that, when he talks with a typical scholar who only uses his intellect, he runs into a stare of total incomprehension. “My listener usually is in another world of discourse.”

The publication of *The History of Childhood* in 1974 marks the turning point in the field that deMause created. Putting aside the idealizations of previous historians, the book examines for the first time the history of Western childhood. In the new deMausean paradigm the force of the change is neither technology nor the economy, but the interactions between parents and children. For example, the majority of social and political thinkers set off from the premise that wars and other human catastrophes have a rational explanation, say, economics. Alice Miller and some psychohistorians maintain that at least some wars are irrational actions, and that they result from an unconscious drive: to get even with unprocessed vexations from childhood. However, the daring exposé of an entire rosary of brutalities on childhood, like the ones mentioned in the preface of this book, moved Basic Books to break the contract it held with deMause to publish *The History of Childhood*. The process by which from here on contemporary psychohistory was born is fascinating. In this section I will recycle and comment on some passages of one of the articles by deMause, “On writing childhood history,” published in 1988, a recapitulation of fifteen years of work in the history of childhood.

DeMause had taken courses at a psychoanalytic institute and put to the test the Freudian idea that civilization, so loaded with morals, was onerous for modern children; and that in ancient times they had lived in an Eden without the ogre of the superego. The evidence showed him exactly the opposite, and he disclosed his discrepancies by criticizing the anthropologist Géza Róheim:

I discovered I simply could make no sense at all of what Róheim and others were saying. This was particularly true about childhood. Róheim wrote, for instance, that the Australian aborigines he observed were excellent parents, even though they ate every other child, out of what they called “baby hunger” [the mothers also said that their children were “demons”], and forced their other children to eat parts of their siblings. This “doesn’t seem to have affected the personality development” of the surviving children, Róheim said, and in fact, he concluded, these were really “good mothers [who] eat their own children.”

Most anthropologists did not object to Róheim’s extraordinary conclusions. In his article deMause called our attention to a very distinct reading by Arthur Hippler on Australian aborigines. DeMause had already consolidated his publishing house, and in the *Journal of Psychological Anthropology* he published an article in which Hippler, who had also directly observed the aborigines, wrote:

The care of children under 6 months of age can be described as hostile, aggressive and careless; it is often routinely brutal. Infanticide was often practiced. The baby is offered the breast often when he does not wish it and is nearly choked with milk. The mother is often substantially verbally abusive to the child as he gets older, using epithets such as “you shit,” “vagina to you.” Care is expressed through shouts, or not at all, when it is not accompanied by slaps and threats. I never observed a single adult Yolngu caretaker of any age or sex walking a toddler around, showing him the world, explaining things to him and empathizing with his needs. The world is described to the child as dangerous and hostile, full of demons, though in reality the real dangers are from his caretakers. The mother sexually stimulates the child at this age. Penis and vagina are caressed to pacify the child, and clearly the action arouses the mother.

Keeping in mind what Ross said in the case of the second girl, we can imagine the transfusion of evil that these infants, children of filicidal cannibals, would have internalized; and how could this have affected their mental health. I believe it is appropriate to continue quoting excerpts from the deMause article: it is very instructive to understand psychohistory and how it contrasts with the postulates of

anthropologists and ethnologists. Once the observations by Hippler were published, an enraged defender of Róheim responded:

I am indeed much more sympathetic to Róheim's accounts, precisely because he does not rush to the conclusion that deMause does. Australian Aboriginal culture survived very well, thank you, very much for tens of thousands of years before it was devastated by Western interference. If that isn't adaptive, what is?

The description that Hippler and Róheim give of this aboriginal culture seems the worst of all possible nightmares for children. But for Western anthropologists to avow condemnatory value judgments is the ultimate taboo. Some of them even accept the Freudian theory that the historical past was less repressive for childhood, and that Western civilization was a corrupter of the noble savage. But they avoid the fact that Hippler and Róheim themselves observed barbarities towards the children that would be unthinkable in the civilized world, like eating them. (Other sources that confirm the veracity of claims of filicidal cannibalism appear almost at the end of this book.) However incredible it may seem, anthropologists and ethnologists do not condemn these cannibal mothers. Under the first commandment of the discipline, Thou Shalt Not Judge, the emotional after-effects of childrearing are ignored, such as the clearly dissociated personalities that I myself saw in the Ross clinic, and even worse kinds of dissociation.

In the academic world Róheim was not as well known as Philippe Ariès, an historian who collaborated with Foucault and an author of a classic book on the history of childhood, *L'Enfant et la Vie Familiale sous l'Ancien Régime*. Ariès started from the Freudian premise of the benignancy of the milieu towards children in past times. Just as with Róheim, Ariès didn't deny the beatings, the incest and the other vexations against children described in his book. What he denied was that such treatment caused disturbances. "In other words," deMause writes mockingly, "since everyone whipped and molested children, whipping and molesting had no effects on any child." Ariès has been taken as an authority in the history of childhood studies. DeMause not only rejected his assumption that there were no psychological after-effects; he inverted Freud's axiom. DeMause's working hypotheses are simple: (1) within the West the forms of childrearing

were more barbarous in the past, and (2) compared to the Western world, other cultures treat their children worse. These hypotheses, which broke the table laws of the anthropologists, would give birth to the new discipline of psychohistory. For the academic *Zeitgeist* the mere talk of childhood abuse, let alone of soul murder, was against the grain of all schools of thought in history, anthropology and ethnology, which take for granted that there have been no substantial changes in parental-filial relations.

The academics could not deny the facts that fascinated deMause. As we saw above, Róheim did not deny them; in fact, he himself published them. Ariès also did not deny them. The tactic that deMause found among his colleagues was the *argumentum ex silentio*: without historical trace of any kind, it was taken for granted that children were treated in a way similar that in the West today. The following is a splendid paradigm of this argument. In 1963, ten years before deMause started publishing, Alan Valentine in his book *Fathers and Sons*, published by the University of Oklahoma, examined letters from parents to their children in past centuries. He did not find a single letter that transmitted kindness to the addressee. However, in order not to contradict the common sense that in the past the treatment a man gave his sons was not different, Valentine concluded:

Doubtless an infinite number of fathers have written letters to their sons that would warm and lift our hearts, if we only could find them. The happiest fathers leave no history, and it is the men who are not at their best with their children who are likely to write the heart-rending letters that survive.

DeMause found the fallacy of the *argumentum ex silentio* everywhere, even among the same colleagues who contributed articles to his seminal book, *The History of Childhood*. For example, when deMause made a remark to Elizabeth Wirth Marwick about these kind of letters, and also about the diaries that parents wrote, Marwick responded that only the bad left a trace in history. Most historians agreed with her. DeMause had started to study the primary sources of these materials. Marwick was only one among two hundred historians that deMause had written to for his book project, of which he worked with fifty. He claims that in all of them the *argumentum ex silentio* appeared at the time of reaching the conclusions to which the evidence pointed out to.

The reasons were, naturally, psychological. An Italian historian delivered to deMause the draft of a chapter that began by saying that he would not consider the subjects of infanticide and pederasty in ancient Rome. DeMause had to reject it. Other would-be contributors went further. At the beginning of this book I spoke of the torment that swaddling with tight clothes has represented for babies. John Demos, author of a book about the family in American colonists, denied that the European practice had been imported into American soil despite the evidence that deMause had collected and published (in a television history program even I saw a drawing of an Anglo-Saxon swaddled baby). As regards other kinds of abuse in American childhood, Demos used the argument that bibliographical evidence in letters, diaries, autobiographies and medical reports was irrelevant; that what mattered were the court documents.

The problem with this argument is that in colonial times there were no organizations for the protection of childhood, which originated in nineteenth century England and which have become much more visible since the 1980s. Demos did not only argue from the basis of lack of court documents against the thesis that parents abused their children more in colonial times. He also argued that “had individual children suffered severe abuse at the hands of their parents in early New England, other adults would have been disposed to respond.” Demos’ conclusions were acclaimed in his time. But just as in his argument about court documents, this last conjecture suffers from the same idealization about the past of his nation. If other adults were unwilling to respond it was simply due to the fact that in those times the social movement of infant protection had not yet arisen.

Once deMause discarded all those who argued on the basis of the *argumentum ex silentio*, nine historians remained. Even while the contributors were delivering their articles, some of them showed reticence about publishing all the evidence they had found. Before publication the nine contributors—ten with deMause—circulated their articles among themselves. Most of them were shocked by the first chapter written by deMause, whose initial paragraphs became famous in the history of psychohistory:

The history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history one

goes, the lower the level of child care, and the more likely children are to be killed, abandoned, beaten, terrorized, and sexually abused. It is our task here to see how much of this childhood history can be recaptured from the evidence that remains to us.

That this pattern has not previously been noticed by historians is because serious history has long been considered a record of public not private events. Historians have concentrated so much on the noisy sand-box of history, with its fantastic castles and magnificent battles, that they have generally ignored what is going on in the homes around the playground. And where historians usually look to the sandbox battles of yesterday for the causes of those of today, we instead ask how each generation of parents and children creates those issues which are later acted out in the arena of public life.

Once the initial impression was past, some of the contributors were reluctant that their articles should appear beside the initial chapter by deMause, and, as I previously mentioned, Basic Books broke its contract. However, since deMause was already the owner of a publishing house he decided to publish it himself.

Although the contributors finally accepted that their articles would appear under a single cover, the history journal reviews were very hostile. Even a magazine like *New Statesman* derided deMause: "His real message is something more akin to religion than to history, and as such unassailable by unbelievers. On the other hand, his fellow-contributors to *The History of Childhood* have much useful historical information to offer." Some reviewers were impressed by the body of evidence on child abuse in past centuries, but they supposed that future investigations would place such evidence on a much more benign context. "Ariès for one," wrote deMause, "remained convinced that childhood yesterday was children's paradise."

The initial chapter of the book edited by deMause was titled "The evolution of childhood." DeMause claims that of the published reviews on this chapter, translated into German, French, Italian, Spanish and Japanese, no reviewer challenged the evidence as such; only his conclusions. "Yet not a single reviewer in any of the six languages in which the book was published wrote about any errors in

my evidence, and none presented any evidence from primary sources which contradicted any of my conclusions.” As we will see in “A Critique of Lloyd deMause” his theories are not exempt from error. Far from it! There are errors: lots of them. But these critics who rushed to judge him falsely did not see the real faults of his model. With regard to the published reviews, deMause wrote:

Since it was unlikely that I could describe the childhood of everyone who ever lived in the West for a period of over two millennia without making errors, it was extremely disappointing to me that the emotional reactions of reviewers had completely overwhelmed their critical capacities. No reviewer appeared to be interested in discussing evidence at all.

There were nonetheless magnanimous reviewers like Lawrence Stone, who in November of 1974 wrote in *New York Review of Books* about “the problem of how to regard so bold, so challenging, so dogmatic, so enthusiastic, so perverse, and yet so heavily documented a model.” But the majority adhered to the conventional wisdom, as did E.P. Hennock in a specialized magazine:

That men in other ages might behave quite differently from us yet be no less rational and sane, has been a basic concept amongst historians for a long time now. It does not belong to deMause’s mental universe. The normal practices of past societies are constantly explained in terms of psychoses.

Once more, the evidence as such is put aside to proclaim the conventional wisdom, which is taken for granted. In a review published in *History of Education Quarterly*, Daniel Calhoun wrote that deMause’s approach resembled a regression to 19th century concepts, an antiquated evolutionistic morality for Calhoun.

Despite the rejection from academia, in the next years his colleagues who contributed to articles to the Institute of Psychohistory undertook the task of analyzing deMausean theories. More than twenty scholars familiar with the subject made a constructive criticism of his work. The first academic who exhaustively evaluated it was Glenn Davis in his book *Childhood and History in America*. Davis concluded: “I believe the psychogenic theory of history has by now passed a crucial initial test and has moved to a new stage of

development.” The academic establishment thought the opposite. *The American Historical Review* called Davis “a convert” and *The Journal of American History* published: “If deMause seems to be the Pangloss of the history of childhood, Davis, with this book, lays claim to be its Candide.” Davis felt deeply hurt. He abandoned psychohistory to continue his doctoral studies, but soon after he committed suicide by jumping from the George Washington Bridge. In the following years of the publication of his book, deMause’s periodical, the *Journal of Psychohistory*, was quoted and attacked by *New York Review of Books*, *Harpers*, *Commentary*, *Psychology Today*, *Human Behavior* and the *London Times Literary Supplement*.

Thus constructive criticism reduced itself to the same journal published by deMause. Because of the discretion of the contributors, this entailed a situation in which the most weak, and even fantastic aspects, of deMausean theory were not criticized (as I said, in the third section of this book I myself do the criticism). However, scholarly evaluations of the evidence of the treatment of children in the past presented by deMause were published.

William Langer, Richard Trestler, Barbara Kellum and R.H. Helmholtz backed up the evidence about infanticide. One of the most interesting aspects of such segregation between orthodox academics and those who moved inside deMause’s circle is that today’s encyclopedias, such as the *Britannica* of 2007, continue to claim that infanticide was done out of poverty. Langer and other authors had demonstrated that rich people committed infanticide in a greater scale than the poor. This is one of the problems that show up when the academia decides to ignore a field of study.

Among the psychohistorians, in Germany Friedhelm Nyssen wrote *Die Geschichte der Kindheit bei L. DeMause*, in which he examined the bibliographical references he could track in the works by deMause. Another German, Aurel Ende, focused on verifying the historical sources of the battering of German children by their parents. Raffael Scheck examined more than seventy autobiographies of Germans born between 1740 and 1820 and confirmed Ende’s findings. Keeping in mind the class with Colin Ross on the attachment to the perpetrator, it is interesting that Scheck wrote: “In most autobiographies can be felt how much children loved their parents even when they were cold, beating and abusive.” Attachment to the

parental figure so much permeates the human mind that the ubiquity of the social identification with the perpetrator should not seem odd for us. For instance, in a couple of articles of deMause's journal, Karen Taylor documented in great detail how the conservative sectors opposed the movement against violence on children in the nineteenth century.

Elizabeth Pleck studied more than a hundred autobiographies, diaries and letters by Americans written between 1650 and 1900 in *Domestic Tyranny: The Making of American Social Policy Against Family Violence from Colonial Times to the Present*, and she quantified her findings. It is interesting to note that, according to Pleck, in the first half of the nineteenth century parents started to shift from beating their children with objects to spanking. The American Joseph Illick, who had contributed to one of the chapters of *The History of Childhood*, wrote in 1985: "DeMause created an interest in the history of childhood which did not exist before, and he has been the original source of inspiration for most of the scholarship on childhood in this country over the past decade." Peter Petschauer, a German psychohistorian, expanded in great detail on how swaddling was practiced along with other barbarities in Prussian education. Other European researchers of childhood also commented on the work by deMause: Katharina Rutschky, Alice Miller and Linda Pollock. Miller accepted both deMause's material and his conclusions. Rutschky only accepted the evidence but rejected the conclusions. Pollock rejected both.

Although Rutschky is the author of books on history of pedagogy, and coined the term "poisonous pedagogy" that Miller popularized and that was so useful in my previous book, I will only briefly comment on the other author, Linda Pollock. Her book *Forgotten Children: Parent-Child Relations from 1500 to 1900* is most often cited to deny the deMausean thesis that the treatment of children was different in the past. According to Pollock: "With few exceptions, children seemed to be quite attached to their parents as infants and continued to have deep affection for them." Pollock does not seem to have any knowledge that, as is the case of other mammals, our biology predetermines us to attach to our parents independently of their behavior. The most pertinent criticism by deMause on Pollock is his pointing out that her study was based on diaries of the parents themselves. "A similar methodology," writes deMause, "would construct a statistical history of crime by ignoring all police reports

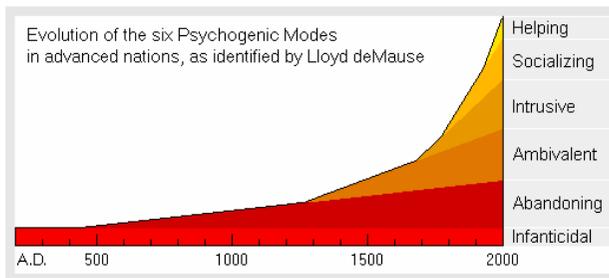
and relying solely on the diaries of criminals to establish crime rate statistics.” Despite such elemental reality, many reviewers considered Pollock’s book as definitive in the field vis-à-vis the deMausean model.

At present studies of the history of childhood continue to emerge from psychohistorians and other academic historians alike; for example, the study by Colin Heywood. But it is precisely books like Heywood’s, which accept the historical evidence of abuses of childhood but differ from deMause’s conclusions, that have convinced me that deMause has found a gold vein that still has substance for much exploitation. DeMause ends his retrospective article of 1988 by pointing out that, despite the rejection by the academy, *The History of Childhood*, the books of Alice Miller and other popular authors who advocate the cause of the child are widely read by an important niche of society.

The central thesis in psychohistory is that the dynamics of social emergency is psychogenic: it has its roots in the treatment of children, not in economics. DeMause has no illusions. Like Thomas Kuhn, he knows perfectly well that paradigm revolutions are achieved gradually while the defenders of the old paradigm die and are replaced by new individuals. “If childhood history and psychohistory mean anything,” writes deMause, “they mean reversing most of the causal arrows used by historians to date.” In other words, the way of seeing the world in the humanities and in social sciences is upside down, and psychohistory places our feet back on the ground. The relations between parents and children have determined the social, political and economic aspects in all civilizations of the world. In contrast to the findings of Darwin about the organism and its environment, in *Homo sapiens* the external world does not mold future developments so definitively as the intergenerational emergency of empathy does, as we will see. In a nutshell, the main finding of psychohistory is that academic history fails to recognize the profound role that the love of the parents for their children plays in the future developments of mankind.

## Periodization of parental-filial relations

In recent decades several historians without any link to the deMausean school have written about thirty books on histories of childhood. I will mention only a couple of those published in 2005: *When Children Became People* by Odd Magne Bakke and *Growing Up: The History of Childhood in a Global Context* by Peter Stearns. DeMause has iteratively complained that books of this sort are presented to history students as if childrearing in the past had been as benign as Western childrearing in our times. Stearns for example is author and editor of more than forty books, but he does not cite a single of the fifty or so psychohistorians. I have encountered this attitude only in some scholarly books by parapsychologists who ignore, *en bloc*, the texts of skeptical criticism of the paranormal hypothesis. In his book Stearns attempts to absolve the parents by claiming that, as some encyclopedias do, infanticide has had an economic motivation; when it is well documented that in some periods infanticide was more common in well-off families. In a similar vein, at the end of his book Stearns claims that modern childhood is more prone to mental disorders than in traditional cultures: the diametrically opposed to what the facts tell us, as we will see.



The evolution of childrearing

Psychogenesis is the process of the evolution of empathy, and, therefore, of childrearing forms in an innovative group of human beings. In a particular individual it is an evolution of the architecture of his or her mentality, including the cognition of how the world is perceived. Psychogenesis depends on the parents' breaking away from the abusive memes in which they were educated: a phenomenon that deMause has occasionally observed in the historical migrations of people that left behind some of their childrearing methods. Referring to biological evolution, Julian Huxley said that evolution has been "an enormous number of blind alleys, with a very occasional path of progress." With the exception of the most advanced culture, something similar can be said of the cultures of the world (cf., for example, how Islam has stayed for centuries in a psychogenic blind alley in its treatment of women and, consequently, of children).

The above graph does not represent biological evolution from worm to man, but psychogenic evolution: specifically, the seven psychoclasses identified in psychohistory. Although only six modes appear in the graph, deMause divides the mode depicted as a horizontal bar in two periods, as shown below. Had the first period of the infanticidal stage appeared in the graph, it would have been an extremely long prolongation of the bar into the left because, in addition to Antiquity, it would have comprised the Neolithic and even the Paleolithic. For practical purposes, the graph starts approximately from the year 200 A.D. and, although it illustrates psychogenic modes in the West, it does not show Greece at its peak. For deMause, the farther it is rummaged into the past, the more abusive the parental-filial relations. Henceforth the graph is always ascendant (precisely his mistake, as we will see in the third section). With the exception of the helping mode of childrearing that barely started in some Western families of the twentieth century, the rest of the stages have been, from greater to lesser degree, abusive. In the next paragraphs I will rephrase diverse deMausean texts of how the seven psychoclasses evolved, and at the same time will include some ideas of my own.

*Early infanticidal childrearing.* Infanticidal, incestuous and abusive behavior has been observed among primates. For psychohistory there exists apparently only a slight evolutionary leap forward of childrearing from our primate forefathers to the family forms in the most primitive nomadic tribes. DeMause calls it early infanticidal childrearing. Most of this stage covers the period in which

paleontologists and archeologists have found vestiges of ritual killings of very young humans and pre-humans: from the Paleolithic to the dawning of the Neolithic. In savage tribes this form has persisted till our times, like the headhunters of Mundurukú in Brazil or the aboriginals of some Oceania islands.

In Western societies of the twenty-first century a type of family persists that, it could be said, roughly equals this psychoclass: the families that schizophrenicize their children, or turn them into serial killers or violent criminals.

*Late infanticidal childrearing.* When the treatment of children became less brutal in a group of innovative parents, confidence among adult individuals grew to the degree that social links, solid enough to allow the creation of the first villages and city-states, could be established: a milestone in the ascent of man. But infanticide continued. All societies of the Ancient World invented sacrifices in which infants were killed in honor to the deities. However, after the Babylonian captivity some Hebrews abandoned the sacrificial practice. Other peoples, including the Greeks, abandoned the ritual sacrifice of children and introduced a less savage form of getting rid of them: unsheltered exposure. Since the psychological after-effects of a surviving sibling who grows up knowing that his parents ritually sacrificed a little sister is different from the abandonment of the newborn he never met—in addition to comparatively better child care in the Greek and Roman world—this evolutionary leap explains the explosion of arts and sciences in the classical world.

As can be appreciated in the graph, psychoclasses live together in our times. In the graph the most common forms of childrearing stand out, occupying most of the graph space. This is why the horizontal red bar of infanticide appears since the first centuries of our era and continues through the Middle Ages up to our age. Abundant testimonies exist of infanticide in the Middle Ages, and complaints were even heard from the sixteenth to the eighteenth centuries. The form of late infanticide by exposure continued in the nineteenth and twentieth centuries in underdeveloped countries. Compared to the West, in the Third World many parents are stagnated in more archaic forms of childrearing. As already noted, paper notes are common about mothers who kill their newborns in India. More advanced

psychogenic sectors within that nation and in other backward countries have started to emerge to abolish the custom.

*Abandoning.* Church authorities initiated a persistent struggle against infanticide (a struggle that continues in present times in the form of opposition to abortion: a subject that psychohistorians ignore). According to deMause's analytic interpretation, Christians saw in their children their seriously injured inner self, and consequently the child still was the object of great fear. Instead of liberating the fear by exposing their babies, deMause's theory goes, in the early Middle Ages some families started to practice oblation: abandoning their children to the monasteries. It was a less brutal form to elude the dangers of their projections. In the West children were not only abandoned in the monasteries; sending them to wet nurses or delivering them to adoptive parents or to other homes for years was a generalized practice in Europe's middle and upper social classes.

*Ambivalent.* The beginnings of the twelfth century mark the end of child abandonment in monasteries. Nevertheless, the baby continues to be a creature full of adult projections and had to be castigated. The child is swaddled with long-spun bands until he or she looks like a log, completely immobilized and deprived from the use of its limbs: a torment if we think of the liberties that, with recent technology, can be observed on the free movements that unborn babies enjoy in the womb. Swaddling the infant was a common practice in former psychoclasses, who swaddled their offspring for periods of several months to one year. For deMause this practice was universal and it goes back to the second millennium B.C.

However, by reducing even more infanticide and child abandonment, the members of the new and more advanced psychoclass, less dissociated than the medieval man, eventually produced the Reformation and the Renaissance.

*Intrusive.* At the beginning of the sixteenth century the level of psychic integration of a small group of innovative parents accomplished one more step forward in the unfolding of empathy, and the child appeared less dangerous. As the parental projections were further reduced, mothers started to un-swaddle the infant. In the intrusive mode, however, the frequency of the beatings continued. DeMause writes: "Of the seventy children prior to the eighteenth century whose

lives I have found, all were beaten except one: Montaigne's daughter." Since human tendency is to attach to the perpetrator and to recreate in the next generation the educational memes, beaten children beat their offspring, as had been done in the ambivalent mode, too.

Nevertheless, since the intrusive mode was even more empathic and less abusive than the previous mode, the new psychoclass was responsible for the scientific and technological advances of the seventeenth century that eventually led to the Industrial Revolution.

*Socializing.* This is the psychoclass that less explanation requires: it is the form of childrearing in which most westerners have been raised.

By the nineteenth century some parents did not believe it necessary to terrorize or batter their children. Instead, they resorted to psychological forms of manipulation. Socialized children were granted far more respect and liberty than any other child of the previous childrearing stages. Although the socialized child rarely calls into question the status quo, the socialized generation, and here we might also include some families of the most Westernized Eastern and Latin American nations, is emotionally more robust than our coetaneous from other psychoclasses.

*Helping.* DeMause is a radical liberal who believes that all wars are the work of dissociated minds. His psycho-reductionist vision of the world is a reaction as to how he was abused as a child (occasionally, in his diverse writings deMause confesses the abuses he suffered as a boy). In the above paragraph on late infanticide I took the liberty of talking of Greece and Rome in more luminous terms than the rather sinister vision in deMausean texts, which means that as early as this chapter I have started a slight revision of psychohistory. However, given the fact that what deMause understands for "helping mode" differs enormously of what I understand by it, and not only in the evaluation of war, in this paragraph I will abstain from summarizing deMause's posture on the apex of psychogenic development, barely visible in the graph.

Even though deMause rejects homosexuality, he seems to support the feminist revolution in sexual matters. Conversely, I believe this entails the catastrophic demographic crisis for that psychoclass, as we will see in the third section, where I disclose my views of what the helping

mode of childrearing ought to be. Suffice it to say that the old platitude, “*No hay que confundir la libertad con el libertinaje*” (“Liberty should not be confused with licentiousness”), that I heard so many times as a teen and that by then I felt it antiquated, has surprisingly come to life again in the face of today’s demographic and migratory crisis in the West (once more, subjects for the third section).

It is important to reiterate that all of these family forms of childrearing coexist in the twenty-first century, and that the most primitive psychoclasses have coexisted with the most advanced ones. Apparently incomprehensible conduct, like the immolation of Islamic terrorists, ultimately has its roots in differences in childrearing. Even in the most advanced countries there are families that belong to the most primitive psychoclass: which explains the existence from psychoses to serial killing. And in these advanced societies barbaric actions, analogous to trepanations in the Ancient World, are still perpetrated. We should never forget what I wrote in the second book about lobotomist Walter Freeman, who, traveling from state to state, performed thousands of leucotomies on children upon their parents’ request. (If I would be given a choice of either being sacrificed in the Tezcoco lake in Aztec times or being leucotomized in twentieth-century America, I would chose that fate of the ancient Nahua child.) Conversely, in backward countries there may exist some far less abusive families than the most regressive Western families. The notion of psychoclass, therefore, has to be understood in percentages: in the majorities of a given population, and proportions.

Nonetheless, there is by and large an obvious superiority in the West. It is the most advanced sector psychogenically.

## Julian Jaynes and the bicameral mind

Many have asked why, if the encephalic mass of primitive man had already reached its present size almost half a million years ago, the technology did not go beyond the rudimentary hand axe. Why through hundreds of thousands of years couldn't men innovate? It was not until the Mesolithic, between 10,000 and 8,000 B.C. when the first signs of structural edifications such as graveyards appear. The archaeologist Ian Hodder believes that the Neolithic revolution of agriculture was the result of a dramatic change in human psychology, but he has no idea why it occurred. As explained in the previous pages, for psychohistory such revolution in psychology was the result of the transit from the "early" to the "late" infanticidal modes of childrearing. However, it is a fascinating essay by Julian Jaynes that throws the most light on how, by the end of the second millennium before our era, another huge alteration occurred in human mentality.

In 1976 Jaynes published *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Jaynes calls "breakdown" the transit of bicameral mind—two chambers or brain hemispheres—to modern consciousness. The transit is relatively recent, and it represents a healing process from a divided self into a more unified or integrated one. Jaynes describes how society developed from a psychological structure based upon obedience to the god's voices, to the subjective consciousness of present-day man. Like deMause's psychohistory, Jaynes' model caused many of his readers to see mankind from a new perspective. He elaborated a metanarrative purporting to connect the loose pieces of previously unconnected fields—history, anthropology, ancient texts, psychiatry, language, poetry, neurology, religion, Hebrew and Greek studies, the art of ancestral societies, archaeological temples and cuneiform writing—to construct an enormous jigsaw puzzle.

Jaynes asked the bold question of whether the voices that people of the Ancient World heard could have been real, a common phenomenon in the hallucinated voices of present-day schizophrenics. He postulated that, in a specific lapse of history a metamorphosis of consciousness occurred from one level to another; that our present state of consciousness emerged a hundred or two hundred generations ago, and that previously human behavior derived from hearing voices in a world plagued with shamanism, magical thinking, animism and schizoidism.

In the Ancient World man had a bipartite personality: his mind was broken, bicameralized, schizophrenized. "Before the second millennium B.C., everyone was schizophrenic," Jaynes claims about those who heard voices of advice or guides attributed to dead chiefs, parents or known personages. "Often it is in times of stress when a parent's comforting voice may be heard." It seems that this psychic structure of a divided or bicameral self went back to cavemen. Later in the first cities, the period that deMauseans would call late infanticidal childrearing (Jaynes never mentions deMause or psychohistory), the voices were attributed to deities. "The preposterous hypothesis we have come to is that at one time human nature was split in two, an executive part called god, and a follower part called man. Neither was conscious. This is almost incomprehensible to us." Preconscious humans did not have an ego like ours; rational thought would spring up in a late stage of history, especially in Greece. However, orthodox Hellenists usually do not ask themselves why, for a millennium, many Greeks relied on instructions coming from a group of auditory hallucinating women in Delphi. To explain similar cultural phenomena, Jaynes lays emphasis upon the role that voices played in the identities, costumes and group interactions; and concludes that the high civilizations of Egypt, the Middle East, Homeric Greece and Mesoamerica were developed by a primitive unconscious.

*The Origin of Consciousness in the Breakdown of the Bicameral Mind* describes the theodicy in which, three thousand years ago, subjectivity and the ego flourished. For the common man consciousness is the state of awareness of the mind; say, the conscious state at walking. Jaynes uses the term in a more restricted way: consciousness as the subjective universe, the self-analyzing or self-conscious mind; the "I," the will and morality of an individual, as well as the development of the linear

concept of time (which used to be cyclic to the archaic mind, perhaps due to the observation of the stations of the year). The man who left behind his bicameral thinking developed a more robust sense of self, and Jaynes finds narrative evidence of this acting self in the literary record. He examines Amos, the voice of the oldest Old Testament text and compares it with the Ecclesiastes, the most recent one. Likewise, Jaynes scrutinizes the *Iliad* looking for tracks of a subjective self, and finds nothing. The Homeric heroes did what Athena or Apollo told them; they literally heard their gods' voices as the prophets listened to Yahweh's. Their psyches did not display brightness of their own yet. (If we remember the metaphor of my first book, the mentality of ancient man was similar to what astronomers call a "maroon dwarf": a failed star like Jupiter, not a sun with enough mass to cause nuclear fusion so that it could shine on its own.) Matters change with the texts of Odysseus' adventures, and even more with the philosophers of the Ionian islands and of Athens. At last the individual had accumulated enough egocentric mass to explode and to shine by itself. Jaynes believes that it was not until the Greek civilization that the cataclysm that represented the psychogenic fusion consolidated itself.

By Solon's times it may be said that the modern self, as we understand it, had finally exploded. The loquacious gods, including the Hebraic Yahweh, became silent never to speak again but through the bicameral prophets. After the breakdown of divine authority, with the gods virtually silenced in the times of the Deuteronomy, the Judean priests and governors embarked upon a frenetic project to register the legends and stories of the voices that, in times of yore, had guided them. It was no longer necessary to hallucinate sayings that the god had spoken: man himself was the standard upon which considerations, decisions, and behaviors on the world rested. In the dawning of history man had subserviently obeyed his gods, but when the voice of consciousness appears, rebelliousness, dissidence, and even heresy are possible.

Through his book, which may be called a treatise of psycho-archeology, Jaynes follows the track of how subjective consciousness emerged. His ambitious goal is to explain the birth of consciousness, and hence the origin of our civilization. Once the former "maroon dwarfs" achieve luminescence in a group of individuals' selves, not only religious dissent comes about, but regicide, the pursuit of

personal richness and, finally, individual autonomy. This evolution continues its course even today. Paradoxically, when in the West it reaches the stage that deMause calls “helping mode” it entails ill-fated consequences such as Caucasian demographic dilution and the subsequent Islamization (as we shall see).

Although Jaynes speculates that the breakdown of the bicameral mind could have been caused by crises in the environment, by ignoring deMause he does not present the specific mechanism that gave rise to the transition. Due to the foundational taboo of human species, explained by Alice Miller in my previous book and by Colin Ross in this one, Jaynes did not explore the decisive role played by the modes of childrearing. This blindness permeates *The Origin of Consciousness* to the point of giving credibility to the claims of biological psychiatry; for example, Jaynes believes in the genetic basis of schizophrenia, a pseudoscientific hypothesis, as shown in my second book. However, his thesis on bicameralism caused his 1976 essay to be repeatedly reprinted, including the 1993 Penguin Books edition and another edition with a 1990 afterword that is still in print.

In the bicameral kingdoms the hallucinated voices of ancient men were culturally accepted as part of the social fabric. But a psychogenic leap forward gives as much power to the new psychoclass as the Australopithecus character of *2001: A Space Odyssey* grabbing a bone. “How could an empire whose armies had triumphed over the civilizations of half a continent be captured by a small band of 150 Spaniards in the early evening of November 16, 1532?” The conquest of the Inca Empire was one of a handful of military confrontations between the two states of consciousness. A deMausean interpretation would lead us to think that it was a clash between the infanticidal psychoclass and an intermediate state of ambivalent and intrusive modes of childrearing. If we take into consideration the graph published above the Spaniards were up the scale at least three, if not four, psychogenic leaps.

This reading of history is diametrically opposed to Bartolomé de Las Casas, who in his *Apologética Historia* claimed that in some moral aspects the Amerindians were superior to the Spanish and even to Greeks and Romans. Today’s Western self-hatred had its precursor in Las Casas, who flourished in the fifteenth and sixteenth centuries. In identical fashion, in the twenty-first century it is irritating to see in

educational TV programs an American in Peru saying that the Incas of the times of the Conquest “were much smarter than the Spanish.” The truth is that the Incas did not even know how to use the wheel and lacked written language. They literally heard their statues speak to them and their bicameral mind handicapped them before the more robust psyche of the Europeans: something like an Australopithecus clan clashing with another without bones in their hands. The Spaniards were, certainly, very religious; but not to the point of using magical thinking in their warfare stratagems. According to a sixteenth-century Spaniard, “the unhappy dupes believed the idols spoke to them and so sacrificed to it birds, dogs, their own blood and even men” (this quotation refers to Mesoamericans, the subject-matter of the next section). The Peruvian Mario Vargas Llosa believes that his ancestors were defeated due to a pragmatic and basically modern European mentality in contrast to the magical thinking of the natives; and the Mexican Carlos Fuentes wrote that the conquest of the American continent was a great triumph of the scientific hypothesis over the indigenous physical perception.

Jaynes overemphasizes that the prophets of the Old Testament literally heard Yahweh’s voice. Because the minds in the Ancient World, like present-day schizoid personalities, were swarmed with sources of hallucination, humans still lacked an inner space for retrospection and introspection. Bible scholars have debated at length about what could have caused the loss of prophecy gifts in the Hebrew people after the Babylonian exile. I would say that the elimination of the sacrificial practice of infants meant a leap toward a superior psychoclass, with the consequent overcoming of the schizoid or bicameral personality.

But going back to Jaynes: Formerly terrestrial and loquacious, the later mute gods were translated to a heaven, making room for human divination: the consultation of human beings that (for having been raised by more regressive parents I may infer) still heard the fateful voices. Even though the divine voices made themselves unnecessary for the new kind of human, praying continued to a god who was incapable, centuries ago, of communicating through divine voices.

The entire succession of [Old Testament] works becomes majestically and wonderfully the birth pangs of our subjective consciousness. No other literature has recorded this absolutely

important event at such length or with such fullness. Chinese literature jumps into subjectivity in the teaching of Confucius with little before it. Indian hurtles from the bicameral Veda into the ultra subjective Upanishads. Greek literature, like a series of steppingstones from The *Iliad* to the *Odyssey* and across the broken fragments of Sappho and Solon toward Plato, is the next best record, but still too incomplete. And Egypt is relatively silent.

Jaynes' book is dense, closely argued, and despite its beautiful prose often boring. But the chapter on the Hebrew people titled "The Moral Consciousness of the Khabiru" is must reading. If he is right, it was not until the fifth century before the common era when the bicameral mind began to be seen as the incapacitating disorder that is presently labeled as psychosis. In contrast to the mystic psychohistorian Robert Godwin, I am closer to Jaynes in that one of the most persistent residues of bicameralism is our religious heritage.

Jaynes, who died in 1997, may be the proverbial author of a single book. But many people continue to read *The Origin of Consciousness*. Tor Norretranders, a popular author on scientific subjects, expanded the bicameral hypothesis in a book published a year after Jaynes died, *The User Illusion*, and he cites more recent investigations than those collected by Jaynes.

### *Popperian falsifiability*

Despite the book's popularity and the fact that Jaynes taught in Princeton University and did archaeological work, his colleagues did not pay him much attention. Many academics reject theories that have been presented through literary books. It is understandable that a book with such lyric passages has been ignored by the dry science taught in the psychology departments; by neurobiologists, and by evolutionary theorists. Jaynes, basically a humanist, had not presented his theory in a scientific or falsifiable format.

I explain falsifiability after this long text here in *Day of Wrath*. Meanwhile, suffice it to say that even I have been asked by an editor to present the trauma model of mental disorders in "falsifiable" form, the Karl Popper term. Adepts of social sciences grant such authority

to the hard sciences that, when they run across a text that emphasizes the humanities, they want to see everything translated to the language of science. They do this in spite of the fact that, in the reign of subjectivity, hard sciences are incapable of producing something truly significant. Notwithstanding this scientific demand, I concede that if we humanists make claims that could be interpreted as scientific hypotheses, it doesn't hurt to present them in such a way that they may be refuted, if per chance they are wrong. Consequently, I must make it very clear that the trauma model, that I introduced in my previous books, is falsifiable.

For instance, it occurs to me that, if the model is correct, in the Israeli kibbutz children cannot be easily schizophrenized. The cause of this would be, naturally, that in the kibbutz they are put farther away from potentially schizophrenogenic parents than the children in nuclear families (let alone the Palestinian families that openly promote terrorist self-immolation among their offspring, assisted by their national television). Something similar could be said about Jaynes' ideas. His hypothesis can be presented in falsifiable form always provided that the presentation is done through a deMausean interpretation of it, as we shall see almost by the end of this long text.

Once it is conceded that even humanists who venture into foreign lands can present their theories in falsifiable form, I must point out that very few academics, including psychologists, are willing to delve into the darkest chambers of the human psyche. To them it is disturbing that prehistoric man, and a good deal of the historic man including their ancestors, had behaved as marionettes of hallucinated voices or nonexistent gods. Jaynes' ideas represent a serious challenge to history as it is officially understood and even more to religion, anthropology, and psychiatry. He seems to postulate that a scant connectivity of the two brain hemispheres produced voices, and that the changes in consciousness caused the brain to become more interconnected through the corpus callosum. In case I have interpreted him correctly, I am afraid it is not possible to run tomographs on those who died millennia ago to compare, say, the brain of the bicameral pythoness against the brain of the intellectual Solon. Let's ignore this non-falsifiable aspect and focus on hypotheses that may be advanced by epidemiologists in the field of social sciences. Studying the changes of incidence patterns of child

mistreatment through history or contemporary cultures is a perfectly falsifiable scientific approach.

In the book reviews of *The Origin of Consciousness* available on the internet it can be gathered that the experience of many readers was as electrifying as a midnight ray that allowed them to see, albeit for a split second, the human reality. If the ultimate test for any theory is to explain the most data in the simplest way, we should not ignore the psycho-histories of Jaynes and deMause. If they are right, the explanatory power of an unified model would help us understand part of the human mystery, especially religion and psychosis.

## Silvano Arieti and schizophrenia

Paradoxically, if something had been impeding the collective form of suicidal psychosis that the West self-inflicts today, the massive migration of inferior psychoclasses, it was Christianity. But Christianity is in crisis and westerners lack a new myth that bestows on them a self-image for social cohesion. Jaynes wrote:

In the second millennium B.C., we stopped hearing the voices of the gods. In the first millennium B.C., those of us who still heard voices, our oracles and prophets, they too died away. In the first millennium A.D., it is their sayings and hearings preserved in sacred texts through which we obeyed our lost divinities. And in the second millennium A.D., these writings lose their authority... And here at the end of the second millennium and about enter the third, we are surrounded with this problem.

Hearing voices is the archetypal symptom of what today is named schizophrenia. But the distinctive traits between ancient schizoids and modern Western man is not absolute. In his magnum opus, *Interpretation of Schizophrenia*, Silvano Arieti wrote a sentence imagining a space visitor, more integrated psychologically than the Earth dwellers, who would find many instances of “paleologic thinking” (bicameral thought) in the moral, social and religious costumes of Western man.

Those who give credibility to everything that, under the banner of science, the status quo sells us, will consider it foolish that I take seriously an author who published a work about paleologic thinking and schizophrenia in 1955, the edition translated to Spanish. The reason that moved me to do it is simple. As I have said, decades before Colin Ross published *The Trauma Model* and *Schizophrenia*, Arieti had already written, with different words, some phrases about the

locus of control shift (explained way above). In 2007 I felt confident to ask Ross if he knew that Arieti had said something very similar to his model half a century before. Ross replied that he barely had read Arieti. His ignorance surprised me but I understood him: the good doctor is more a busy clinician than an armchair theorist. Anyone can acquire through the internet the 2004 book that Ross wrote about schizophrenia. On the other hand, the 1965 Spanish translation of Arieti's treatise is not even available in the catalogue of out-of-print books. In 1975 a second, revised edition of *Interpretation of Schizophrenia* won in the United States the National Book Award in scientific subjects. In this chapter I will use both editions: the 1955 edition, and the 1975 edition republished in 1994 (in the second edition the book was thoroughly rewritten and fattened with medical testing on schizophrenia).

Virtually forgotten, Arieti's treatise is an authentic mine of theoretical and clinical information to understand psychosis. Most striking about the massive body of literature from Arieti's colleagues that pointed at the family as responsible for the schizophrenias in their patients is that the theory was never refuted. It was conveniently forgotten, swept under the rug of political correctness in the mental health professions. It is very common to read in the textbooks of contemporary psychiatry and psychology that the theory of the schizophrenogenic parents was discarded because it was erroneous with the most absolute absence of bibliographic references to support such claim. I cannot forget an article written in the present century in which an investigator complains that, despite an extensive search, he did not find any coherent and clear explanation of why the schizophrenogenic theory has been abandoned. As always, everything has to do with the fact that to question the parental deities is terrifying for most people, especially for those who are forbidden from using their own emotions: academics, including the mental health professionals. As deMause said way above: "The usual suppression of all feeling" in childrearing studies "simply cripples a psychohistorian as badly as it would cripple a biologist to be forbidden the use of a microscope."

Arieti distinguishes between a "paleologic" form of thinking, and the thinking that comes from "Aristotelian logic" that rules Western man. Since the first edition of his book Arieti points out that the paleologic thinking, which modern man only experiences in dreams, was

omnipresent in prehistoric cultures. In order to avoid a runaway anxiety that drives the victim into panic, the patient diagnosed as schizophrenic abandons the Aristotelian norms of intuitive logic and lapses into the sort of thinking of our most primitive ancestors. Like John Modrow, Arieti acknowledges the value of the work of Harry Sullivan about the panic the child experiences as a result of an all-out emotional assault from both parents. The paleologic regression can be adapted years after the abuse occurred, even when the child has become economically independent [interpolated note: a chapter on Modrow appears in my second book]. The withdrawal from reality, or psychotic breakdown, is the last and most desperate attempt of the unconscious to maintain the ego in a state of internal cohesion. A dramatic regressive metamorphosis arises when, one after another, the defenses that the victim had been using do not work anymore. To a greater or lesser degree all human beings function with a dose of neurosis, but in the psychotic outbreak, when neurotic defenses collapse, the subject falls into even more archaic forms of defense: mechanisms which had been overcome millennia ago, a regression to the bicameral mind.

Arieti's book contains chapters about his clinical experiences with patients. In the case of two brothers, Arieti describes how one of them suffered a pre-psychotic panic as a result of the abuse at home and observes that, once in a florid state of psychosis, "The paleo-logician confuses the physical world with the psychological one. Instead of finding a physical explanation for an event, he looks for a personal motivation or an intention as the cause of an event." Just as the primitive man, in a definitive breakdown of the Aristotelian superstructure, for the disturbed individual the world turns itself animist; each external event having a profound meaning. There are no coincidences for those who inhabit the world of magical thinking. Both the primitive animist and the modern schizophrenic live in distinct dimensions compared to the rational man. The conceptualization of external happenings as impersonal physical forces requires a much more advanced level of cognition than seeing them as personal agents. Arieti wrote:

If the Greeks are afflicted by epidemics, it is because Phoebus wants to punish Agamemnon. Paranoiacs and paranoids interpret almost everything as manifesting a psychological

intention or meaning. In many cases practically everything that occurs is interpreted as willed by the persecutors of the patient.

Arieti also writes about the time before the *Homo sapiens* acquired the faculty to choose an action through what we call today free will, and he adds:

Philogenetically, anticipation of the distant future appeared when early man no longer limited his activity to cannibalism and hunting, which were related to immediate present necessities, but became interested in hoarding and, later, in agriculture in order to provide for future needs.

The reference to cannibalism makes me think that, though unlike Jaynes Arieti maintained that schizophrenia is due to the parents' behavior, unlike deMause Arieti did not conceive that such cannibal practices, like the ones described in the Preface, could have injured the inner self of the surviving children in prehistoric times. Nevertheless, Arieti disagrees with the theoretical psychiatrists who see no similarities between schizophrenic and non-schizophrenic. He believes that such points of view "are fundamentally wrong," and, speaking of non-Western cultures and even of the times of Cro-Magnon man, he writes:

Often the culture itself imposes paleologic conceptions and habits on the individual, even though the individual is capable of high forms of thinking. The more abundant is the paleologic thinking in a culture, the more difficult it is for the culture to get rid of it.

This last phrase reminds me how presently Western culture imposes relativist conceptions on the individual, even though the typical Westerner is potentially capable of discriminating among inferior cultures: a higher form of thinking. Arieti also rises the question of why civilization originated only ten thousand years ago. Like Jaynes, he believes that the incredibly long gestation of civilization had to do with the persistence of paleologic thought, and he adds that presently the paleologic defense mechanisms underlie the human psyche and can return in extreme conditions.

Arieti elaborated his theory twenty years before Jaynes or deMause started to write their books, and he was within an inch of discovering what deMause would discover: precisely that schizophrenogenic forms of childrearing through the Bone Age and the Stone Age had impeded the psychic integration of our ancestors. Getting ahead in time to Ross, Arieti wrote: “A characteristic unique in the human race—prolonged childhood with consequent extended dependency on adults—is the basis of the psychodynamics of schizophrenia.”

Arieti defines schizophrenia as an extremely regressive reaction before an equally extreme state of anxiety, a dynamic that originates in infancy and that accelerates in adolescence, or later, due to abuses at home (think of the case of the second girl in the Ross section). “*In every case of schizophrenia studies serious family disturbances were found*” (emphasis by Arieti). He adds that to produce schizophrenia a drama is needed which is sufficiently injuring to the inner self; a drama that, if we ignore it, we become deaf “to a profound message that the patient may try to convey.” And writing about one of his patients, and getting again ahead in time to Ross, he tells us that this patient “protected the images of his parents but at the expense of having an unbearable self-image.”

*Interpretation of Schizophrenia* contains the keys to understanding issues that at first sight seem incomprehensible, and even bizarre, for those of us who live in the world of Aristotelian logic: the probable meaning of the symbols of the oneiric world in which the psychotic individual lives; his apparently incoherent salad of words, the linguistic whys of his inner logic and the many regressive stages of the disorder. In Arieti’s treatise there is an enormous richness of ideas and theoretical schemas that I cannot summarize here, as well as clinical analyses of his patients, to understand the gradations of madness. Even though, as I said, in the middle 1970s his book won the National Book Award, in a more valiant world his work would have been influential. But society freaked out before the findings of Arieti and his colleagues because, to understand psychoses, it would have been necessary to point the index finger at the parents. As a Ross reader would say, the problem of the attachment to the perpetrator, the basic and fundamental axiom of the human psyche, could not allow this (Arieti himself dedicated his *magnum opus* to his parents).

Let us see where the ideas expressed in this chapter drive us when pondering the violent past of ancient Mexico, and how the psychogenic arrest of that culture may serve us to understand the dilemmas that the West faces today.

## The Feathered Serpent

The world's most beautiful city



The sacred enclosed area according to the reconstruction by architect Ignacio Marquina

Bernal Díaz del Castillo would write in his memoirs about what he saw with his brothers in arms in route to Tenochtitlan when he was twenty-two years old:

And since we saw so many inhabited cities and towns on the water, and on solid ground other large towns, and that causeway

so straight and leveled that went to Mexico-Tenochtitlan, we were wonder-stricken, and we said to each other that it all seemed like the enchantment tales of the Amadís book, for the great towers and Cues [temples] and edifices, that they have inside the water, and all of them the product of masonry work, and still some of our soldiers said if all of what they saw was dreamlike.

When the gloomy Luther hammered his theses on the Wittenberg's gates, no man of the white race knew of the existence of another continent and of the most extensive power that Mesoamerica knew of: an empire that touched both oceans, the capital of which was inundated with light. And even in our times the enormous plaza that amazed Bernal Díaz is unknown because his comrades razed it in its entirety. Notwithstanding that after the conquest Rodrigo de Castañeda blamed Hernán Cortés for wanting to preserve the temples and its effigies, Mexico-Tenochtitlan was the object of a systematic vandalism. Not even one edifice remained standing in what today is Mexico City, something that reminds us what the Romans did in the Third Punic War: they did not leave stone upon stone in Carthage, and built a Roman city on its ruins. Not satisfied with that, after the physical devastation by the soldiers, Zumárraga burned the Mexica libraries. As an Aztec poem says:

*We are to leave the beautiful songs*  
*We are to leave the beautiful flowers*

However, under New Spain's edifices some unearthed footings have allowed modern architects to reconstruct how the ancient Indian city looked (see the pictorial reconstruction by Marquina above), in addition to the descriptions of the captain of the conquistadors, who informs us that the streets of Tenochtitlan—:

are very wide and straight, some of them, and all of the other are half of earth and the other half of water, through which they go in their canoes, and all the streets, from stretch to stretch, are opened through where water passes from the ones to the others, and in all of these openings, that some of them are very wide, there are bridges of very wide and large beams together and stout and well carved, and they are such that that ten horses, together eye to eye, can pass through many of them.

Cortés himself wrote to Carlos V that it was *la más hermosa cosa del mundo* (“the world’s most beautiful thing”). Much larger than Seville, the largest Spanish city of those times, three roads converged toward the center of the lacustrine city, uniting the island with the coast. “It is admirable to see how much reason they employ with all things,” wrote Cortés to the king. On the streets of a city that shone like a jewel of stone and water and sky, the dwellers used to go out “for a ride, some through the water on these boats and others on the land, and they go on conversing.”

Tenochtitlan was an object of admiration for its thirty palaces of reddish and porous rock, for its houses for upper-class people (according to conqueror Diego de Ordás, superior to those in Spain); its immense set of immaculate white houses and constructions decorated with bas-reliefs and stone sculptures (in contrast to other peoples who made them of clay), some statues even decorated with gold, feathers and animal skins; for its yellow macaw feathers; for its precious stones such as the green of the jade and the red of the garnets; for “its florid hymns in the Spring and the flower of the opened Nahua heart,” and because in that unwonted world, which had never been found a practical use for the wheel, thousands of canoes, the largest capable of transporting up to sixty Indians, converged every day in the lacustrine city.

The central plaza shown in the above image (in which place today there is a Zócalo infested with what in my previous book I called “the marabunta of Neanderthals”) took the form of a rectangle. The monuments were adorned with frescoes, lost forever after the collapse of the walls that sustained them, and besides the aqueduct there were fountains that burst forth from the soil of the central island. The palace of Nezahualcóyotl in Texcoco, a state that belonged to the triple alliance together with Tenochtitlan and Tlacopan, was fenced with more than two thousand trees. In addition to this palace, Nezahualcóyotl had gardens in other locations “with docks full of roses and flowers, and many fruits and rosebushes of the earth, and a pond of fresh water, and another thing to see: that in the flower and fruit garden the large canoes could enter from the lagoon through an opening they had made, without jumping on the ground, and everything very whitewashed and flashing, of many forms of stones and paintings on them that there was so much to ponder.” As in my

childhood imaginings recounted in my previous book [*La India Chingada*], the labyrinths and the artificial cascades of those gardens provided a fresh and invigorating environment.

We can imagine the impression that this world—totally apart from the known civilization—caused in the Europeans, who never ceased to be amazed at the richness of the iridescent clothing; the colors and drawings on the women’s attire with their bluish-purple hair dyed so that it shone, and the teeth stained black with cochineal; the clothing of the nobles decorated in polychromatic embroidery with drawings that represented hearts, and the showing off of necklaces of stings of jade, turquoise or enormous objects of diorite; wigs and jaguar skins, bracelets on the arms and ankles, or the simple “crowd of swarthy-skinned people under their white dresses.” The warriors painted their faces with stripes; others with yellow-ocher powder, spreading out the feet with copal ointments and tattooing their hands with schemes. It was a spectacle to see them around the emperor, the cloth banners and the immense adornments of gold and exquisitely cut quetzal feathers forming bouquets of a thousand colors; arts elaborated under a mosaic-like technique in sharp contrast to the blackish clothes of the priests with figures of skulls and human bones. How mistaken is the petrified image of Diego Rivera’s Anahuacalli Museum to convey the universe opened to the free, luminous and multicolor air of the Aztecs. But how accurate are Rivera’s own murals!

The palace of Moctezuma (which occupied the place where later would be constructed what today is the Palacio Nacional) also caused a stupor in the Europeans. Built with porous volcanic stone, it had more than a hundred bathrooms; walls covered with mosaics and roofs of precious woods; zoos and botanic gardens, pools and flower gardens. The wooden cages were in the charge of hundreds of men who attended the birds, wild cats, pumas, jaguars and coyotes; there were large ponds with herons, ducks, swans and an enormous collection of serpents. The zoo even had human freaks such as dwarfs and albinos.

The humble Nahua male who lived far from the Great Teocalli had so little time indoors and plenty of time outdoors, and when looking up from his chinampa he constantly saw “the silhouette of the pyramids and the blinding white of the edifices under the noonday sun.” (At present the footings of the Spanish buildings are full of pre-Hispanic

stone and of the fragments of the bas-reliefs and the statues.) It could scarcely be said that there was profane art: practically all art was charged with religious content. Tlatelolco, the twin city of Mexico, had a plaza about the triple size of Salamanca. (From now on I will avoid the word “Aztec” which was not used until the 18th century. Instead I shall use the original term “Mexicas,” without “n,” or alternatively “ancient Mexicans.”) The appearance of the Mexica capital was of a double city. The main commercial neighborhood “sparked with the shouting of the market’s sales people.” In Tlatelolco the great temple of Huitzilopochtli was impressive because there were no other temples around that cast any shadow on it.

Tenochtitlan was an amphibian city in the middle of “waters of flowers, waters of gold, waters of emerald,” a city in such a spaced architecture of the Valley of Mexico that it had as roof the sky, and as foundation the immense greenish-blue Texcoco lake. The quantity of gods of the Mexica pantheon was so large—of the principal deities alone there were about two hundred—that the chroniclers lost count. The terraces of the nobles were crowned with gardens. Moctezuma, who had many children with his wives and concubines, had three thousand servants in his palace. The Great Pyramid or Tenochtitlan or Teocalli, shown in the above illustration, rested upon a space of 100 meters long by 80 meters wide, and it was 60 meters high. The façade began with great serpent heads, and on the platform statues supported the banners that were displayed at the celebrations. The pyramid was completely surrounded by serpent heads, which formed a fortified outer wall of approximately 400 meters long, with four doors. The two shrines, inhabited by the Tláloc-Huitzilopochtli duality, were painted: one white and blue on the north side, the other white and red on the south side. The last one was embellished with engraved skulls and battlements with the form of butterflies. To defend the temple of Huitzilopochtli was considered one of the duties of the sovereigns. Sun and rain, Huitzilopochtli and Tláloc, were the legacy of the Tenochcas: nomad warriors and sedentary Mexicas. The shrines that crowned the truncated pyramid were tight but high enclosures, which sheltered a pair of three-meter statues of these gods. The crested roofs imitated the Maya temples, and conveyed the visual effect of higher altitude. (It is remarkable that on the other side of the Atlantic a very similar structure, the Ziggurat, had been common in the Chaldean and Babylonian temples: cultures that Julian Jaynes also called bicameral kingdoms.)

The ancient Mexicans gladly detached from themselves their best art: burying animals, feathers, flowers, insects, treasures, and even human beings as offerings to the deities. The temples themselves were an immense offering loaded inside with the remains of these sacrifices that remained trapped each time that the edifice was reconstructed. The Great Pyramid or Tenochtitlan, or Templo Mayor as it is called today, was reconstructed several times. Just as the Teotihuacan and Maya temples, it possessed several layers, one above the other like Russian nested dolls. When the Spaniards destroyed the temple they found that its entrails hid innumerable jewels of gold, precious stones and bones that had remained enclosed as an offering. Inside this pyramid was also located the military theocratic school for the education of the elite of the Mexica boys. Drawn using a perfect arithmetic that reminds us of Teotihuacan, in front of the Great Pyramid the temple of Quetzalcoatl looked special, the only circular edifice of the great plaza, and on one of the Great Pyramid's sides, the pyramid of Tezcatlipoca. Around the temples there were annexes for worship such as the *tzompantli* full of decapitated human heads, many of them decomposed until they turned into skulls, artistically placed in horizontal order. The houses of the Indian chiefs were enormous constructions of wood. The largest rooms were more than thirty meters long and thirty meters wide.

It is curious that my imaginings when taking a bath in my house of San Lorenzo, as recounted in my previous book [I was seven years old], had a counterpart in the reality of the past. It is true that in those imaginings I did not visualize the resonating drums or the reddish homes of the temples, if we consider that in Tenochtitlan mostly percussion instruments were used. But something of these dances and collective intoxication, a catharsis of something recondite in the Nahua soul, reached the mind of the child I was then. (Many have listened to the group of children, myself included, playing the vertical drum called *huehuetl* thanks to a commercial recording made when I studied in the musical method of my father: a man passionate for the native folklore.) The great dance celebrated at the bottom level of the pyramids lasted hours under the light of huge braziers deep in the night. Dances started at the hiding of the sun amidst the sound of the flutes (precisely what I imagined hearing when I was a child), the drums of the temples, and the flames of the enormous tripods

burning woods. Nothing was more important, writes Jacques Soustelle, than these songs and dances for the ancient Mexicans.

*Nothing of my name will some day be?*

*Nothing of my fame on earth?*

*At least the flowers, at least the songs!*

### Sahagún's exclamation

I have worked in the heart of Houston, in the middle of its skyscrapers. The photographic postcards of downtown I saw in the hotel where I worked were deceptive: they flaunted only the luminous side of the Texan city. They never showed what I saw a few blocks away from my job: ugly streets, dreadful misery and homeless blacks.

Something similar can be said about the illustrations of the previous section. If Tenochtitlan was kept beautiful it was because of the captive people from other towns forced to work. The Anonymous Conqueror tells us that the war prisoners whom the Mexicas would not cannibalize were made slaves. Had one of them written an autobiography, say, like the ones written by those women who escape the countries under Sharia, it would be a literary sensation in our times. And who had worked to build up the great temples and to open the wide avenues? The swarms of workers around the Texcoco lake, forced to work as part of the towns' tribute to the empire, should not have looked very different from the scenes of *Apocalypso* before the camera showed us the center of the Maya city.

Eye to eye with its beauty, handicapped people, thieves and prostitutes were also visible in Tenochtitlan; and unlike the nobles, the common people carried only a loincloth and a special cape, not of cotton cloth but derived from the threads of the maguey cactus, and walked barefoot before their superiors. Only those elevated in the social strata were allowed to wear sandals. And just as in contemporary Mexico City, with its old mansions of Las Lomas or the Americanized building district in Santa Fe coexisting with the poorest neighborhoods, unlike the Nezahualcóyotl palaces and the mansions near the Teocalli, the Mexica common home consisted of a single sleeping room.

It is true that flowers and death adorn the lyrics of the Mexicas. But a line of one of their poems—“Let’s hope [prisoners] are dragged here, All the country must be desolated”—unveils the other side of the Nahua soul. In that world flowers rain incessantly beside the macabre, although magnificent, Mexica statuary. Every time I watch the panic stare of the Chac Mool found at the footings of the Great Pyramid of Tenochtitlan I ask myself what could he have been looking at (excavations performed between 1978 and 2000 in the temple recovered more than a hundred skulls, many of them of children). There is much truth, and also much deception, in the illustration of the previous section. For example, blood is not shown on the staircases. In the real Tenochtitlan, not in the idealized postcard, the very steep temple staircases—whose purpose was that the bodies could fall without obstacles—were stained with sacrificial blood (such staircases’ blood is visible in one of Rivera’s murals and in Gibson’s film).

In the pictorial reconstruction based on the plans of the architect Ignacio Marquina, the pathos of the sacrifice that is taking place over the immense stone *quauhtemaláctli* is also missing, a stone that in the illustration is visible in the plaza of the Great Teocalli. This circular stone was used as theater of a gladiatorial sacrifice where the attackers gradually injured a leg, the head or the abdomen of a man tethered to the stone in a ritual properly called *tlabuhuanaliztli*, “the laceration.” (This was the human equivalent to a wounded bull in bullfighting, where those colorful sticks with a barbed point are placed on the top of the bull’s shoulder.) At the end of the gladiatorial sacrifice the human heart was extracted. This was such an important spectacle that the king Axayácatl requested the manpower of hundreds of men to drag the monumental stone from the road that united Coyoacán with Tenochtitlan. Needless to say, the comfort that in the illustration the noble who watches the spectacle experiences under the shadow is the inverse of what in real life the lacerated man must have felt in the world’s most beautiful city.

As of this writing, during the previous month the movie *Apocalypso* was still in the Mexican theaters. Contrary to the prognostication that it would not have a good welcome in Mexico, the film’s revenues displaced other memorable movies. Still, many people became furious claiming that it was unjust to focus on the dark side of the Maya culture instead of its mathematics, astronomy, or disappearance.

Guatemala Indian activists asked the public not to go to the theaters and some people even denied the historicity of human sacrifice in pre-Columbian America. One of the craziest Mexicans wrote a month before the premier: “Personally, I’m ashamed of the little Spanish blood I have. I prefer to be a cannibal and demonstrate the splendor of this culture far higher than the Spanish. I crave to die at the obsidian’s edge. Our hearts only want the glorious death.” As a response to this rending of nationalist garments, in an editorial of the Mexican newspaper *Reforma* Juan Pardinas wrote: “The bad news is that this historical interpretation bears some resemblances with reality. Mel Gibson’s characters are more similar to the Mayas of the Bonampak murals than the ones that appear in the SEP school textbooks,” the Mexican Secretariat of Public Education, where children learn that the ancient Yucatecans used the zero before the Europeans. This is like saying that the Maya had been a civilization of thinkers and scientists: the Indian Athens of the Americas. But what not even Gibson dared to show us on the silver screen is that not only adults, but also small kids had been victims of Maya sacrifices.

The sacrifice of children in Mesoamerica began many centuries before the nomadic tribes of the north established themselves around the Texcoco Lake. In El Manatí, an Olmec archaeological site in Veracruz associated with a sacrificial ritual, bones have been found of babies; femurs and skulls. After the Olmecs there came the Teotihuacans. In the Pyramid of the Sun, the largest of the Valley of Mexico, Leopoldo Batres discovered at the beginning of the twentieth century several child skeletons: offerings to the god of the water (the Teotihuacans were contemporaries of the Mayas). When I saw a photograph of the skeletons in the Pyramid of the Moon it reminded me the horrific finding of sacrificed and cocooned humans in a high wall of the film *Aliens*.

Let us skip the history of similar findings throughout the twentieth century and focus on the present century.

On December 2005 *Reforma* published an article about archeologist Ricardo Armijo Torres’s finding in Comalcalco, a Chontalpa region that some believe was the cradle of the Maya civilization, where the Mayas had perpetrated “a massive sacrifice of children of approximately one or two years old.” Chichén-itzá was named one of the new Seven Wonders of the World in 2007, with both the proud

nationals and the foreign fans ignoring the fact that it had been the location of a ritual carnage. The Chac Mool at the top of the temple has a stone vessel used to hold the hearts of sacrificed humans. Thousands of Mayas died in ritual sacrifices in times of great droughts: a pointless holocaust that could not save Chichén-itzá from its fate. In the Maya ball game participants sometimes played with a decapitated head. The local legends recount that maids were thrown over into the cenote. This was confirmed recently by dredging one of them and discovering the skeletons. In addition to the physical evidence there exists pictorial evidence in Maya art about the sacrificed children. On page 25 of the September-October 2003 issue, *Arqueología Mexicana* published a painted scene from a ceramic of the Late Classic period “that indicates that child sacrifice was performed in well-defined circumstances.” On that very page it also appears a photo of Stelae 11 of Piedras Negras, Guatemala, showing a dead child with an abdominal cavity signaling that his heart was extracted. The sacrifice of small children continued in the Post-classic period. It was also performed in the first years of the Spanish colonization, albeit clandestinely and under the protective shadow of the caves.

The Mayas abandoned their big cities and their enormous crop fields of the Classic period. Without being subjugated they conserved distant relationships with the empire of the Mexicas. Once Maya hieroglyphics were deciphered, the vision of the Maya world changed. How well I remember the moment when I received the first information on this subject when reading a book-review in *The New York Times* about *The Blood of the Kings*, published in 1986 when I lived in the States. Although I didn't keep the review, I remember that I got excited. In those days I wrote to a friend informing her that, far from being “the Greeks of America,” the Mayas performed rituals which objective was to provoke hallucinations in the mutilated people; that they venerated blood as a magical elixir and that every ceremony, whether of birth, marriage or death bore a tribute of human blood. I will quote extensively my letters to this friend in my next book. For now I would only add that I also wrote her about a Bonampak fresco showing a Maya prince “with a wicked face,” his court and the captives lying at his feet with panic-stricken eyes, apparently asking for a pity that they would not receive (a decapitated head can be observed on the floor). The Mayas had them cut their fingertips for the precious liquid to run free. The fresco is so famous that it appeared for some time on the Mexican twenty peso banknotes. A

few years later, in the cultural magazine of Octavio Paz, I read the words of a Maya scholar, Michael Coe: “Now it is surprisingly clear that the Mayas of the Classic times, and their Pre-classic ancestors, were governed by an hereditary dynasty of warriors, for whom self-sacrifice and the spilling of blood, and the sacrifice by human beheading were supreme obsessions.”

Going back to the Mexicas, Diego Durán wrote about the ritual sacrifice of children in an important celebration of the Valley of Mexico with the Indian governors present. Several months of the Mexica calendar were devoted to the sacrifice of children at the top of the mounts, just what the distant Incas did. Children were transported in adorned litters along with their executioners chanting and dancing. They were made to cry so that their tears became a good omen for the raining season. The more the child cried, the happier the gods were.

The Mexica name for the first month of the year is *Atlcabualo*. It spans part of February in its Gregorian counterpart (the months of the Mexica calendar lasted twenty days). Children were sacrificed to the water deity Tláloc, and to Chalchiuhtlicue, “she of the jade skirt” and goddess of thermal waters. In other ceremonies children were drowned. In the third month of the calendar children were, again, sacrificed. The French ethnologist Christian Duverger wrote something that disturbed me. In his book *La Fleur Létale* (The Lethal Flower) this passage can be read:

*The torments.* In the context of the violent pre-sacrificial stimulations, I believe it is convenient to give a place to the torture, and precisely because it is only performed by the Aztecs before the human sacrifice. The torture is not necessarily integrated to the sacrificial prelude, but it may occur. The tearing off the nails of the children that had to be sacrificed to the god of the rain is a good example of ritual torture. The nails belonged to Tláloc. Through the sacrifices of the month *Atlcabualo* the Mexicans paid homage to the *tláloques* [Tláloc servants] and called for the rain. In order for the ritual to be effective, it was convenient that the children cried profusely in the moment of the sacrifice.

Then a face pack of hot rubber was applied to them and they were thrown over a pit that hardened the rubber and prevented them from breathing.

Tláloc, the rain god, was one of the most honored gods of the Mexicas. Along with the temple of Huitzilopochtli, Tláloc's sky-blue temple existed in the highest spot of Tenochtitlan. With the skeletons discovered at the end of the twentieth century to the beginnings of the twenty-first century it was determined that dozens of children, most of them six-year-olds, were sacrificed and buried in the northwest corner of the first temple dedicated to Tláloc (keep in mind that the temple consisted of several layers; only the first survived as mere footings to the great Spanish destruction). In June of 2005 the archeologists who worked on the temple ruins announced another discovery in the footings: a sacrifice of a very young boy to Huitzilopochtli, probably during the consecration of the building.



Photo by Héctor Montaña

I confess that over the years I have harbored the morbid fantasy of finding out the aspect of the statue of Huitzilopochtli. I dream with some futuristic “machines to see the past” to know, with a wealth of detail, exactly how terrible the deity was. It is recognized that to know the soul of a culture there is nothing like having its art in front of us. Some of the pages that I like the most of Arthur Clarke’s short sci-fi

stories appear in “Jupiter five,” where some explorers find a statue representing an alien in the art room of an abandoned ship thirty kilometers in diameter. Sometimes the Mexica world seems so distant from my civilization that the comparison does not look excessive to me.

But going back to my fantasy. The pages that I read with most interest of *The Truthful History of the Conquest of New Spain* were those in which Bernal Díaz described the great statue of Huitzilopochtli he saw at the top of the great pyramid:

And then our Cortés told Montezuma, with Doña Marina, the translator: “Milord, it has been your will, and much more your majesty deserves; we have been idle about seeing your cities; what I ask you as a favor, since we are already here, in your temple, that you show us your gods and *teules* [demigods].” And Montezuma said he first had to talk to his great *papas* [high priests]. And when he had talked to them he said that we were to enter a turret [the shrine at the pyramid’s top] and an apartment in the form of a room, where there were two altars, with very rich planking over the roof, and in each altar there were two shapes, giant-like, very tall and stout bodies.

The first one, to the right, they said it was Uichilobos [Huitzilopochtli], their god of war. It had a very broad face with deformed, horrifying eyes; and the whole body was covered with precious stones, gold and pearls and seed-pearls stuck on with wheat paste, which they make in that land with some sort of roots, and all of the body was full of it, and circled with some sort of great snakes made of gold and precious stones, and in one hand he held a bow and in the other some arrows. And a small idol standing by him they said was his page, he held a not very long lance and a shield rich of gold and precious stones; and around the neck of Uichilobos were Indian faces and things like the hearts of these Indians, the latter of gold and the former of silver, decorated with many precious blue stones; and there were braziers with incense, copal incense, and in them they were burning the hearts of three Indians they had sacrificed that day, and with the smoke and the copal they had done that sacrifice. Every wall of that shrine was covered with the blackness of the blood scabs, as well as the floor, and it stank so much.

The Indian baptized as Andrés de Tapia claimed that the statue of Huitzilopochtli was made of flour seeds with the blood of the children in a hardened paste; Durán, on the other hand, said it was made of wood. What is certain is that the priests devoted to its cult injured their tongues, arms and thighs with straws tainted with their own blood as an offering. Even the common Mexica injured himself far more than my cousin Sabina used to do. [This is recounted in an unpublished section, "Follow the mothers"] He offered bleedings with maguey thorns by piercing his lips, ears and tongue. Men pierced their penis and the thorns stained with blood were placed in a shrine. The common Mexicas "decorated their doors with bulrushes containing their ears' blood." The priests, called *papas* by Díaz, had their ear lobes totally smashed as a result of these bleedings. In addition to tearing out the heart from the captives in the day 4-Earthquake, the common Mexica made these piercing penitences.

I mention all of this to throw light on the long Colin Ross quotation (cf. previous chapter). The self-harmer women of Dallas pierced themselves because they believed in their wickedness and they needed an escape valve to discharge some of the pressure from the volcano of rage against their parents they carried inside. At the expense of their mental health and due to the locus of control shift, the evil of their parents had been transfused to their mentality since their childhood, making the perpetrator good and safe to attach to. Let us remember that this shift helps to solve the basic and fundamental dilemma of the human race: the affective attachment to our parents due to our long dependency. Ross does not comment on the ancient Mexicans, but according to Lloyd deMause this sort of self-injuring alleviated the Amerindians from the anxiety of the internalized image of a parent, now sublimated, that would castigate them because of a prosperity perceived as sinful (we shall see where this gets us when analyzing the West of the twenty-first century). In other words, self-harming and harming others are two sides of the same coin. We displace our contained rage on others and on ourselves because of the absolute dissociation of the resulting emotions from the treatment we received in the past. If the pre-Columbian people displaced more than us it was simply due to a more primitive form of childrearing than ours. For Claude-François Baudez of the National Center of Scientific Research in Paris, the Mesoamerican sacrifice of others only replaced self-sacrifice "on the condition that the alter is equivalent to the ego." Human sacrifice was, ultimately, the sacrifice of the ego "as it is

shown in the first place by the primeval myths that precede self-sacrifice.”

Baudez illustrates his point with the Mesoamerican custom of eating the enemy or dressing up in his skin: a practice that occupied a place of first order of magnitude among the ancient dwellers of the continent. In spite of the fact that the socializing mode of education in our times is also abusive, the pre-Hispanic modes were infinitely worse. I cannot avoid thinking of the studies by two Mexican anthropologists that show that some sacrificed bodies underwent processes of flaying, removing the flesh from the body, dismembering, decapitation and even the showing off of the corporal parts as decoration, as can be read in the bone register (in our own times, only certain serial killers do this sort of thing). The psyche of the surviving siblings, cousins, relatives, close and not-so-close acquaintances of the sacrificed infants interiorized a greater homicidal impulse than ours: a good example to help us understand the difference among very distant psychoclasses.

Page 34 of the cited issue of *Arqueología Mexicana* recounts an alarming study. In Xochimilco, at the south of Mexico City, the remains of a three- or four-year-old child were discovered, whose bones presented an orange or translucent yellow coloration, terse or glassy textures, and the compacting of the spongy tissue, besides the shattering of the skull. Since in the mortuary treatment the Mexicas decapitated some bodies and sometimes boiled the heads for later esthetic exposition, the archeologists concluded that the head of the sacrificed boy had been boiled and that the skull was shattered due to the ebullition of the encephalic mass. The photograph of the skull has been published.

Moreover, at the beginning of 2005 a newspaper note was published about a finding in the north of Mexico City, in Ecatepec: an archaeological site with skeletal remains of eight sacrificed minors. According to the note republished by *Discovery Channel*: “The sacrifice involved burning or partially burning victims. We found a burial pit with the skeletal remains of four children who were partially burned, and the remains of four other children that were completely carbonized.” However rustic the Spanish soldiers were, when they saw for the first time in their lives this sort of behavior it blew their minds. The first texts about the New World ever published in Europe

were the *Cartas de Relación* by Hernán Cortés. In one of these letters, published in 1523, the conqueror wrote:

They have a most horrid and abominable custom which truly ought to be punished and which until now we have seen in no other places, and this is that, whenever they wish to ask something from the idols, in order that their plea may find more acceptance, they take many girls and boys and even adults, and in the presence of these idols they open their chests while they are still alive and take out their hearts and entrails and burn them before the idols, offering the smoke as the sacrifice. Some of us have seen this, and they say it is the most terrible and frightful thing they have ever witnessed.

In other occasion Cortés recounted that his soldiers had captured an Indian who had been roasting the body a baby to eat it. Fernando de Alva Cortés Ixtlilxochitl, a mestizo who wrote the codex that has his name, writes that one out of five children were sacrificed each year. The figure looks like an exaggeration: it is not known with certainty how many children were sacrificed in Mesoamerica. The most conservative contemporary studies say that in the Mexica world at least dozens of children were sacrificed each year.

One of the sources that the Mexican indigenistas hold in high esteem is the work of Bernardino de Sahagún, who set off to the New World in 1529, only a few years after the fall of Tenochtitlan. Scholars regard him as the first anthropologist. Even a passionate *indigenista* like Diego Rivera painted Sahagún with a young and clever face. Writing about the holidays of the so-called Aztec Calendar, Sahagún tells us of the rituals of the first month, called *Atcabualo* or *Quauitleoa* by the Mexicas:

In this month they killed many children, sacrificing them in many places at the top of the mounts, taking out their hearts in honor to the gods of the water, so that they gave them water or rains.

What the Mexicas did on the second month of their calendar will be explained in the next section. In the third month, writes Sahagún: “In this holiday they killed many children in the mounts, they offered them in sacrifice to this god.” He also adds a general comment about the first months of the year:

According to the testimony of some [Indians], the children that they killed were collected the first month, buying them from their mothers, and they went on to kill them on all of the following holidays until the rainy season did indeed start; and thus they killed some children in the first month, called *Quantileoa* [from February 2 to February 21]; and others in the second month, called *Tlacaxipehualiztli* [February 22 to March 13]; and others in the third month called *Toxoztontli* [March 14 to April 2]; and others in the fourth month, called *Uey toxoztli* [April 3 to April 22], so that until the rainwater season began copiously, in all holidays they crucified [sacrificed] children.

Those of us who live in the region formerly known as Tenochtitlan know that the Spring is dry here, which means that the natives felt an unrestrainable drive to murder the little ones. It is far-fetched that those who had the genius to construct at the center of the plaza a temple to Quetzalcóatl where the sunray of the dawn could be seen between the two shrines of the Great Pyramid, at the same time could not foresee the rainy season that contemporary Mexicans know perfectly. It is elemental that something more than soliciting the rains impregnated the psyche of the descendents of the Tenochcas. In the second book of the *Florentine Codex* Sahagún comments about the first month: “For this holiday they looked for suckling toddlers, buying them from their mothers.” And he adds: “For the killing they carried these children to the high mounts, where they had made an offering vow; from some of them they took their hearts out on those mounts, and from others, in some places on the lake of Mexico.” Both in discussions with me and in a heading of his orchestral homage to Bartolomé de Las Casas, my father has talked much about the “profound race”: the ancient Mexicans. I wonder how “profound” it was that the towns under Mexica rule offered, as a tribute, their little ones to be sacrificed. [This sarcasm against my father’s nationalism is understandable in the context of my previous book in *Hojas Susurrantes*.] About Pantitlán, Sahagún writes:

They killed a great quantity of children each year in these places and after they were dead they cooked them and ate them.

When I read that sentence I could not help but think about Mexico City’s subway station called Pantitlán. I ignored the fact that it was at

the bottom of the lake. (In the times of the lacustrine city, the neighborhood where I write this book was also under the water.) In the same second tome of his encyclopedic twelve-book work about the traditions and customs of the ancient Mexicans, Sahagún recounts the details:

The places where they killed children are the following: the first one was called Quauhtépetl, it is a mountain range near Tlatelolco. The second mount where they killed children they called Ioaltécatl. The third mount on which they killed children they called Tepetzinco, it is that little mount that is inside the bordering lake of Tlatelolco, they killed a girl there. The fourth mount on which they killed children they called Poyauhtla. The fifth mount where they killed children was an eddy or basin of the lake of Mexico, that they called Pantitlán. The sixth place or mount on which they killed children they called Cócotl. The seventh place where they killed children was a mount that they called Yiauhqueme.

These poor children, before they were carried to the killing, were decorated with precious stones, with rich feathers and carried with blankets taking them on a litter, and they listened the playing of flutes and trumpets that they used. They had them all the night holding a wake and chanting to them songs of the idol's priests, so that they did not sleep. And when they took the children to the places where they would be killed, if they were crying with very abundant tears, those who watched them crying were glad because they said it was a signal that rain was very imminent.

The most valuable phrase of the Sahagún opus is his exclamation that, in the most popular Mexican edition—the one by the Porrúa publishing house (2007 paperback edition)—appears on page 97:

I do not believe that there is a heart so hard that when listening to such an inhuman cruelty, and more than bestial and devilish such as the one described above, does not get touched and moved by the tears and horror and is appalled; and certainly it is lamentable and horrible to see that our human nature has come to such baseness and opprobrium that parents kill and eat their children, without thinking they were doing anything wrong.

Mel Gibson errs by quoting historian Will Durant at the beginning of his film. Human sacrifice in Mesoamerica was not a political aberration as presented in the film: it was a widespread social phenomenon. Gibson falsified history by putting as pacific a community of hunting tribesmen in contrast to the decadent city. The reality seems to be that the Amerindians who populated the small towns, and especially the naked natives that were exterminated in the Caribbean islands, were even more psychologically dissociated than the inhabitants of the refined double-city of Tenochtitlan-Tlatelolco. The variety of Indians who did not live in the big cities varied from the Caribbean cannibal to the Otomi people of the caves; from the fierce Guarani to the *cannibalesque* Chiriguano. In contrast to the villager of *Apocalypto*, the Tarahumara, the fearful Chichimeca, the Xixime and the Guarijio practiced the “dance of the head.” A virgin was shut away. A decapitated head was taken for her to “speak” to it, something that the woman had to do with fluctuating feelings of love and hate. Contrary to Gibson’s bucolic village in the middle of the Maya forest, this is what the tribesmen actually did in real history.

That the sacrifice was a popular and social phenomenon rather than a political one is shown in the fact that, after the elimination of the indigenous governments and the introduction of Christianity in colonial times, the natives adopted the cross as the form of child sacrifice. For a psychoclass that I labeled infanticidal in the previous chapter, the Spanish assimilation had incredible moments. The Indians went as far as nailing children by the hands and feet to a cross with their feet tied up before taking their hearts out. Still crucified sometimes they even threw them over a cenote, as can be read on page 81 of the second volume of the *Archivo General de las Indias* compiled by France Scholes and Eleanor Adams in 1938. The Indian priest used to say: “Let these boys die on the cross like Jesucristo died, whom they say was our lord, but we do not know if he was.”

## The Bernaldine pages

*La Santa Furia* by César Tort Sr., my father, is an oratory in honor to Bartolomé de las Casas for soprano, three tenors, baritone, mixed chorus and orchestra, which at the moment of my writing still has to be premiered. Las Casas, whom my father greatly admires, wrote:

Into these meek sheep herd [the Amerindians], and of the aforesaid qualities by their Maker and Creator thus endoweth, there came the Spaniards who soon after behaved like cruel wolves, tigers and lions that had been starved for many days.

Las Casas is considered the champion of the indigenous cause before the Spanish crown. Those who condemn the Conquest take note of the investigation conducted against Antonio de Mendoza, the first viceroy of New Spain, accused of having lined up several Indians during the Mixtón War and smashing them with cannon fire. As a child, an illustration piqued my interest in a Mexican comic, about some Indians attacked by the fearful dogs that the Spaniards had brought (there were no large dogs in pre-Columbian America). Motolinía reported that innumerable Indians entered healthy the mines only to come out as wrecked bodies. The slave work in the mines, the Franciscan tells us in *Historia de los Indios de Nueva España*, killed so many that the birds that fed from the human carrion “darkened the skies,” and let us not talk about the slavery in the Caribbean islands with which, originally, Las Casas had so intimate contact. In La Española (Santo Domingo), Cuba and other islands the native population was virtually exterminated, especially due to the epidemics the conquerors had brought. These and many other facts appalled Las Casas, and in his vast literary corpus the tireless friar always tried to expose the excesses of the Spanish conquest.

English- and Spanish-speaking liberals are fond of quoting Las Casas. But was he right? In contrast to another friar, Diego de Landa, Las

Casas always omitted speaking out about the cruelties that the Indians committed against themselves. In fact, Las Casas is often accused for having originated the Black Legend. For example, his quotation cited above is a lie: the Mesoamericans were everything except “meek sheep.” While the conquest was a calamity for many Indians, it benefited many others. Only thanks to it the children would not receive anymore the schizogenic shock of learning that their folk had sacrificed, and sometimes eaten in a glamorous party, one of their little siblings. Las Casas biased his polemical sermon *A Brief Account of the Destruction of the Indies*, as well as his more scholarly texts, to force Carlos V [Charles V] in his role of spiritual adviser to take the necessary measures in favor of the natives. His goal was to protect them before the trendy scholastic doctrine that they were born slaves.

In the 1930s and '40s Harvard historian Lewis Hanke found as fascinating the figure of Las Casas as my father would do in more recent times. After reading a magnificent book by Hanke, that my father himself lent me from his library, I could not avoid comparing Las Casas to the anthropologists who have kept secret the cruelty of the aboriginals in their eagerness to protect them. A single example will illustrate it. Las Casas went so far as defending the indigenous cannibalism with the pretext that it was a religious custom, which Las Casas compared to the Christian communion. It seems strange to tell it, but the first seeds of cultural relativism, an ideology that would cover the West since the last decades of the twentieth century, had been sown in the sixteenth century.

The Mexicas had only been the last Mesoamericans providers of an immense *teotl*: a divine sea, an ocean of poured-out blood for the gods. Just as the pre-Hispanic aboriginals of the Canary Islands, the Olmecs performed sacrifices with a fatal whack on the head. Of the Mayas, so idealized when I was a boy, it is known much more. They were the ones who initiated the practice of caging the condemned before sacrificing them and, after the killing, throwing the bodies down from the pyramids. In 1696, with the eighteenth century coming up, the Mayas sacrificed some unwary missionaries who dared to incursion into a still unconquered region. When I visited the ruins of Palenque I went up its pyramid and down through the internal steps surrounded by a warm and humid weather, to the tomb of the famous sarcophagus of stone. I felt such place gloomy and inconceivable. I now remember an archaeologist in television talking

about a drawing in a Maya enclosure: a hanged prisoner maintained alive in state of torment. The Mayas treated more sadistically the prisoners than the Mexicas. Diego de Landa recounts that they went as far as torturing the captive kings by gouging their eyes out, chopping off their ears and noses and eating up their fingers. They maintained the poor captive alive for years before killing him, and the classic *The Blood of the Kings* tells us that the Mayas tore the jaw out from some prisoners still alive. Once more, not even Mel Gibson dared to film these atrocities, although he mentioned them during an interview when defending his film before the criticism of politically-correct reporters and academics. Unlike them, I agree with Gibson that the disappearance of such culture should not sadden us but rather revalue the Christian culture. And I would add that, when I see in a well-known television program a native English speaker rationalizing the Maya sacrifices, it is clear to me that political correctness in our times exemplifies what in psychology is known as “identification with the perpetrator.”

Both the Teotihuacans and the Tolteca-Chichimecas were bloodthirsty. The Tenochcas, who greatly admired them, killed and flayed a princess in the year 1300: an outrage that the *indigenistas* sweep under the rug since this and similar murders are related to the stories of the foundation of Mexico-Tenochtitlan. Like their ancestors, the Mexicas established wars which only purpose was to facilitate captives for the killing.

Let us tell the truth guilelessly: Mesoamerica was the place of a culture of serial killers. In the raids launched into foreign territory, sometimes called Flower Wars like the one seen in *Apocalypso*, the principal activity was oriented toward the sacrifice. In fact, it was impossible to obtain political power in that society without passing first through the business of the sacrifice. Preventing adolescents from cutting their nape hair-lock unless they captured a victim for sacrifice conveyed a message: If you don't collaborate with the serial killing you won't climb up the social hierarchy.

An explosive catharsis and real furor was freed in the outbreak of war as the Amerindians sheltered something recondite that had to be discharged at all costs. In 1585 Diego Muñoz Camargo wrote in *History of Tlaxcala* that, accompanied by the immense shouting when rushing into combat, the warriors played “drums and caracoles

[percussion sticks] and trumpets that made a strange noise and roar, and more than a little dreadfulness in fragile hearts.” The Anonymous Conqueror adds that during the fighting they vociferated the eeriest shrieks and whistling, and that after winning the war only the young women were spared. To contribute with live bodies for the thirsty gods, not the killing *in situ*, was the objective. Behind there came the specialized warriors who tied up the captives and transferred them to the stone altars.

With a stabbing which purpose was not to kill the victim, the sacrificer, usually the high priest of one of the innumerable temples, opened the victim’s body: a dull blow at the diaphragm level or on the chest. The sacrificer then stuck the hand into the viscera poking until finding the heart. Grabbed and still beating, he tore it out with a strong pull. This evisceration and ablation of the heart is the form in which the sacrifice was practiced, in identical mode, thousands upon thousands of times in Mesoamerica. The last thing that the victim saw in the instant before losing consciousness were his executioners. By tearing out the heart in such a way the body poured out virtually all of its blood, from five to six liters: the strongest hemorrhage of all conceivable forms.



Fresco by José Clemente Orozco

(1933)

Diego Durán was startled that, according to his estimates, in the pre-Hispanic world more people died in the sacrifices than from natural death. In contrast to how the Second World War is taught to us, academics are reluctant to point out that the sacrificial institution in Mesoamerica was a true Holocaust. The year 1487 signaled the climax of the sacrificial thirst. In four consecutive days the ancient Mexicans indulged themselves in an orgy of blood. The warriors had taken men from entire tribes to be sacrificed during the festivities of the re-consecration of the last layer of the Great Pyramid of Tenochtitlan. Through four days the priests, their assistants and the common citizens uninterruptedly tore out hearts on fourteen pyramids. The poured-out blood stained of red the plaza and the stone ramps that were constructed to throw the bodies down. The exact figure is unknown but the *Codex Telleriano-Remensis* tells that the old people spoke of 4000 sacrificed humans. It is probable that the propaganda of Mexica terror inflated the official figure to 84,400 sacrificed victims to frighten their rivals.

The 1487 re-consecration aside, we should not forget the perpetuity of the sacrificial Mexican holyday, except the feared five days at the end of the year. The blood of the victims was spilled like holy water (something of this can be seen beside Gibson's vertical *tzompantli*). The reverberation of such a butchery reached the unconscious of the youth I was centuries after it. I will never forget a dream I had many years ago in which I saw myself transported to the gloomiest moment of a night in the center of the old Tenochtitlan. I remember the atmosphere of the dream: something told me, in that dense night, that there was an odor and a deposit of bodies that made my flesh creep for the inconceivable amount of human remains: a very close place where my soul wandered around. The horror of the culture was captured in the oneiric taste that is impossible to describe in words. The filthy stench of the place was something I knew existed, though I do not remember having smelled anything during the dream.

The second month of the Mexica calendar was called *Tlacaxipehualiztli*, literally "the flaying of the men," during which only in Tenochtitlan at least seventy people were killed. Sometimes the condemned to be sacrificed were led naked covered with white chalk. The victims of Xippe Tótec, an imported god from the Yopi region of Guerrero-Oaxaca, had been presented to the public the previous month of the sacrifice. In Mesoamerican statuary *Our Lord the Flayed One* is always

represented covered with the skin of a sacrificed victim, whose features can be guessed on Xippe's skin. In that holiday, writes Duverger, the beggars were allowed to dress with the skins "still greasy with the victim's blood" and they begged at the homes of Tenochtitlan "with that terrifying tunic." According to the *Florentine Codex*, those who had captured the victims also wore the skins. After several days of using them "the stench was so terrible that everybody turned their heads; it was repulsive: people that encountered them covered their noses, and the skins already dry became crumbly."

These offering acts were the opposite of the Hollywood images of a secret cult that, clandestinely, sacrifices a young woman. Mesoamerica was the theatre of the most public of the cruelties. In contrast to the Christian cathedrals which spirituality lies in a sensation of privacy and inwardness, the Mesoamerican temple showed off the sacrifice at the universal sight of the sun, and the average people participated in a communal event. In the holiday called *Panquetzaliztli* the dancers "ran at the top of their speed, jumped and shook until left breathless and the old people of the neighborhoods played music and sang for them." The exhausting marathon was a hallucinating spectacle and the ritual murders marked the height of the Mexican party. In another of their celebrations, *Xócotl huetzij*, the celebration of the fire god, the victims were thrown over an immense brazier while the crowd contemplated speechless. Sahagún informs us that the Mexicans took them out of the brazier with their flesh burnt and swollen, and that after their hearts were torn out "the people dispersed and everybody went to their homes to celebrate, since it was a day of great rejoicing."

All sacrifice was surrounded by popular parties. Personally, what shocks me the most is the second month of the Mexica calendar, the month that I most relate to my dream, because in real life those who would be killed and skinned fainted, and in this panic-stricken state they were dragged by the hair to the sacrificial stone.

The priests also dressed themselves with the yellow-painted skins of the victims; the skin's exterior turned inwards like a sock. *Our Lord the Flayed One* was invoked with these words: "Oh my god, why do you play too hard to get it? Put your golden vestments on, put them on!" The body of the flayed victim was cooked and shared out for its consumption. The *Florentine Codex* has illustrations of these forms of sacrifice, including an illustration of five Indians skinning a dead

body. The *xixipeme* were the men who dressed themselves with the skin of the victims personifying the deity.



A warrior and his captive,  
grabbed by the hair and crying  
(note the tears on the face).

The evidence in both the codexes and on the mural paintings, steles, graffiti and pots are witness of the gamut of the human sacrifices. Even zealous indigenistas like Eduardo Matos Moctezuma and Leonardo López Luján have stated publicly that there is iconographic evidence of the sacrifices in Teotihuacan, Bonampak, Tikal, Piedras Negras and on the codexes *Borgia*, *Selden* and *Magliabechiano*, as well as irrefutable physical evidence in the form of blood particles extracted from the sacrificial daggers. In addition to the extraction of the heart, in the last incarnation of this culture of serial killers the victims were locked up in a cave where they would die of thirst and starvation; or were decapitated, drowned, riddled with arrows, thrown from the precipices, beaten to death, hanged, stoned or burned alive. In the ritual called *mitote*, the still alive victims were bled while a group of dancers bit their bodies. The *mitote* culminated with the cooking and communal consumption of the victims in a stew similar to the *pozole*. In the sacrifice performed by the Matlazinca the victim was seized in a net and the bones slowly crushed by means of twisting the net. The ballgame, performed from the gulf's coast and that aroused enormous passions among the spectators, culminated in the dragging of the decapitated body so that its blood stained the sand with a frieze of skulls "watching" the sport. There is no point in making a scholarly, Sahagunesque encyclopedia list, about the names of the gods or the

months of the calendar that corresponded to each kind of these sacrifices. Suffice it to say that at the top of the pyramids the idols were of the size of a man and even larger, composed by a paste of floured seeds mixed with the blood of the sacrifices. The figures were sitting on chairs with a sword on one hand and a shield on the other. What I said of the great Uichilobos above I could tell once more: how I would like to contemplate the figures of the so-called Aztec Pantheon. Sacrifices were performed to gods whose names are familiar for us who attended the Mexican schools: from the agrarian, war, water and vegetation deities to the gods of the death, fire and lust. Most of the time the sacrifices were performed on the temples, but they could be done in the imperial palace too. We already saw that children were sacrificed on mounts and in the lake. Now I must say something about the sacrifices of women. According to the *Florentine Codex*, during the rituals of the months *Huey tecuibuiltl* (from June 22 to July 11) and *Ochpaniztli* (from August 21 to September 9) women were deceived with these words:

Be merry my daughter, very soon you will share the bed of emperor Motecuhzoma. He will sleep with you, oh blessed one!

The Indian girl voluntarily walked up the temple's steps but when she arrived she was decapitated by surprise. In similar sacrifices at the arranged time and date according to the calendar's holiday, women were decapitated, flayed and their skins used like a trophy. Besides men, women, children and occasionally old people, the Mexicas sacrificed dogs, coyotes, deer, eagles and jaguars. The *Florentine codex* informs us that sometimes they went up the pyramid with the human victim tied up by the four extremities, "meaning they were like the deer."

The writer who best transports us into this unheard-of world and who most reaches my dream of "machines to see the past" is Bernal Díaz del Castillo and his *The Truthful History of the Conquest of New Spain*. The spontaneous testimony of the infantry soldier differs from the dry reports by Cortés. It also differs, as a memorialist work, from the treatise that Hugh Thomas wrote half a millennium later, considered a standard reference about the conquest. It tells a lot about our primitive era to focus on the literary form of the *Quixote*, which is fiction, instead of the real facts that Bernal recounts: extraordinary experiences where he often was very close of losing his life. (The

attitude of the people of letters reminds me precisely a passage of Cervantes' novel: the hidalgo only lost his nerve when he run into the only real adventure he encountered, in contrast to his windmills.) The discovery of the Bernal chronicle impressed me considerably. His work was an eye-opener about the charlatany in the Mexican schools with all of its silences, blindness and taboos about cannibalism and the cruelty and magnitude of the pre-Columbian sacrificial institution. It seemed inconceivable that I had to wait so long to discover an author that speaks like no other about the distant past of Mexico, someone whose writing I should have met in my adolescence. I am increasingly convinced that the true university are the books; and the voice of one's own conscience, more than the voice of the academics, the lighthouse that guides us in the seas of the world.

Humboldt said that the joy experienced by the adventurer facing the newly discovered world was better transmitted by the chronicler than by the poets. In 1545 Bernal moved to the Old Guatemala, where he lived the rest of his life, although he would not write down his memories until he was close seventy. The Guatemalan poet Luis Cardoza y Aragón said that Bernal's chronicle is the most important work about the conquest. He considers it superior to the chronicles of the military campaigns in Peru or the campaigns against Turkey, Flanders or Italy. Those who in more recent times have read Bernal in translations tell similar things. In an online book-review it can be read: "In every page of this book lies the plots and the characters for [every] single Spielberg movie. But no movie, no adventure, no science fiction, and no Goth novel can even come close to Bernal Diaz's first-hand account of the initial defeat [of the Spaniards] and final conquest of New Spain." And Christopher Bonn Jonnes, author of *Wake up Dead*, wrote: "This story might have been rejected as too far-fetched if it were offered as fiction, but it is history."

Unlike the soporific scholarly treatises, in the Bernaldine pages one really feels how pre-Hispanic Mexico was. The narrative about the shock that the Europeans felt when running for the very first time in history with the sacrificial institution is very illustrative. It happened in an island near Veracruz. Due to the novelty that the ritual represented for Bernal and his comrades they baptized it Island of the Sacrifice.

And we found a worship house with a large and very ugly idol, called Tezcatlipuca [Tezcatlipoca], with four Indians with very

large dark cassocks as its companions, with capes like the ones of the Dominicans or the cannons. And they were the priests of that idol, commonly called in New Spain [the Aztec empire] *papas*, as I have already mentioned. And that day they had sacrificed two boys with their opened chest, and their hearts and blood offered to that cursed idol. And we did not consent they gave us that odorous [offering] smoke; instead we felt great pity to see those two boys dead, and such a gigantic cruelty. And the general asked the Indian Francisco, already mentioned by me, whom we brought to the Banderas River and who seemed to know something, why they did it, and only by means of gestures, since by then we didn't have any translator, as again I have said.

Those were the times before the Cortés expedition. In the Grijalva expedition, Bernal and his comrades had been the first Europeans to notice that beyond Cuba and La Española there were no more islands but immense lands. In the expedition after Gijalva's, now way inland into the continent in what today is the state of Veracruz, Bernal tells us:

Pedro de Alvarado said they had found every dead body without arms and legs, and other Indians said that [the arms and legs] had been taken as food, about which our soldiers were amazed at such great cruelties. And let us stop talking of so many sacrifices, since from that town on we did not find anything else.

Let us also take a leap forward on the Bernaldine route to Tenochtitlan where they did not find anything else, Tlaxcala included. When they reached Cholula, a religious city of pilgrimage with a hundred of temples and the highest pyramid of the empire, dedicated to Quetzalcóatl, the Cholulans told Cortés:

“Look, Malinche [Marina's master], this city is in bad mood. We know that this night they have sacrificed to their idol, which is the war idol, seven people and five of them were children, so that they give victory against you.”

For the ancient Mesoamericans everything was resolved through the killing of children and adults. Once the Spaniards reached the great capital of the empire, and after Moctezuma and his retinue conducted them in grand tour through the beautiful Tenochtitlan and having seen the impressive Uichilobos at the pyramid's top, Bernal tells us:

A little way apart from the great Cue [pyramid] there was another small tower which was also an idol house or a true hell, for it had at the opening of one gate a most terrible mouth such as they depict, saying that such there are in hell. The mouth was open with great fangs to devour souls, and here too were some shapes of devils and bodies of serpents close to the door, and a little way off was a place of sacrifice all blood-stained and black with smoke, and encrusted with blood, and there were many great ollas and pitchers and large earthenware jars of water, for it was here that they cooked the flesh of the unfortunate Indians who were sacrificed, which was eaten by the *papas*. There were also near the place of sacrifice many large knives and chopping blocks, such as those on which they cut up meat in the slaughterhouses. [...] I always called that place the house of hell.

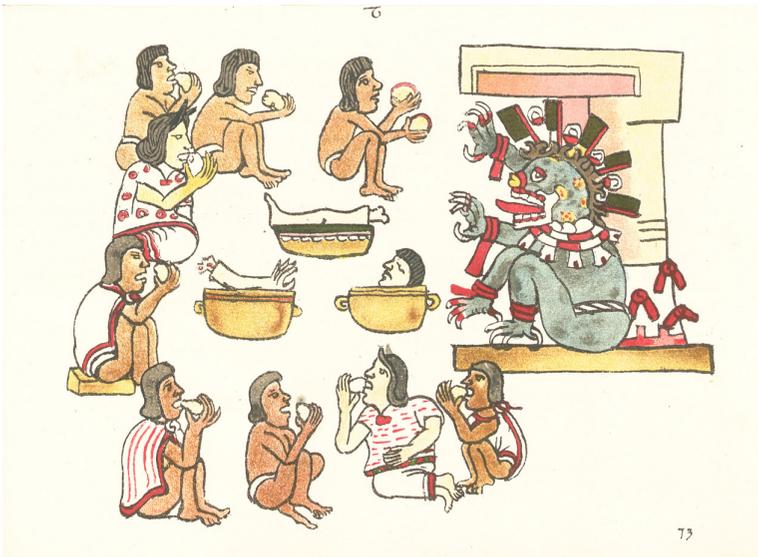
Sahagún and Durán corroborate Bernal's testimony about cannibalism. As we already saw, not even Bartolomé de Las Casas denied it. In *History of Tlaxcala* Diego Muñoz wrote:

Thus there were public butcher's shops of human flesh, as if it were of cow or sheep like the ones we have today.

And in the chapter XXIV authored by the Anonymous Conqueror it can be read that throughout Mesoamerica the natives ate human flesh that, the chronicler adds, they liked more than any other food. It is noteworthy that in this occasion the Mexicans did not use chili peppers, only salt: which according to the scholars suggest that they had it as precious delicatessen. Human flesh, which tasted like pig, was not roasted but served as pozole. In Tenochtitlan the bodies were taken to the neighborhoods for consumption. (Likewise, there were human flesh remnants in the markets of Batak in Sumatra before the Dutch conquest.) The one who made the capture during the war was the owner of the body when it reached the bottom steps of the pyramid. The priest's assistants gave the owner a pumpkin full of warm blood of the victim. With the blood the owner made offerings to the diverse statues. The house of the capturer was the eating-place, but according to the etiquette he could not join the banquet.

The American practices of sacrifice and cannibalism had initiated in 5000 B.C., with the first Asian settlers in the continent that wrought the practice since the transit through the Bering Strait. I have

mentioned the festivities of the month *Panquetzaliztli* but did not said that, according to Sahagún, in that festivity the Mexicas bought slaves, “washed them up and gave them as gifts to be fed upon, so that their flesh was tasty when they were killed and eaten.” Even the contemporary writers who admire the Mexica world agree with Sahagún. For Duverger, cannibalism should not be disguised as a symbolic part of an ancient ritual: “No! Cannibalism forms part of the Aztec reality and its practice was much more widespread and was considerably more natural than what it is sometimes presented.” He adds: “Let us open the codexes: arms and legs emerge from a pitcher placed on fire with curled up Indians who devour, by hand, the arms and legs of a sacrificed victim.”



A scene of communal cannibalism (*Codex Magliabechiano*)

When the Tlaxcallans took the dead Tepeacas to the Tlaxcala butcher’s shops after the flight from Tenochtitlan, it is clear that the objective was not ritual cannibalism but the most pragmatic anthropophagy (this shows that Las Casas’s claim mentioned above that anthropophagy was a religious custom is simply untrue). Miguel Botella from the University of Granada explains that Mesoamerican cannibalism had been “like today’s bull fighting, where everything follows a ritual, but once the animal dies it is meat.” Botella points out that the chroniclers’ descriptions have been corroborated by

examining more than twenty thousand bone-remains throughout the continent, some of them with unequivocal signs of culinary manipulation. Among the very diverse recipes of the ancient Mexicans, the one that I found most disgusting to imagine was an immense tamale they did with a dead Indian by grinding the remains—after a year of his death and burial!

After the massacre of Cholula the Spaniards liberated the captives from the wooden, cage-like jails that included children fed for consumption. Not even Hugh Thomas denies this. But the politically correct establishment always depicts the massacre of Cholula as one of the meanest acts by the Spaniards. They never mention the cages or how the captives were liberated thanks to the conquerors, sparing them from being eaten by the Cholulans.

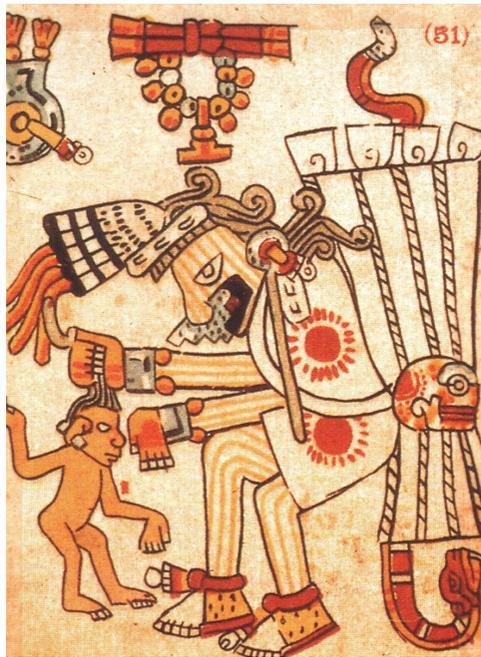
However hard the nationalist Mexicans may try to palm this matter off from the school textbooks, and however hard it may seem to imagine it for those of us who were educated to idealize that culture, the ineludible fact is that only thirteen or fourteen generations ago the Mexicans consumed human flesh as part of their food chain.

## “The best education of the world”

In each Maya city there were two wells: one for drinking water and the other as an oracle to throw the girls almost twenty meters below. When brought out at noon, if they had not died in the cold water they were asked: “What did the gods say to you?” The Maya girls got back at their babies by tying their feet and hands up. And they did something else. Artificial cranial deformation had been practiced since prehistory, with Greek physicians mentioning the practice in some towns. The Mayas placed boards at the sides of the newborn’s cranium to mold it, when it is still plastic, to form the egg-shaped heads that the archeologists have found. Furthermore, the parents also placed objects between their baby’s eyes to make them cross-eyed. Just as the elongated heads, this was a sign of beauty. (When Hernández de Córdoba ventured in the Yucatán coast in 1517 he took with himself two cross-eyed Indians he thought could be useful as interpreters.) Once grown, the children had to sacrifice their own blood: the boys had to bleed their penises and the girls their tongues. Some Mayas even sacrificed their children by delivering them alive to the jaguars.

Without specifically referring to Mesoamerican childrearing, deMause has talked about what he calls “projective care.” During the fearful *nemotemi*, the five nefarious days for the Mexicans, parents did not allow their children sleep “so that they would not turn into rats.” Let us remember the psychodrama of the self-harmer girl in Ross’ paradigm and take one step forward. Let us imagine that, once married, she projected on her own child the self-hatred. Such “care” of not letting the children to sleep was, actually, a case of dissociation with the adult projecting onto the child the part of her self that she was taught to self-hate. Another example: In the world of the Mexica the first uttered words addressing the newborn told him that he was a captive. Just like the shrieks that made the chroniclers shudder, the midwife shouted since it was believed that childbirth was a combat

and, by being born, the child a seized warrior. The newborn was swaddled and kindly told: “My son, so loved, you shall know and comprehend that your home is not here. Your office is giving the sun the blood of the enemies to drink.” The creature has barely come to the world and it already has enemies. The newborn is not born with rights but with duties: he is not told that he will be cared for, but that he is destined to feed the great heavenly body. (DeMause has written about this inversion of the parental-filial roles in his studies about western babies in more recent centuries.) In the Mexica admonition the shadow of infanticide by negligence is also cast. “We do not know if you will live much,” the newborn was told in another exhortation.



Tlazolteotl, goddess of infancy,  
grabbing a child by the hair

In the above illustration it can be noted the similarity of Tlazolteotl with the image of the warrior and his captive in the previous chapter. Just like that image, the goddess grabs the hair as a symbol of dominion. One of the few true things that Elsié Méndez told me, a woman so much criticized in my previous book, were certain words she pronounced that I remember verbatim: “*La mamá lo pepena*” [“The

mom grabs him”] referring to those mothers of our times that choose one of their children to control him to the point of psychic strangulation.

In May of 1998 I listened in television Miguel León Portilla, the best-known indigenista scholar in México, saying that the Mexica education was “the best education of the world.” Almost a decade later I purchased a copy of the *Huebuetlatolli* that León-Portilla commented, which includes one page in Nahuatl. The *Huebuetlatolli* were the moralizing homilies in the first years of the children: ubiquitous advices in Nahua pedagogy. They were not taught in the temples but from the parents to their children, even among the most humble workers, within the privacy of the home. In the words of León-Portilla: “Fathers and mothers, male teachers and female teachers, to educate their children and pupils they transmitted these messages of wisdom.” The exordiums were done in an elegant and educated language, the model of expression that would be used at school. A passage from the *Huebuetlatolli* of a father to his son that Andrés de Olmos transcribed to Spanish says:

We are still here—we, your parents—who have put you here to suffer, because with this the world is preserved.

This absolute gem depicts in two lines the Mexica education. Paying no attention to these kind of words, on the next page León-Portilla comments: “Words speak now very high of its [the Mexica’s] moral and intellectual level.” Later, in the splendid edition of the *Huebuetlatolli* that I possess, commented by the indigenista, the sermon says: “Do not make of your heart your father, your mother.”

This advice is the perfect antithesis to Pindar’s “Become what you are!” which summarizes the infinitely more advanced Greek culture of two thousand years before. While León-Portilla describes the Nahua exordiums as highly wise and moral, they actually represent a typical case of poisonous pedagogy. If there is something clear after reading the *Huebuetlatolli* is that that education produced no individuals whatsoever: other people lived the lives of the children, adolescents and youths who are exhorted interminably. What is worse: while León-Portilla praised the education of the ancient Mexicans on national television, at the same time the program displayed images of codex drawings with pubescent children tied up on their wrists and

ankles, with thorns sank into their bodies and tears on their faces. The indigenista had omitted to say that “the punishments rain over the child,” as Jacques Soustelle wrote in *Daily Life of the Aztecs*. The Mexica parents scratched their children with maguey thorns. They also burn red chili peppers and placed their child over the acrid smoke.



*Codex Mendoza*, page 60: Punishes to children ages 11 to 14. Note the tears of the child and the sign of admonition near the father’s mouth.

Another punishment mentioned in the codex was the beating of the child with sticks. Motolinía, Juan de Torquemada, Durán and Sahagún corroborated that the education was fairly severe. It is important to remember that the mode of childrearing that deMause calls intrusion, the striking with objects, is considered more prejudicial for the self-image of the child than the spanking of the psychoclass denominated as socializing. It is also important to note that the parents were the ones who physically abused the children. It is true that the language of the *Huebuetlatolli* is very sweet: “Oh my little daughter of mine, little dove! These words I have spoken so that you may make efforts to...” But in *Carta a mamá Medusa* I demonstrated the short circuit that produces in a boy’s mentality this sort of “Jekyll-Hyde” alternation in the parental dynamics with their child.

The Mexicas copied from the Mayas the custom of selling their children. The sold out children had to work hard or they would be punished. A poor family could sell their child as a slave to get out from a financial problem. This still happened in the times when the Spaniards arrived. The noble that stole his father could be punished

with death, and it is worth saying that the great draughts of 1450-1454 were dealt with the massive sacrifice of children to the water deities.

Which was the attitude that the child had to have toward such parents? In Nahuatl the suffix *-tziin* was aggregated to the persons that would be honored. *Totatzin* is our respected father. In previous pages I noted that the frenetic dances discharged the affects contained in the Mexica psyche. Taking into account that before such education the child was not allowed to live his or her feelings—as it is clearly inferred from the texts cited by León-Portilla (not only the *Huebuetlatolli* but educational texts in general)—, the silhouette of what had to be discharged starts to be outlined.

In *Izcalli*, the last month of the Mexica calendar, the children were punctured on the ears and the blood was thrown to the fire. As I said, at ten the boy's hair was cut leaving a lock that would not be cut until, already grown, he would take a prisoner. In one way or the other every Mexica male had to participate in the seizure of victims for the serial killing. Those who could not make prisoners had to renounce the military theocracy and resign themselves with being *macebuallis*, or workers: plebeians attached to their fields who, under the penalty of death, were forbidden to usurp the honorific symbols of feathers, boarded dresses and jewels. The *macebuallis* formed the bulk of the society. On the other hand, he who captured four prisoners arrived with a single jump at the upper layer of society. To excel in the seizure of men for the serial killing was so relevant that “he who was born noble could die slave.”

Both on national television and in his writings, León-Portilla is filled with pride that the ancient Mexicans were the only peoples in the world that counted with obligatory schooling in the 16th century. The indigenista belongs to the generation of my father, when children's rights were unheard as a subject, let alone parental abuse. The form in which the Nahuas treated their children, that presently would be considered abusive, was continued at school. The school education to harden the soul of the elite, the Calmécac (“house of tears”), consisted of penances and self-harming with maguey thorns. Another case of the father's projective care was the advice to his son about the ultra-Spartan education he would be exposed in the boarding school:

Look, son: you have to be humble and looked down on and downhearted [...], you shall take out blood from your body with the maguey thorn, and take night baths even though it is too cold [...]. Don't take it as a burden, grin and bear it the fasting and the penance.

“Don't take it as a burden” means do not feel your feelings. According to Motolinía, this most beloved practice of homiletic admonitions was even longer for the girls. In the boarding school the boy had to abandon the bed to take a bath in the cold water of the lake or a fountain. As young as seven-year-olds were encouraged to break from the affective attachment at home: “And don't think, son, inside of you ‘my mother and my father live’. Don't remember any of these things.”

Because the child was consecrated for war since birth, the education at schools was basically military. The strictly hierarchical system promised the striving young to escalate to the level of *tequinaque* and even higher if possible. If the boy of upper classes did not want to become a warrior he had another option: priesthood. About his twentieth year he had to make an election: a military life or a celibate and austere life, starting with playing the drum or helping the priest with the sacrifices. Severity was extreme: one of Netzahualcoyotl's laws punished by death the drunk or lusty priest. No society, not even the Islamic, has been so severe with adultery and alcoholism: crimes where the capital punishment was applied both for the male and the female. The *macehuallis* who got drunk were killed in front of the adolescents. (The equivalent today would be that American schoolchildren were required to witness the executions of the pot addicts in the electric chair, as a warning.) The Calmécac were both schools and monasteries ruled by priests in black clothes. In the *Florentine Codex* an image can be seen of adolescents wearing dresses made of fresh human skins. We can imagine the emotional after-effects that such practice, fostered by the adult world, caused in the boys.

In the Nahua world it was frowned upon that the youth expressed his grudges and it was considered acceptable that he restrained and controlled himself. No insolent individual, Soustelle tells us, “no one who talked what came to his mouth was placed in the real throne,” and the elite were the first ones to submit to the phlegmatic code.

And it was not merely a matter of concealing the grudges when, say, a boy or a girl learnt that their own parents had offered a little sister as sacrificial payment. The parents advised them in the ubiquitous sermons: “Look that your humility not be feigned, because then it will be told of you *titoloxochton*, which means hypocrite.” In the Nahua world the child was manipulated through the combination of sweet and kind expressions with the most heinous adultism. The parents continued to sermon all of them, even “the experienced, the fully grown youth.”

### *An unquenchable sun*

Tell me how are your gods and I will tell you who you are. The myth of the earth-goddess Tlaltecuhltli, who cried because she wanted to eat human hearts, cannot be more symbolic. Just as the father-sun would not move without sacrifices, the mother-earth would not give fruits if she was not irrigated with blood. Coatlicue was also the goddess of the great destruction that devours everything living.

Sacrifices were performed in front of her; vicious rumors circulated around about “juicy babies” for the insatiable devourer. In the houses the common people always had an altar with figurines of a deity, generally the Coatlicue. (In our western mind one would expect to find the male god of the ancient Mexicans, Huitzilopochtli.) The terrible goddess demanded:

And the payment of your chests and your hearts would be that you will be conquering, you will be attacking and devastating all *macehuallis*, the villagers that are over there, in all places through which you pass. And to your war prisoners, which you will make captives, you will open their chest on a sacrificial stone, with the flint of an obsidian knife. And you will do offerings of their hearts and will eat their flesh without salt; only very little of it in the pot where the corn is cooked.

Of the Mexica I only have a few culinary roots, such as eating tortillas. Culturally speaking, the educated middle and high classes in Latin America are basically European, of the type of Spain or Portugal. If we compare the above passage with our authentic roots, say, the Christianized exordiums of Numbers or Leviticus against cannibalism

and other practices, the difference cannot be greater. Likewise, the Mexica mythology cannot contrast more with the superior psychoclass of Greece: where Zeus opens the belly of his father, Cronus, who had swallowed his siblings establishing thus a new order in the cosmos.

The *papas* punctured their limbs as an act of penance for the gods. These gods were a split-off, dissociated or internalized images of the parents. Even the emperor frequently abandoned the bed at midnight to offer his blood and praying. The Anonymous Conqueror was amazed by the fact that, among all of the Earth's creatures, the Americans were the most devoted to their religion; so much so that the common Indian offered himself or herself by taking out blood from his body to offer it to the statues. The 16th century chronicler tells us that on the roads there were many shrines where the travelers poured their blood. If we remember the scene of the Mexican film *El Apando*, based on the homonym book by José Revueltas where a convicted offender in the Lecumberri penitentiary bled himself while the other prisoners told him that he was crazy, we can imagine the leap in psychogenesis. What was considered normal in the highest and most refined strata of the Mesoamerican world is abnormal even in the snake pits of modern Mexico. The most terrible form of Mexica self-harming that I have seen in the codexes appears on page 10 of the *Codex Borgia*: a youth pulling out his eye as symbol of penitence. This was like taking the disturbing Colin Ross paradigm to its ultimate expression.

At the bottom of the Mesoamerican worldview it always appears the notion that the creature owes his life, and everything that exists, to his creators: paradigm of the blackest of pedagogies that we can imagine [*Schwarze Pädagogik* is a term popularized by Alice Miller]. The Mesoamerican mythology speaks of the transgression of some gods to create life without their parents' permission, thus making themselves equals with them. In the Maya texts it is said that these children "made themselves haughty" and that what they did was "against the will of the father and the mother." The transgressors were expelled from heaven and to come back they had to sacrifice themselves. Two of them threw themselves alive into the bonfire and were welcomed by their pleased parents. The resonances of this myth appear in the practice of throwing the captives to the bonfire. And we should remember Baudez's analysis: Mesoamerican sacrifice replaces self-

sacrifice. It is merely a substitute sacrifice “as it is shown in the first place by the primeval myths that precede self-sacrifice.” This original sin condemned human beings to the sacrificial institution since “they could not recognize their creators.” (When I reached this passage in *Arqueología Mexicana* I could not but remember my father’s phrase that injured me so badly, as recounted in my previous book, when he referred to the damned “because they didn’t recognize their Creator.”) The sacrificial institution thus understood was a score settling, a vendetta. Moreover, in some versions of the Mesoamerican cosmogony the sun gives weapons to the siblings faithful to their parents to kill the 400 unfaithful children. The faithful execute the bidding and thus feed their demanding parents: once more, the cultural antithesis of the successful rebellion by Zeus, who had rescued their siblings from the tyrannical parent.

The connection of childrearing with the sacrificial institution is so obvious that when the warrior made a captive he had it as his son—which explains why he could not participate in the post-sacrificial feast—and the captive had him as his lord father. Some historians even talk about dialogues. When making a prisoner, the capturer said: “Behold my beloved son,” and the prisoner responded: “Behold my honored father.” In one of the water holydays of the *Tota* forest, which means “Our Father,” a girl was taken beside the highest tree to be sacrificed. Each time that the priest lifted a heart toward the sky as a sun offering the catastrophe that threatens the universe was, once more, postponed because “without the red and warm elixir of the sacrificed victims the universe was doomed to freeze.” As modern schizophrenics reason, the universe of the common Mesoamerican, just as the bicameral minds of other cultures, was constantly threatened and exposed to a catastrophe. The primordial function of the human race was to feed their parents, *intonan intota Tlaltecubtli Tonatiuh*, “to our mother and our father, the earth and the sun.” The elegance of these four Nahuatl words evokes the compact Latin.

In the Mexica world destiny was pre-determined by the *tonalpobualli*, “the count of the days” of the calendar where an individual’s birth by astrological sign was his fate. If León-Portilla had in mind the pre-Columbian cultures, he erred in his article “Identidad y crisis” published in July of 2008 in *Reforma*, by concluding that in antiquity the sun was seen as the “provider of life.” Duverger makes the keen observation that the solar deity, which appears at the center of the

calendar, was so distant that it was not even worshipped directly. Instead of providing life the insatiable deity *demand*ed energy, under the penalty of freezing the world (“We are still here—we, your parents—who have put you here to suffer, because with this the world is preserved”). The noonday heavenly body is not a provider of energy: it demands it. The thirsty tongue that appears at the Stone of the Sun looks like a dagger: it represents the knife used during the sacrifices. The solar calendar with Tonatiuh at the center of the cosmos was an absolute destiny: he could not even be implored. It is important to mention the psychohistorical studies about the diverse deities of the most archaic form of infanticidal cultures: they were all too remote to be approached according to deMause.

When I think of the musician that sacrificed himself voluntarily to Tezcatlipoca in the holiday of the month *Tóxcatl*, which according to Sahagún was a holiday as sacred to the Mexicas as Easter to Christians, I see the culture of the ancient Mexicans under all of its sun. (Pedro de Alvarado would perpetrate the massacre in the main temple when he feared he would be sacrificed after that holiday.) Baudez’s self-sacrificial observation deserves mentioning again. Like the martyr of Golgotha who had to drink from the calyx that deep down he wanted to take away from himself, only if the young Indian submitted voluntarily to the horrifying death he earned the inscrutable love of the father. This is identical to the most dissociated families in the Islamist world, as can be gathered from deMause’s article “If I blow myself up and become a martyr, I’ll finally be loved.” But unlike Alvarado and the conquerors’ metaphorical Easter (and even contemporary Islamists), the Mexicas literally killed their beloved one before decapitating him and showing off his head in the *tzompantli*.

Just as the mentality of the Ancient World’s most primitive cultures, in the Mesoamerican world, where the solar cycle reigned since the Mayas and perhaps before, “the sacrifice was performed to feed the parent with food (hearts) and drinking (blood).” I had said that the priest’s helpers gave the captive’s “father” a pumpkin full of warm blood of his “son.” With this blood he dampened the lips of the statues, the introjected and demanding “shadows” of their own parents, to feed them. The priests smeared their idols with fresh blood and, as Bernal Díaz told us, the principal shrines were soaked with stench scabs, including the pinnacle of the Great Teocalli.

In our times, the ones who belong to this psychoclass are those who show off their acts by smearing the walls with their victims' blood: people who have suffered a much more regressive mode of childrearing than the average westerner. Richard Rhodes explains in *Why they Kill* that Lonnie Athens, the Darwin of postmodern criminology, discovered that those who commit violent crimes were horribly subjected to violence as children. One hundred percent of the criminals that Athens interviewed in the Iowa and California prisons had been brutalized in their tender years.<sup>1</sup> An extreme case at the other side of the Atlantic was that of a serial killer of children, Jürgen Bartsch, analyzed by Alice Miller in *For Your Own Good*. Bartsch had been martyred at home in a far more horrific way than I was. Miller believes that Bartsch gloated over by seeing the panic-stricken looks in the children's eyes; the children that he mutilated in order to see the martyred child that inhabited in Bartsch himself.

---

<sup>1</sup> Abby Stein has confirmed these findings recently (*Journal of Psychobiology*, 36,4, 320-27). It is worth saying that, due to the foundational taboo of the human mind, when in January of 2008 I edited the Wikipedia article "Criminology" it surprised me to find, in the section where I added mention to Athens, only the biological theories about the etiology of the criminal mind.

## An encounter of psychoclasses

Julian Jaynes wrote:

I have endeavored in these two chapters to examine the record of a huge time span to reveal the plausibility that man and his early civilizations had a profoundly different mentality from our own, that in fact men and women were not conscious as we are, were not responsible for their actions, and therefore cannot be given credit or blame for anything that was done over these vast millennia of time.

In his book Jaynes complains that the translators of the texts of the Ancient World color their translations with abstract words absolutely incompressible for the bicameral mentality of other times. Personally, once I realized that psychoclasses exist, the Hollywood movies that retroproject our modern psyche onto epic adventures of the historical past look rather silly, as if man had always been the same.

The indigenistas talk wonders of the Mexica herbalist medicine in spite of the fact that it was impregnated with paleologic thinking. Most of the cures were oriented to expel the evil spirits. If the ailment was “the cold disease,” offerings were performed on the particular mount that aroused special devotion. The diagnosis did not rely on empirical observation, but on divination; and if a god had sent the disease offerings to that deity had to be performed. As Silvano Arieti wrote, his schizophrenic patients interpreted everything that occurred as wished by external agents. Far more disturbing was the propensity of Mesoamericans to perform trepanations to let the evil spirits go. The record of this practice on trepanated skulls is an Indian skull with five large holes.

Most interesting is the first act coming from a frightened Moctezuma when learning about the arriving of strangers: he dispatched a

delegation offering fresh human flesh to them. When the Spaniards still were in the Veracruz shore, Moctezuma's representatives visited Cortés; killed the captives they had brought with them, and began to prepare their bodies for a cannibal feast. The Spanish did not believe what they had before their eyes. "When they saw it, it made them feel sick, they spit out, they rubbed their eyes," wrote Bernal Díaz. It is true that in a disobedient plot Cortés ordered to cut the feet's fingers of the pilot Gonzalo de Umbría. The Spanish captain was capable of attacking a village of unarmed Tlaxcallans and committing a massacre, as well as amputating the right hands of the Indian spies. He ordered the killing of defenseless men, women and children during the siege of Tenochtitlan, "one of the most shameful scenes that the life of that man registers," wrote his biographer Salvador de Madariaga. It is also true that he ordered that Qualpopoca and his sons be burned alive for having killed a rearguard of Spaniards. He even ordered the hanging of two of his own, and in another plot where he feared for his life he hanged Cuauhtémoc himself. But Cortés did not indulge himself in self-harming practices. Nor did he sacrifice children. Compared to the Amerindians, the rustic soldiers belonged to a completely new dimension in the evolution of the human psyche, as distinct from the infanticidal psychoclass as a butterfly from the worm.

Those who, through history and prehistory, have belonged to the infanticidal psychoclass invariably get schizophrenized: be Indians, Caucasians, Africans or Orientals. A noise coming from Nature or an animal that passes on the way are interpreted as omens. For these people there is no individuation, free will in the broadest sense and much less cognition or Aristotelian thought process. In the case of the Mexicas, destiny was determined by the birth date and escaped the will of the individual. The psychic climate was charged of pessimism and threatened with annihilation. The Amerindians protected themselves by making offerings to their demonic gods. When Mesoamericans felt threatened by something they punctually offered blood and hearts as an attempt to placate what, in fact, were their inner demons. In Cempoala, writes Bernal Díaz, frightened by the bearded *teules* (a corrupted word from *tetenb*, gods) that came from the East, "each day they sacrificed in front of us three or four or five Indians." When Cortés begins his resolute advance to the great Mexican capital Moctezuma fell seized with panic. "And they sacrificed each day two boys so that [the gods] answered what to do with us." When they arrived to Cholula "we knew that [Moctezuma]

was shut away with his devotions and sacrifices for two days, together with ten principal *papas* [high priests].” A little after that page there appears something unbelievable in Bernal’s story. The response of the high priests was that the emperor should “let us in.”

Take note that, analogously to the magical thinking of pre-Hispanic medicine, the emperor or *Huey Tlatoani* did not think in Aristotelian logic. It is true that, just as Ahuítzotl, before becoming monarch Moctezuma had been high priest. But he also had been a successful general. Despite of it, in the crucial year of his reign he did not ask advice from his military chiefs but from his priests, and what is worse: he let the Spanish enter knowing that they had just perpetrated the massacre of Cholula; the city being plundered by the Spanish allies, the Tlaxcallans, and the temple of Huitzilopochtli burnt for two days, in addition that Cortés ordered the destruction of all effigies of worship. Tenochtitlan was not Cholula. Located as the only lacustrine city of the continent, it was well protected. The Mexicas could easily have lifted the bridges that led to the empire’s capital. Instead, they let enter not a mere Cortés embassy, but the captain along with all of his army (including the horses, never seen before)!

If this is not suicidal magical thinking coming from bicameral minds, what is it? The conquest of America is the chapter of history that catches the attention as no other conquest of the history of mankind. Although Carthage suffered a similar fate of Tenochtitlan, the Romans had to fight through three very costly Punic wars throughout 120 years before razing the city. It took Cortés a tiny fraction of that time to do it: he initiated his campaign in 1519 and by 1521 he had taken the double city of Tlatelolco-Tenochtitlan. Jaynes’ observation quoted above about Pizarro, “How could an empire whose armies had triumphed over the civilizations of half a continent be captured by a small band of 150 Spaniards in the early evening of November 16, 1532?” may be said about Cortés too.

“Never did a captain with such a small army perform such a feat, nor achieved so many victories or hold a grip of such a great empire,” commented the chronicler Francisco López de Gómara. If there is something apparent in Bernal’s story is that the captain wanted to bring to an end the practice of sacrifice in each town he passed through en route to Tenochtitlan. A semi-Indian friend of mine who has read the chroniclers commented that the historicity of their stories

is way above the excuse that, mantra-like, we have heard a thousand times from other Mexicans: “Winners write history.” What actually happened is that the Tlaxcallans hated the Mexicas, who through a century had been raiding them to obtain captives for the sacrifice. Had the inhabitants of Tenochtitlan been popular in the so-called Aztec Empire the Spanish would have been repelled in Mexico. A pitiful sensation produces in the reader an illustration of the book by Diego Durán with humble Indians carrying, on their bended backs, the backpacks of the newcomers in their advance to Tenochtitlan while a Spaniard appears comfortably on his horse. The same can be said of another illustration of Indians building brigantines that would be decisively used in the battle of the Lake Texcoco. Obviously, the conquest of Mexico was also a civil war.

As implied above, my father feels an excessive admiration for the Indian world. On several occasions he has argued that the fact that the poetry of Nezahualcōyotl, the most refined representative of the Nahua culture, is so humane that it refutes the vision of the culture of the ancient Mexicans as barbaric.

But poetry is no reliable standard. The basic, fundamental principle in psychohistory has childrearing as the relevant factor, and from this point of view even the refined monarch of Texcoco was a barbarian. In a courtier intrigue Nezahualcōyotl consented using garrote to execute his favorite son, the prince Tetzahupilzintli. The Nahua characters were seized with fratricide fits. Moctezuma I (not the one who received Cortés) ordered the killing of his brother and something similar did Nezahualcōyotl’s heir, Nezahualpilli: who also used capital punishment with his first born son and heir. Soustelle says that this family tragedy was one of the causes of the fall of the Mexican empire since the blood brothers that rose to the throne flipped to the Spanish side. But Soustelle’s blindness about what he has in front of his nose is amazing. Like León Portilla, for Soustelle “there is no doubt that the Mexicans loved their children very much.”

But that is not love. Nezahualcōyotl’s mourning after letting his son be killed reminds me the “*Pietà*” of my first book, my mother, who suffered for seeing me in wretched conditions when she did nothing but escalate her abusive behavior against me. More disturbing is that some upper-class Mexicas delivered their little children to the Tláloc priests to be sacrificed (as we already saw, less wealthy people also

sold their children to the sacrificers): a piece of data that demonstrates that motivation was more than economic.

From a considerable distance the Spanish soldiers saw how their companions were sacrificed at the top of the pyramid of Tenochtitlan, whose heads would later be found impaled in a *tzompantli* together with the decapitated heads of the captured horses. When I mentioned for the first time the *tzompantlis* I omitted to say that they were structures on parallel crossbeams. Through holes on the temples, the stakes supported the enormous files of decapitated human heads, one after another.

Only in Tenochtitlan there were seven *tzompantlis*; the Spaniards had seen a *tzompantli* in Cempoala, not very far from the Veracruz shore, and some time after in their journey another one in Zautla, which also contained femurs and other parts of human bodies. Bernal Díaz writes: “In that state of affairs, very frightened and wounded, we did not know about Cortés or Sandoval, nor of their armies, if they had been killed and broken down [chopped into pieces], as the Mexicans told us when they threw into our camp the five heads they grasped by the hair and beards.” The demoralized soldiers wanted to flee to Cuba after the battle of *La Noche Triste*, when most of the Spaniards died: a great defeat for the Spanish arms on Mexican soil.

In the middle of a skirmish the Indians captured Cortés himself, but they did not kill him. When taking him over to be sacrificed their men rescued him. From the military viewpoint, this magical thinking of not killing the fallen captain but attempting to take him to the pyramid was a gross blunder: Cortés would be the man who harangued the Spanish not to flee to Cuba after the catastrophic *Noche Triste*. Thereafter, with the Tlaxcallan support, the war turned over and the Mexica capital was lost. Cuauhtémoc, the last *Huey Tlatoani* rejected the peace proposals that, day after day, Cortés offered the Mexicas. (Cuauhtémoc had been the same noble who led the signal to stone Moctezuma after the massacre ordered by Pedro de Alvarado, inspired by the massacre of Cholula ordered by Cortés.)

It is not my intention to vituperate contemporary Mexicans. As I revealed in my previous book [*La India Chingada*], the memories of Mexico City’s beautiful neighborhoods where I lived in the 1960s, before the city disintegrated, still feed my deepest nostalgias. Nor is it

my intention to vituperate the ancient Mexicans. As I have also said, the psychoclass of the Mexicas was far more evolved than the Chichimeca: the Nomads from the north who still ate raw meat because they could not use fire; could not build houses, and lived in the caves. The Amerindian hunter-gatherers were in a more dissociated state of mind than the inhabitants of the big cities, like the refined Nahuas. And taking into account the inconceivable sadism of the Mayas with the prisoners, undistinguishable from that of the cruelest serial killers of today I have not the slightest doubt that, even though the pictographic form of Mexica writing before the syllabic Mayan represents a technical regression, the psychoclass of the ancient Mexicans marks a psychogenic advance compared to their southern neighbors.

Gotten to this point I must confess that it is painful to read almost anything related to Moctezuma. And it is painful in spite of the fact that Bernal Díaz says that the *Huey Tlatoani* himself shared the cannibalism of his age. “I heard them say that they used to cook for him the flesh of small boys,” and on the same page it can be read that “our captain reprimanded him the sacrifice and the eating of human flesh, and Moctezuma ordered that that delicatessen be not cooked for him anymore.” Despite of his culinary habits, the reading of the Bernaldine pages is painful because we can see a very human Moctezuma. Both Bernal Díaz and Cortés were fond of Moctezuma; and his candid, fearful and superstitious personality moves the reader to sympathize with him too. It is very difficult not to feel a particular affection for Moctezuma. It is true that before Cortés and the Spanish the *Huey Tlatoani* behaved like a *güey* (a Mexicanism that when I was a boy meant stupid). Today’s Mexicans are not as *güeyes* as the Mexicas. But even after almost five hundred years it is a disturbing experience to discover how the historical Moctezuma behaved.

Before the Spanish expedition reached Tenochtitlan, the most powerful man of the empire had clung to his *papas* of long, tangled and gluey hair with blood scabs. We can imagine the mental state of those who, time after time, stuck their hand in living bodies digging through the vital organ. They had ash-colored faces because they too had to bleed themselves once a day. When Moctezuma fell seized with panic when the alien expedition was en route to the empire’s capital, besides the priests he also consulted fortune-tellers and sorcerers. Once the Spaniards arrived it is disturbing to learn how these men,

who represented a more integrated psychoclass, took over the empire from Moctezuma: like an adult snatching the ice-cream from a little boy, who had been a magnificent host for Cortés and his enormous military escort.

The common people were as psychologically dissociated as their governor. During the long period of time that goes from the Moctezuma kidnapping by Cortés to the massacre perpetrated by Alvarado, with the exception of Cacama and a few nobles the Mexicans did not rebel against the invasion. They did not even react when Cortés ordered that Qualpopoca, his sons and fifteen chiefs be burned alive at the stake, humiliating the emperor who, with chains, had to witness the execution in the plaza of the Great Pyramid. Moctezuma was even taught to learn, in Latin, prayers like Our Father and the Hail Mary.

Cortés left temporarily Tenochtitlan to stop Pánfilo Narváez in Cempoala. Narváez arrived from Cuba with a great army; he wanted to place Cortés under arrest and liberate Moctezuma. Only the massacre of México where the blond Alvarado (nicknamed Tonatiuh, the sun) slaughtered the flower of the Mexican aristocracy during the “Aztec Easter” made the Mexicas wake up. Their long lethargy reminds me an eighteenth-century observation by a Jesuit that Amerindians were grownup children, “bambini with beards.”

Unlike the Peruvians, who constantly clean the great statue of Pizarro—who behaved worse with Atahualpa than Cortés with Moctezuma—, in half a century of living in the Mexican capital I have not seen a single statue of Cortés, his Indian wife, or Moctezuma. So deep did the trauma of the conquest impregnate the Mexicans’ psyche that its tail can be felt half a millennium later. It is true that, after the Alvarado massacre, what had been a sort of picaresque conquering story turned into an apparent infamy, although Salvador de Madariaga qualifies the Nahuatl vision of the conquest by pointing out that Alvarado “was right in thinking that there existed a conspiracy” from the Mexica to attack the Spaniards after the holyday. On the other hand, through a sense of black humor even some Indian Mexicans have dared to see the cruelties committed by their own folk. In *An Autobiography*, the Mexican muralist José Clemente Orozco wrote:

According to them [the indigenistas] the Conquest ought not to have taken place as it did. Instead of sending cruel and ambitious captains, Spain should have sent a great delegation of ethnologists, anthropologists, archeologists, civil engineers [...]. Very tactfully it might have been suggested to great Moctezuma that he should establish democracy for the lower orders, while preserving the privileges of aristocracy, thus pleasing everyone. In this way the three abhorrent centuries of Colonial Period could have been side-stepped, and the Great Teocalli would still be standing, though thoroughly disinfected to keep the blood of sacrifices from going bad, and to enable us to turn it into blood pudding—in a factory standing where, for want of it, the National Pawnshop inadequately serves.

History did not occur that way. The soldiers razed Tenochtitlan and a clergy coming out directly from the Counter-Reformation and the Reconquista took care of the statues and the codexes. A melancholic Mexica poem says: “Our lifestyle, our city, is lost and dead.” The infamous pyramid that enclosed the remains of the boy whose photo I included way above was blown up with 500 barrels of powder.

Conversely, in the sarcastic scenario by Orozco, in the world’s most beautiful city the tourists would utter wonders when escalating the Teocalli to see the great Uichilobos without any knowledge of the sacrificed child and his remains, still enclosed under the rock, dozens of meters below their feet.

After the fall of Tenochtitlan Bernal Díaz tells us that “land, lagoon and bargekenings were full of dead bodies, and it stank so much that there was no man who could endure it.” In contrast to the Manichaeism of the Mexicans, whether hispanophiles or indigenistas, Martin Brown drew some irreverent cartoons published in Terry Deary’s pamphlet *The Angry Aztecs*. One of them illustrates the stone blocks of the recently destroyed city: colored stones of the temples that would be used for the construction of the Christian buildings. In Brown’s cartoon there is a dialogue between two pubescent Nahuas, a boy and a girl sitting on the great city on ruins:

Boy: The Aztecs killed my mum.

Girl: The Spanish killed mine.

Boy: I wonder who is deader?

But Brown omitted the crux: Moctezuma and his folk ate the kids of that age, something that the Spaniards never did.

What destroys the mind to the point of making an entire continent inhabited by easy-to-conquer *güeyes* is to carry the burden, in the innermost corner of the soul, that our beloved *totatzin* sacrificed one of our siblings; or that this happened in the families of friends and acquaintances and that nobody condemned it. Using the language of my previous book, since the sacrifices were part of the social tissue nobody counted with an enlightened witness; let alone a helping witness when the poisonous pedagogy was being inculcated. Let us remember the ethnologic study of the twentieth century about the New Guinea tribes. The children avoided their parents when they ate one of their little siblings. The rates of child suicide among such peoples, a more disturbed society than the Mexica, were very high.

The Spanish destruction may be compared in some way to the destruction by king Josiah in 641 B.C. according to II Chronicles 34: 3-7, about which Jaynes comments that had it not occurred more archaeological evidence of the ancient Hebrews' speaking idols could have been found. Though objectionable for the standards of our time, such measures of cultural extermination were necessary during the attempts of the superior psychoclass to eliminate the sacrifices: be them sacrifices of children to Baal or to Tláloc.

## Quetzalcoatl's return

If westerners of late 19th and early 20th centuries represent the zenith of civilization in the world, New Guineans and the headhunters of Munduruku in Brazil represent the nadir. The psychoclass of the poorest strata of present-day Latin America lies at the middle of both extremes.

In contrast to most nations, Mexico City gave her name to the modern country. It was founded by the Tenochcas when a voice ordered them to establish themselves on the lake that they had arrived, "as the unembodied bicameral voices led Moses zigzagging across the Sinai desert." It cannot be more symbolic the fact that the Coat of Arms of Mexico, which they so much shoved under my nose at school, is an eagle perched upon a prickly pear cactus devouring a snake in one of the lake islets that the ancient Tenochcas recognized. It was an odd place to found a city, but the punishing voices had to be obeyed. We can deduce from *The Origin of Consciousness in the Breakdown of the Bicameral Mind* that the buildings erected at the center of a community, such as the temple of Huitzilopochtli on the Texcoco Lake, were located where the guides listened the damned voices. (The etymology of the island of Mexico in the lake would be "navel of the maguey" or "of the Moon.") If we now relate not only Jaynes to Arieti but also a passage of my *Carta* about a patient diagnosed with schizophrenia, the puzzle starts to take shape. I have in mind the woman mentioned in my *Carta* [Maya Abbott] that, because her parents always tried to think for her, suffered from auditory hallucinations and confessed to Laing: "I don't think, the voices think."

Unlike this sort of psychological analyzing—God forbid—, some historians try to make amends for the pre-Columbian Indians. More disturbing is to see a friend taking offence about our compassion. The psychoanalyst Jenny Pavisic once addressed me severely: "And who

are you to condemn the sacrifices?” referring to child sacrifices in Mesoamerica.

The Tlatelolcan ceremonial showground and its surrounding neighborhoods have been excavated for archeological purposes. I have seen photographs of bone fragments of 41 sacrificed victims in the excavation of the terraces of the Ehecatl-Quetzalcoatl temple, of which 30 were little children. Just as Pavisic, many people are capable of condemning the 1968 massacre of students in Tlatelolco, but never the child sacrifices perpetrated exactly on the same place. In April of 2007 bones were found of twenty-four sacrificed children to Tlaloc in Tula, the capital of the Toltec civilization, dated 950-1150 AD according to a newspaper report that circulated the world. The children had been decapitated. If we remember that the intention was to avert an environmental crisis in that way, it should not surprise us that Mesoamerican civilizations disappeared even before the conquest. The sacrifices represented the distaff that moved the fabric of that culture, and a society as psychologically dissociated that had sacrifices on its basis was condemned to random disappearance. It is as if a civilization was composed of the self-harming women in Ross' clinic and of male serial killers.

The iconic example of civilization disappearance is the abandonment by the Mesoamericans of their great cities, as is the case of the Mayas of the ninth century AD. From the climatic register, ice analysis in Greenland and mud of the subsoil of a lagoon in Maya areas it can be deduced that they suffered a serious draught. To deal with the draughts, just as their Mexica successors sacrificed the flower of their youth in face of external crises, from the bone register of about thirty sacrificed men, women and children it is deduced that the Mayas tried to appease the gods that had betrayed them. Had they arrived to the level of Aristotelian thought they would not have attempted to solve the problem by killing even more of their folk, and hardly would the draughts had been so apocalyptic for their civilization. Let us not forget that sudden desertion of the cities also occurred in Teotihuacan and Tula. Julian Jaynes comments:

I also think that the curious inhospitable sites on which Maya cities were often built and their sudden appearance *and disappearance* [my emphasis] can best be explained on the basis that such sites and movements were commanded by

hallucinations which in certain periods could be not only irrational but downright punishing.

The why of the periodic collapse of the Mesoamerican civilizations starts to be discerned if we consider that the demographic load of a prosperous Indian city sooner or later enters a critical phase that confronts the bicameral *Diktat* of the dominant theocracy. It is illustrative that when Egypt suffered a draught around 2100 B.C. absolutely all authority collapsed: the Egyptian people fled the towns and the literary sources of the time remind me the apocalyptic passages of a synoptic gospel. While Egyptologists struggle to explain the “why,” Jaynes compares it with the Maya catastrophe. The Mayas suffered a massive civilizational regression by going back to the jungle. He also compares it with the collapse of Assyria in 1700 B.C. that lasted two hundred years and that no historian quite understands. Jaynes also argues that the mystery is dissipated if we see it as a psychogenic leap. The bicameral societies are more susceptible of collapsing once the gods refuse to talk; this is to say, once man overcomes his schizophrenic stage, so overwhelmed with auditory hallucinations. The collapse of the bicameral society is but the resulting chaos of the transit to consciousness. In Egypt, Assyria and other cultures of the Ancient World the birth of a schizoid psychoclass out of a schizophrenic one (Laing magnificently describes the difference between schizoid and schizophrenic in *The Divided Self*) represented a formidable threat for the status quo. “Disorders and social chaos had of course happened before,” writes Jaynes, “but such a premeditated mutiny and parricide of a king is impossible to imagine in the god-obedient hierarchies of the bicameral age.” Similarly, the birth of the “helping mode” man out of the socialized man brings with it such weapons of mass self-destruction for our civilization (I have in mind feminism) that it could be said that today the white people are an endangered species.

### *Political correctness*

The rupture of the bicameral age resulted in the greatest collision of consciousness that a society could endure. But unlike the people in the Old World, those in the New World were incapable of carrying out such intrapsychic metamorphosis. The reading of Jaynes’ book seems to suggest that the Mesoamerican world of the sixteenth-

century still was bicameralized in such a way that had already been overcome at the other side of the ocean. In other words, the Mesoamericans suffered from the stagnation that in psychohistory is called psychogenic arrest.

The Amerindians got what they deserved. But presently, who condemns the ancient dwellers of the Americas? In a politically correct world it cannot be said that the infanticidal pre-Hispanics were psychologically dissociated; that the military theocracy was composed of serial killers, or that they were morally inferior to us. But the moralists were not always muzzled. In the colorful Spanish of his time, Bernal wrote a chapter, "How the Indians of all New Spain had many Sacrifices and Clumsiness that We Took Them Away and Imposed on Them the Saintly Things of Good Doctrine." Bernal's cheekiness does not cease to fascinate me: and it is pathetic that, half a millennium later, compared to those soldiers the historians, ethnologists and anthropologists of today have psychogenically regressed. I will illustrate it through the other pre-Hispanic empire.

Communication between Mesoamericans and the Andean people was sporadic. Just as the Mayas, the Incas deformed the craniums of the babies; some scholars believe to demarcate different ethnic groups of the Inca empire. The torments on childhood started since the first day. The newborn was washed with cold water, covered and placed in a hole made in the ground that would be used as a simple playpen. At five the child was nationalized by a theocratic state that, like the Mexica, was governed by strict hierarchies. And just as in Mesoamerica, the ritual murder of children was carried out in several Andean societies.

In November of 1999 *National Geographic* published an article with several photographs of mummies perfectly preserved at 6,700 meters above the sea level: the highest archaeological site of the world. Those were children that had been voluntarily given by their parents to be killed: an eight-year-old boy and two girls. "The Inca," says the article, "obtained children from throughout the empire [for sacrifice] and rewarded their families with positions or goods." In some cases the parents themselves accompanied the child in her journey to immolation. In conjunction with other barbaric forms of childrearing, the practice formed the bicameral minds that would be an all-too-easy prey for Pizarro (who in Spain had been a swineherd). The chroniclers

wrote about those sacrifices. Nevertheless, with the perennial excuse that “Winners write history” in some Latin American circles the myth was created that the chroniclers’ stories were mythical. The discovery of the mummies by the end of the century confirmed the authenticity of the Spanish chroniclers’ stories that the children were buried alive, or killed by a blow to the head, which is how according to the autopsy they killed one of the girls.

However, just as Bolivian nationalists such as Pavisic angrily ask “And who are you to condemn the sacrifices?,” the *National Geographic* article is a disgrace. The author, Johan Reinhard, is afraid to judge the parents and the society that produced them. He idealizes them in the most servile way, thus betraying the memory of the children. Reinhard wrote overt falsehoods about the Amerindians, for example, “the Inca were not the brutal conquerors the Spaniards were.” He writes that on the same page in which he asserted that the Inca rewarded the parents who offered their children for sacrifice. Reinhard also wrote, euphemistically, “right after she died” referring to one of the sacrificed girls instead of the natural “right after they killed her.” And when he mentions that the chroniclers reported that others were buried alive, he hastened to add: “The Lullailaco children, however, have benign expressions.

More offensive are the photograph headings at the beginning and the end of the article: “Go Gently” referring to the pubescent girl that was found in fetal position buried in a hole, and “Eternity Bound” referring to the sacrifice of the three children in general. And the fact that the sacrificial site was found at the top of the mountain makes Reinhard exclaim: “The conditions only increased my respect for what the Inca had accomplished.”

In the next chapter I will approach the subject of the intellectual aberration known as cultural relativism, of which Reinhard and many other academics are distinguished exponents. Suffice it to say that the ethnologists and anthropologists are a lost cause. Our only hope lies in that another generation replaces those who presently occupy academic chairs. How I wish that the younger minds learned something about psychohistory, for example, that they became interested in the greatest adventure of the world by reading the Bernal Díaz story up to the arrival of the Spaniards to Tenochtitlan.

And I must tell how in this town of Tlaxcala we found wooden houses furnished with gratins, full of Indian men and women imprisoned in them, being fed up until they were fat enough to be sacrificed and eaten. The prisons we broke open and destroyed and set free the prisoners who were in them, and these poor Indians did not dare to go to any direction, only to stay there with us and thus escape with their lives. From now on, in all the towns that we entered, the first thing our Captain ordered us was to break open these prisons and set free the prisoners.

These prisons are common throughout the land and when Cortés and all of us saw such great cruelty he was very angry with the Caciques of Tlaxcala, and they promised that from that time forth they would not eat and kill any more Indians in that way. I said of what benefit were all those promises, for as soon as we turned our heads they would commit the same cruelties. And let us leave it like that and tell how we were ordered to go to Mexico.

Not condemning the sacrifices of the past, as did the first white men who step ashore on the continent, impedes us seeing the sacrifices of the present. In my previous book I had written that nationally and internationally my cousin Gerardo Tort won awards for a film about homeless Mexican kids. If we analyze this subject closely we will see both Tort's and the society's lies better than in any other place. What the people of the Third World need are the most incisive campaigns of birth control and a drastic demographic reduction in the poorest countries. As I recount in *La India Chingada*, just as many middle-class Mexicans Gerardo responded to my comment about these prolific breeders criticizing me without proposing an alternative scenario of social engineering. The point I am trying to make is simple. The fact that practically nobody condemns the infanticidal psychoclass in the pre-Hispanic world, and the poverty-stricken mestizo-Americans that presently breed like rabbits thus condemning countless children to poverty, are two faces of the same coin. If the abuses of the past are unseen and uncondemned, it will be very difficult to see and condemn the abuses of the present. As Orwell put it: he who controls the past controls the future.

The indigenistas who control the past are dishonest people. In the book *Toltecatoyotl* Miguel León Portilla accepts that indigenous families

usually abuse contemporary Indian women. But in that book León Portilla blames, incredibly, the Conquest for the current abuses by the male Indian to the female Indian. He then writes that “the situation of the pre-Hispanic Nahua woman highly differed from his condition today,” and to support his claim a few pages later he quotes a passage from those Nahua homiletics that León Portilla is so fond of: “The little girl: little creature, little lovebird, oh so little, so tender, so well fed...” But in the same *Toltecatoyotl* chapter León Portilla also published an illustration of the *Codex Telleriano-Remensis* of a Mexica housewife that looks anything but happy. In absolute contrast to León Portilla, the Anonymous Conqueror wrote that there were no people in the world who had women in less esteem than the Mesoamericans. And in his most recent book, *The Origins of War in Child Abuse*, deMause wrote: “Aztec females were treated even worse than Islamic females.” It is indeed preposterous that the Spanish soldiers of the sixteenth century manifested better empathy for the victims of that culture than the scholars of today. But to understand León Portilla it is pertinent to note that in *Apologética Historia*, written at the middle of the sixteenth century, Las Casas praised the Indian reprimands of parents to their children by calling them “sane, prudent and rational.” Las Casas even located such poisonous pedagogy above the teachings of Plato, Socrates, Pythagoras and even Aristotle.

The most recent treatise about the encounter between the Spanish and Mexican empires is *Conquest: Montezuma, Cortés and the Fall of Old Mexico* by Hugh Thomas. It catches the attention that, as a typical *bienpensant*, in the preface’s first paragraph Thomas candidly talks about the members of the two cultures without realizing that they belong to very distinct psychoclasses. On the next page Thomas writes about “compassion” as one of the virtues of the Mexica in spite of the fact that on the next line he sates that even the babies in arms were made to cry with brutality before sacrificing them! As to the treatment of women Thomas writes, dishonestly, that their position was at least as comparable to the female Europeans of that age, although we perfectly know that European women were not deceived to be sacrificed, decapitated and skinned punctually according to rituals of the Gregorian calendar. And the women who would not be sacrificed were not allowed to wear sandals, unlike their husbands. In the codexes the Indian females appear generally on their knees while the males are on sitting facilities (This reminds me that when visiting Chiapas in his youth, it shocked my father that Indian women wore

obscure clothing: their humblest figures could not contrast more with the very colorful garments of the male Indians.) And we must remember the Indian costume of selling, and even giving as presents, their daughters. The same Malinali, later called equivocally Marina or “La Malinche,” Cortés’ right hand, had been sold by her mother to some traders from Xicallanco, who in turn had sold her to some Mayas who sold her to some Chontales, who gave her as a present to Cortés. Thomas even takes as historical the words of the chronicler in regard to Xicoténcatl II’s embassy when, after Xicoténcatl’s people suffered crushing defeats, he went into the Spanish camp with words that portray the treatment of the Indian woman by their own: “And if you want sacrifices, take these four women that you may sacrifice, and you can eat their flesh and their hearts. Since we don’t know how you do it we have not sacrificed them before you.” The study of Salvador de Madariaga about the conquest, published under the title *Hernán Cortés* (Macmillan, NY, 1941), precedes half a century Thomas’ study. Without the ominous clouds of cultural relativism that cover the skies of our times, in Madariaga’s study it is valid to advance value judgments.

Fortunately, not all of our contemporaries live under a clouded sky. In 2003 *El País Semanal* published a translation of an article by Matthias Schulz that described as “demonic” and “brutal” the Mesoamerican practice of human sacrifice. Schulz also called the Mexicas “bloodthirsty.”

The politically correct Mexican indigenistas rendered their garments. In July of that year the farthest leftist of the Mexican newspapers, *La Jornada*, jointly published a response. Eduardo Matos-Moctezuma blurted out that “mentalities such as Schulz’s are the ones who lend themselves, because of their closed mind, to slaughtering.” But Matos-Moctezuma did not deny the historicity of the slaughtering by the Indians of their own folk. Prof. María Alba Pastor, also quoted in *La Jornada*, offered an absolutely psychotic and dishonest explanation for the sacrifices: “Perhaps they were a reaction to the Conquest.” For Ripley’s *Believe It or Not!* Talking about cannibalism, Yólotl González, author of a book on Mesoamerican sacrifices, was not left behind: “Thus they gave a practical use to the dead bodies.” Take note that González does not deny the historicity of cannibalism. Her nonsense consists in her interpretation. The historian Guillermo Tovar manifested that Schulz’s text was “a Taliban Occidentalism,

deprecating and oblivious of other traditions.” Mónica Villar, the director of *Arqueología Mexicana*, criticized what she called “disinformation” referring to Schulz’s statement that “no peoples had practiced human sacrifices in such dimensions.” Nevertheless, when the next issue of *Arqueología Mexicana* came out, the journal’s scholars did not refute Schulz. León Portilla responded with his favorite argument: that the Christianity that the Spaniards brought also had as its basis the sacrifice of a son, Jesus Christ. The veteran indigenista ignored the fact that precisely such theology represented a deflection from the filicide drive to a symbolic sublimation of it; and that the Roman Christian emperors and the Church’s fathers fought to banish the late forms of infanticide in the Early Middle Ages with the same zeal that conservatives fight abortion today. DeMause has profusely written on this transition and it is unnecessary to elaborate his ideas here. This is something so obvious that, in contrast to the sophisticated indigenistas, any child could understand: in Christendom parents did not sacrifice and cannibalized their children, and León Portilla’s argument is gross sophistry.

While Jacques Soustelle’s panegyric of the ancient Mexicans is stunning from the lyrical viewpoint, a closer reading of *Daily Life of the Aztecs* reveals its trappings. Soustelle wants us to believe that the lowest social strata of the Mexica civilization was represented by the slave, who according to him was highly more privileged than the European slave. The fallacy of his presentation consists in the fact that the Mexica slave could be sold and sacrificed. In the Tlatelolco market, the largest market of the Americas, slaves were sold tied by the neck to big sticks (as in the film *Apocalypto*). Moreover: the slave was not actually at the bottom of the social strata. Down there were the captives who, whether fatten for consumption or not, awaited their turn on the sacrificial stone. But moralists like Schulz are not alone. In his post-scriptum to *The Labyrinth of Solitude*, Octavio Paz wrote these words about the pre-Columbian world:

Like those torture wheels that appear in Sade’s novels, the Aztec year was a circle of eighteenth months soaked wet with blood; eighteenth ways to die by being killed by arrows or by immersion in water or by cutting the throat or by flaying [...]. On which religious and social aberration could a city of the beauty of Mexico-Tenochtitlan be the theater of water, stone and sky for a hallucinating funeral ballet? And for which obfuscation of the

spirit nobody among us—I don't have in mind the outworn nationalists but the scholars, the historians, the artists and the poets—want to see and accept that the Aztec World is one of the aberrations in history? [my translation]

Bernal talks even more directly than Paz, more rosy-cheeked I would dare to say. The sacrifices he simply labels as “wicked things,” “great cruelties,” and the self-harming, “clumsiness.” The original Spanish prose is delicious when Bernal writes, for example, that Mesoamericans “had the habit of sacrificing their foreheads and the ears, tongues and lips, breasts and arms and their fleshy parts, and the legs and even their natural parts,” the genitals. Conversely, when Hugh Thomas mentions the cannibalism he does it cautiously, as if he does not want to cause any offence. Yet, the erudite and refined Sahagún, considered by León Portilla the first ethnologist of history, concurs with the soldier, as we saw with his exclamation (there are other exclamations of this sort in his encyclopedic work). Of course, if the pre-Hispanic world was an aberration, as Paz says, that does not demerit their findings in mathematics and astronomy.

### *The feathered serpent*

While Quetzalcoatl self-harmed his leg and sprinkled blood out of his penis, he was the most humanitarian of the gods in the pre-Columbian pantheon. He never offered human blood to the gods. According to the legend, Tezcatlipoca counteracted Quetzalcoatl's influence and regained social control by means of the dark side of the force, thus reestablishing the sacrifices in the great Toltec city. Quetzalcoatl fled away from their folk toward the East, from which the ulterior legend emerged that he would return from the Orient.

In 1978 I went once more to live some months to the house of my grandmother [this is related to my first book]: a very numinous and even happy stage that I would like to recount in another place. I became wrapped in Jung's *Man and his Symbols* and some nights I walked to the park called *Parque Hundido*, which contains exact replicas of pre-Hispanic statuary.

One night, alone and immersed in my thoughts as always during my adolescence, the pair of enormous replicas of feathered serpents at the

park's entrance caught my attention. It stroke me as an extraordinary intuition or divination from the collective unconscious, the fact that long before paleontology pre-Hispanics could have bequeathed us the perfect symbol of the missing link between the reptile and the bird. The two great feathered serpents of stone that I contemplated that fresh night in the park, way taller than me, were the same symbol of the caduceus: two serpents that long for their wings. *Quetzal* is feather in Nahuatl, and *cóatl* serpent, feathered serpent: symbol par excellence of transcendence. However hard I struggled those days to transcend myself it was impossible to arrive to my present psychogenic state, even though the unconscious drive was formidable. That night I did not understand how come the symbol of *quetzal-cóatl* could be so clairvoyant, so accurate to describe human emergency in such an oneiric and perceptive way. Now, exactly thirty years later, I ask myself: Hadn't the Europeans existed how long would have taken these people to give up their practices and pass on to a later form of infanticide (say, the exposure in Rome)? Most intriguing is how long would they have taken, on their own, to reach the levels that psychohistorians call socialization.

The legend of Quetzalcoatl, that in its latest incarnation appears as a god of white skin, makes me think that the very first feathers for a psychogenic leap were already present in the New World before the arrival of the white man.



Orozco. *The Return of Quetzalcoatl*  
Fresco painted between 1932-1934

## A postscript

Unlike the following section on universal infanticide, in the previous section I did not include references for the sake of a more lyric text. However, in November 26, 2013 Mexico's Museo Nacional de Antropología (MNA) allowed me to borrow and photocopy an out-of-print book on human sacrifice in Mesoamerica.

*El Sacrificio Humano en la Tradición Religiosa Mesoamericana* is an academic treatise authored by 28 scholars on the subject of pre-Columbian sacrifice: Mexican, European and American archeologists, historians and anthropologists. Published in 2010, it is a reliable source to validate what I wrote in the previous pages. In addition to the sources I already knew, *El Sacrificio Humano* includes some new archeological and taphonomic evidence corroborating the 16th century claims of the Spaniards about Amerind infanticide, sacrifice and cannibalism.

Of course: the Mexicans who coordinated the publishing of this major work are politically-correct scholars. There is nothing remotely comparable to "Sahagún's exclamation" in any of the 598 pages of the treatise. The rationale of the omission can be gathered from the presentations to this collaborative work by the director of the Instituto Nacional de Antropología e Historia ("Accepting the reality of the sacrificial practices in ancient Mexico does not mean to rule in favor or against them"—my translation); those who coordinate the MNA ("...the Hispanist fundamentalism that sees only the most barbaric aspects of this practice"), and the director of the Institute of Historical Research of the Universidad Nacional Autónoma de México ("...among the non-specialist public often circulates reductionist ideas about it [the Mesoamerican sacrifice]... the papers presented here allow a more accurate and nuanced approach").

Take note that these men and women and all Mexican and non-Mexican anthropologists and historians that contributed with academic papers to *El Sacrificio Humano* don't deny the facts about what the pre-Hispanic Amerinds did. What modern academics do is abstaining from value judgments about such practices, a subject analyzed in more detail in the next section.

In one of the first chapters after the above-mentioned presentations, the archeologist Eduardo Matos Moctezuma presents the archeological evidences of sacrificial rituals—skeleton remains of the victims, stony bases for the sacrifice, the instruments used in the immolations, etc.—that Leonardo López Luján, the main coordinator of the book, acknowledges in the very first chapter as “having their referents in the historical sources from the 16th century.” This scholar is thus acknowledging that what the Spanish chroniclers saw and recorded in the 16th century is now being corroborated by archeology. López Luján of course uses the passive voice, “ *fueron muertos*” instead of the natural “ *los mataron*” (they killed them) in that introductory chapter when writing about the sacrificial victims.

In this postscript I will summarize some of the facts that the scholars of the treatise offer about how the natives behaved before any substantial contact with the Europeans.

*El Sacrificio Humano* sheds light on the remains photographed by Héctor Montaña (see page 62 of this book): a photo of a child offering to Huitzilopochtli that Montaña kindly sent me. The piece “Huitzilopochtli and child sacrifice in the Great Pyramid of Tenochtitlan” (my translation) by Leonardo López Luján, Ximena Chávez Balderas, Norma Valentín and Aurora Montúfar (pages 367-394) contains a fascinating section under the heading “Huitzilopochtli: an infant deity?” Elsewhere in the same article the authors say:

Everything indicates that this deposit is the material expression of a mass sacrificial ceremony motivated by the devastating drought of year *1 Tochli*, corresponding to our 1454 C.E. and reported in a number of Indian annals. The presence of the Offering 48 in the northwest corner of Temple fully agrees with the documentary sources of the 16th century [pages 367-368].

During such ceremonies [to Tláloc], subject to the calendar or performed in times of crisis, children were symbolically similar to the dwarfs and deformed assistants of rain, as their profuse tears shed when immolated served as a hopeful omen of abundant precipitation. The careful study recently published by Michel Graulich about human sacrifice among the Mexicas indicates that, usually, *the chosen children were given away or sold by their parents...* [emphasis added]; little slaves offered by the lords and wealthy people; infants purchased out of town, or children of prisoners of war. There are indications, moreover, that the kings and lords to some extent responsible for the smooth running of the meteors destined their own offspring to the *téhcatl* during droughts or floods, or to get rich harvests [pages 368 & 370].

The article includes taphonomic analysis on numerous cut marks on the ribs of both sides of the rib cage, as well as perimortem fractures produced by the same cutting action on the child's body.

In our view, this body of evidence is sufficient to conclude that the child of Offering 111 died during a sacrificial ceremony in which his tiny heart was extracted [pages 377-378].

Not all child sacrifices were linked to the gods of rain and fertility. Some historical documents reveal that people who were in situations of adversity, or had lost their freedom, or had been suffering a terrible disease, promised to give their children in exchange for their salvation. In other cases, the life of infants was claimed just before the military confrontations [pages 381-382].

In the following pages of the treatise the authors mention the Spanish chroniclers as complementary sources of what recent archeology has discovered, for example the texts by Francisco Lopez de Gómara, Antonio Tello, Diego Durán, and Bernardino de Sahagún. And on page 345 another scholar lets us know that sacrificial offerings with children's remains have been recently excavated, in addition to what is left of the Great Pyramid in other sacred edifices and even beneath Mexico City's cathedral.

In their article, "El Sacrificio Humano en la Parte Central del Área Maya," pages 169-193 of *El Sacrificio Humano*, Stephen Houston and Andrew Scherer write:

Both supplicants offer to the enthroned figures an object named “his foot,” *yook*, perhaps referring to the wooden scaffolding that stands in the stela of Yaxhá. The link to the fires is made clear with the presence of the inflammatory base behind the scaffold. Unlike other sacrificed children, the infant appears to be alive.



As in several Mesoamerican societies, the image of a supernatural act can function as a basic model for the dynastic rituals. There is a parallel in the evidence of the sacrifice by fire, a torture with fatal goals, applied by a god on the back of another...

The presence of infants over the plates, especially in contexts of *way* [Mayan word] or co-essences of Maya rulers, indicates that this is a special “food.” Usually, the *way* was very different food from the food of human beings with emphasis on hands, eyes, bones, and in this case, the soft bodies of children.

On page 182 the authors discuss other Maya sacrifices:

The presence of women and children indicates that these individuals were not enemy combatants and strongly suggests a

sacrificial context, though perhaps a sacrifice of wider political significance.

Several skulls of Colhá show marks of sharp and unhealed cuts, particularly around the eye sockets, which suggests that some of these individuals were flayed, either shortly before or after death. The skinning of the face supports the iconographic images of beheading showing substantial mutilation, particularly of the eyes. Although it is likely that much of this occurred post-mortem, we must ask whether at least some of these traumas were inflicted before death to maximize the suffering of those about to be executed.

The Mayas were not the only Sadists in Mesoamerica. In the opening paragraph of “El Sacrificio Humano en el Michoacán Antiguo” Grégory Pereira says that Tariácuri, the founder of the empire of the Purépecha culture which developed in the Mesoamerican Postclassic period, congratulates destiny when learning that his own son would be sacrificed (page 247). This of course reminds me what Nezahualcóyotl did, recounted above. Pereira cites the Spanish *Relación de Michoacán* as a credible source about how the Michoaque people behaved before the arrival of the Spaniards.

The *Relación* states that part of the captives such as old people and children were sacrificed by extraction of the heart right on the spot of the battle, and that “the bodies of these victims were cooked and consumed at the same place.” On page 254 Pereira includes a diagram showing a skeleton with points that show the impact of the rib cut to reach the heart during those sacrifices, and he adds that those who performed the ritual were called *opítiecha* or “holders” who grabbed the extremities of the victim. He adds:

Once slaughtered and decapitated, the dismembered body was in the house of the priests and the various parts offered up to the gods and eaten by the priests and lords. Those who were killed at the scene of the conflict were eaten by the victors... After the cannibal feast, the bones of the slaughtered apparently were gathered and preserved in the house of the priests.

On the next page Pereira includes an illustration of the *Relación* depicting the consumption of human flesh. Later, on page 262, the

author reveals that Tariácuri also ordered the killing of another of his sons, Tamapucheca, as punishment for having escaped being sacrificed. Then Pereira recounts that on the day following the sacrifice, they “wore the skin of the slaughtered in a dance, and for five days got drunk.” That is, the cadavers were skinned so that the priests could wear the skin as clothes.

About the symbolism of the sacrificial institution, on page 466 Guilhelm Oliver says:

In describing these ceremonies, Sahagún’s informants (*Florentine Codex*, II-54) provide us with an extremely important piece of information: “Whoever has a captive cannot eat the flesh of his captive. He said, how could I eat myself? When capturing a captive he said my dear son and the captive said my dear father (*Auh in male, amo uel qujquaia, yn jnacaio imal, qujtoaia, cujx çan no ne njnoquaç: ca yn iquac cacì, qujtoa, ca iuhquj nopiltzìn: Auh in malli, qujtoa ca notatzìn*).” This fundamental text expresses the identity between the warrior and his captive...

Once the second edition of this important work becomes available, those who are skeptical about the factual accuracy of what I said in the previous chapters could obtain a copy of the book, heavily illustrated and with the imprimatur of the most respected historical institutions of Mexico.

---

*El Sacrificio Humano en la Tradición Religiosa Mesoamericana* [Human Sacrifice in the Mesoamerican Religious Tradition]. Mexico City, Mexico: Instituto Nacional de Antropología e Historia & Universidad Nacional Autónoma de México, Instituto de Investigaciones Históricas. ISBN 978-607-484-076-6. OCLC 667990552. (Spanish)

## Psychohistory in meta-perspective

### Perspective

If by analyzing the core of the inner self Alice Miller shows us the “subatomic psychics,” analogous in a way to the recondite universe discovered by physicists such as Max Planck and Pauli, psychohistory is similar to the “Newtonian psychics”: it shows us the space of the psychic world of large human groups. For example, when westerners travel to underdeveloped countries it is common that they receive a shock before the ideas and customs of other peoples; especially how they treat women, children and the animals. Similarly, those of us who discover psychohistory are shocked by the fact that child abuse had been perpetrated in such inconceivably cruel ways, and for so long.

Lloyd deMause has written that his scholarly life brought him to one conclusion: the history of humankind is founded in the abuse of children. His greater finding is that the central force of change in history is not the economy, but the psychogenic changes that occur due to the parental-filial interactions in successive generations. These changes are the result of the parents’ capabilities, especially the mothers, to experience inwardly previous traumas and sparing the next generation of children. The process ensues in an evolutive mutation of the inner space of human groups. DeMause goes as far as claiming that most forms of violence, from crime to mental disorders,

are ultimately the consequence of abuses during childhood. In the article “The evolution of childhood reconsidered” Henry Ebel wrote:

DeMause’s argument had a breathtaking sweep and grandeur such as we associate with the work of Hegel, Darwin and Marx. Moreover, it seemed to be a valid response and interpretation of a series of gruesome facts that had been consistently understated or suppressed by conventional historians. [...] “The Evolution of Childhood” has proved a morsel too large, too complete, too assertive, and in many ways too grim for the historical profession to digest. [...] Since adult styles and roles, including the academic and professional, are mainly denial-systems erected against those early needs and terrors, the academic consideration of deMause’s argument has been, understandably enough, of less than earthshaking intelligence.

The founder of psychohistory is so sure about his theory that, just as skeptic James Randi has offered a prize to any psychic who could demonstrate any paranormal phenomenon, deMause has offered a monetary prize to the historian who could demonstrate that there was a “good mother” before 1700 AD: a mother that would not be categorized as abusive by current standards. Just as the Randi case, no one has claimed the prize because before the eighteenth century parents behaved with enough ambivalence and intrusion, if not abandoning their children: a behavior that differentiates them from the contemporary psychoclass, the socializing parents of the West.

I will never forget a tale that my grandmother, so immersed in anti-German propaganda as the rest of westerners, heard about a concentration camp. The scene etched on a woman’s memory that a boy had obtained an apple and very happily ran across his way. An official saw the boy and, full of rage, grabbed him by the feet and shattered the head on a wall. As terrible as the witnessing of such atrocity could have been, it cannot be compared even remotely to seeing one’s own parents, with whom we are infinitely attached, committing the same act with a sibling, as the Canary tribes did before the Spanish conquest. Throughout prehistory and history parents have committed more injurious crimes for the health of the human soul than the crimes committed during the genocides of the 20th century. But the current *Zeitgeist* only allows us to judge the West. In a TV documentary I watched how a black tribesman grabbed a boy to

sacrifice him. The anthropologist that studied the tribe did not intervene. Had this happened in the West, it would have raised indignation. For example, a pervert that was about to rape a little girl before his internet audience was detected through his I.P. and the police rescued the girl. On the other hand, in the case of the tribes the anthropologists never rescue the children during passage rituals such as the Sambia where New Guinea boys have to fellate the adults.

When we think about the implications of psychohistory we should bear in mind that the cannibalism of the bone and stone ages was much more common than previously thought. Also, from 3000 to 2500 B.C., before the psychogenic mutation that gradually left bicameralism behind, the people of the Mediterranean Basin and of Finland ate the flesh of the deceased. Moreover, the Mesoamerican mythology of the great transgression by some gods to create life without parental consent exemplifies what Ivan Strenski has pointed out in his book *Contesting Sacrifice*: originally all cultures had at its basis universal guilt, and thus require of purification rituals to repair the broken bond with the divinity.

For identical psychological impairments of the Amerindians, a huge quantity of human sacrifices was perpetrated at the other side of the Atlantic: in China, Chad, Egypt, Tahiti and even in the Greco-Roman world. Diverse societies in India, Indonesia, Melanesia, Filipinas, the Amazons and many others continued with their terrible practices before they were colonized. During the pre-classic times of Mesoamerica the ancient Spartans offered sacrifices to Agrotera. Rome practiced several forms of human sacrifice until they were abolished by senatorial decree. The circus races of the Coliseum represented a less barbarous form of sacrifice since, unlike their neighbors, it was not done with one's own children. The Romans spearheaded the most advanced psychoclass of their times. When Scipio Africanus took Numantia, the Romans found mothers with half-devoured bodies of their children. Celts and Druids also practiced human sacrifices. The Gauls built hollow figures that, with alive people, were burnt. Gaul was conquered by Caesar. Rome's victory over the Carthaginians in the Punic Wars was a milestone of a superior psychoclass over the inferior one. The sacrifices to the Phrygian god Attis consisted in choosing a young man who was treated like a king for a year only to be sacrificed. Were it not for the fact that the Mexica sacrifice was so splendidous, I would say that the

young man who immolated himself for Tezcatlipoca was a late copy of the Phrygian sacrifice.

In our times, among the forms that arguably could be described as sacrificial we could include rituals such as Cuban *santería* or Indian tantrism. More shocking is the sacrifice known as *sati* in the most retrograde areas of India, where the custom dictates that the widow throws herself to the funeral pyre of her deceased husband. At the moment of writing, the last of these cases was reported on October of 2008 in Kasdol in the district of Raipur.

The culture that the Europeans brought included family violence. But unlike them, in the conquered people the anxieties that the children arose, based in turn on the abuses the natives had suffered as children, were enough to kill the source that triggered the anxiety. Children have been the garbage bin where the adults dump the unrecognized parts of their psyches. It is expected that the child bin absorbs the ill moods of her custodians to prevent that the adult feels overwhelmed by her anxieties. If I kill the soul of my daughter I thus kill the naughty girl that once inhabited me.

It is interesting to note that according to the investigators of the phenomenon it is the mother, with her own hands, the perpetrator of most cases of infanticide: be by strangulation or by physical punishment. In this book I wrote about my female ancestors [omitted for this edition]. For deMause the crucial relationship in psychogenic evolution is the relationship between mother and daughter. If the girls are abused without helping witnesses, they will grow as adults incapable of feeling their pain. Since trauma demands repetition, they will traumatize the next generation, stalling all potential for psychogenic growth. DeMause exemplifies it with the mistreatment of women in Islamic countries and in China. The reader of history could imagine that China could have overtaken Europe before the twentieth-first century. Psycho-reductionist deMause (not exactly my stance) believes that history did not take that turn because in the East the mistreatment of women lingered longer.

Since 1974, the year of deMause's seminal essay, a fair amount of academic material about infanticide has been published. According to Larry Milner, since prehistory thousands of millions of infants have been killed by their parents (the bibliographical references on these

incredible claims appear by the end of this article). Likewise, Joseph B. Birdsell estimates infanticidal rates between 15-50 percent of the total number of children born since prehistoric times. Laila Williamson's estimates are lower: 15-20 percent. As we shall see, this kind of statistics appear time and again in the writings of other researchers. Although Milner is not a psychohistorian, he wonders why such data have not received its due place in the departments of history, anthropology and sociology.

This is the question that I will approach in the rest of the book.

## Ark

A quick way to show the Aristotelian phase where present-day history, anthropology and sociology are stuck is by quoting excerpts from a heated debate about psychohistory. To make the reading easier I will omit the use of ellipsis even between long unquoted paragraphs. The complete debate can be read in the Wikipedia archive of the article “Early infanticidal childrearing.” Since the original text is a raw discussion I slightly corrected the syntax.

The following is a 2002 debate that came about the subsequent year when Wikipedia was launched, the multi-language encyclopedia edited by volunteers. To simplify the discussion I will also change the names and pennames used by various academics that discussed with a psychohistorian who edited Wikipedia under the penname of “Ark.” The fascinating polemic initiated with the subject of the tribes of Papua New Guinea.

*Academic 1:* Does this “model” [psychohistory] reflect actual facts? Increased mortality after weaning is common in non-Neolithic cultures as well; it’s a consequence of inadequate nutrition, not of parental desire.

*Ark:* You’re wrong there. “Inadequate nutrition” isn’t some random fact of reality. It’s a consequence of feeding pap to children, and not having the empathy necessary to understand that crying means the baby is hungry. These are both psychological problems of the parents, since feeding pap is a response to the fear of breastfeeding.

*Academic 1:* So PNG [Papua New Guinea] children were better off in the more “primitive” culture, and exposure to an “advanced” society has increased sexual abuse of children.

Notice how this is similar to Miguel León Portilla's preposterous claim: that, by becoming exposed the Mexicas to a more advanced society, they abused their own women.

*Ark:* Yeah right. The myth of the “noble savage” rears its ugly head again. The reproductive rate is proportional to the ignorance and poverty of the population. So the more ignorant and poor the population, the more they will fuck. What's generally the case is that birthrate is inversely proportional to female education. The PNG have a very high reproductive rate. The PNG have a very high rate of infanticide, child suicide. So now you know why I think that “noble savage” is just complete bullshit.

There are a bunch of known facts which everyone agrees on. Ninety-nine percent of modern people will put a very specific interpretation on those facts. That interpretation is that primitives are pedophilic, incestuous child molesters. This isn't something which is cooked up by deMause's model.

*Academic 2:* I am unimpressed by your hysterical claim that 99% of our society would agree with this. My claim is that people in different cultures describe things differently. The issue for me is, what do Marquesans, or Yolngu, or Gimi, or whomever, think it is? An article that makes claims about a particular society must care what members of that society claim is going on.

*Ark:* The interpretation of child abuse in the case of infants is acultural. Infants do not have culture so are incapable of “interpreting” anything through a cultural filter. And yet again, you persist in ignoring the child's point of view, as if the rationalization of the child abuser mattered to them. You're promoting a very specific POV [point of view], the one of the child molester, and don't seem to care at all about the POV of the infant. Only anthropologists care about how the members of the primitive culture rationalize their behaviors. Anthropologists are just very bizarre people, and about as relevant to most people's view of what constitutes child molestation as experts in the paranormal. The relevant experts in the area are developmental psychologists. There is a substantial faction that regards any kind of sexual activity with children to be inherently abusive. They would reject the anthropologists' claims that

cultural attitudes are at all relevant to the matter. They would rather emphasize the universality and uniformity of children's emotional needs. At the center of this faction are the likes of Alice Miller. There is another faction that traces its lineage all the way to Freud. When possible, it denies that child abuse exists. When it can't do that it denies that it is traumatic. And when it can't do that, it denies that it is inherently traumatic.

*Academic 3:* The purpose of anthropology is to describe culture, not judge it. If an anthropologist judges a culture under study, the ability to describe a culture objectively and explain how it is perceived by its members is lost.

*Ark:* Anthropologists widely report that primitives do not see their practices as abusive or sexual. I have no hesitation agreeing with that. But then, neither do typical pedophiles see their practices as abusive either. So the basic idea is to completely steal the psychology and childrearing of non-Western cultures (contemporary and historical) away from anthropologists. If that happens, then theories about these phenomena will be held to different standards than theories in anthropology. Anthropologists are trained to ignore that tool.

*Academic 3:* Ah, so you're an opponent of cultural relativism. I don't consider North European values to be "more advanced," just different. There's a difference between considering a set of values to be more amenable to one's conscience and labeling one set of values as "more advanced" than another. That's like implying that a Papuan is dumber than a European just because his culture doesn't use electricity. Anthropologists do regularly debate how much they can or should interfere when they disagree strongly with the values of a culture under study. Ethically, all we can do is present viable options and allow individuals to make their own choices and suffer the consequences of those choices.

*Ark:* But Papuans *are* dumber than Europeans because they don't use electricity :) [sic]. You just have to ask "why do we use electricity?" We use it because we have a high population density and a high technological level. Why is that? Because we are culturally evolved. Why is that? Because at some point a couple of millennia ago, our ancestors decided to stop murdering their

children and start evolving culturally. Of course, that only proves the Papuans are dumb, not that we're smart; we're just the product of a long line of smarter mothers.

*Academic 3:* What you are proposing is a form of genocide: systematically destroying a culture simply because you consider that culture to be primitive and immoral. If lip piercing, or trauma to the brain leads to successful adult lives, is that not sufficient justification for continuing the practice? You sound to me as if you are a “moral absolutist.” I'd hazard a guess that you believe everyone should live under the same moral code.

*Ark:* Just because I'm a moral absolutist doesn't mean I think I have a perfect access to moral truth. It does mean that I have a far, far better understanding of basic moral truths than people who beat or sexually abuse kids. We could emphasize that anthropologists don't really try to understand their subjects' psyche. It's not moral assumptions which differ between societies. It's the capacity for empathy and rationality.

*Academic 3:* The anthropologist in me, on the other hand, still bemoans yet another drop added to the overflowing bucket of human cultures is forever lost.

*Ark:* The primitive cultures are a failure. We should let them die.

*Academic 4:* Good—as long as we all understand that psychohistory has nothing to do with history and is not even accepted by all schools of psychology. I think that there's a real problem here in that the entire concept as titled [“Early infanticidal childrearing”] makes no sense. The title implies that these cultures intentionally endanger and kill their children: something that makes no sense for peoples who want to survive and which, if these cultures still exist after thousands of years, is clearly misleading.

*Ark:* I've chosen to take extreme offense at what you've said, e.g., “psychohistory has nothing to do with history,” and will treat you like a hostile. I really wish I didn't have to deal with people who say stupid things. For example, things that amount to “every human being is rational and since it's not rational to kill children...” This negates the overwhelming evidence that

infanticide occurs. Never mind such truly stupid statements like “preliterate hunter-gatherer tribes are those most concerned with basic survival.” Oh really, I guess that explains why they never developed any technology in order to guarantee their survival (never mind such annoying facts like beliefs in reincarnation, animism and ancestor-worship.)

*Academic 5:* Ark, play nice. Julie Hofmann Kemp [Academic 4] is many things, can even be abrasive sometimes, but acting “stupid” (I see you modified the “idiot” statement)? That’s over the top. She is one of the smartest people contributing to Wikipedia. This is an encyclopedia, not a soap box for new ideas. Sorry, but regurgitation of the canon of human knowledge is what we do here.

*Academic 6:* I disagree, Maveric [Academic 5]. One of the things that makes Wikipedia different from a standard encyclopedia is our ability to reflect new thinking. Now, the whole that deMause put together and Ark is advertising here is striking, but I think that you will find most of the individual points are not nearly as radical or contrary to current understanding as you seem to present. To begin with, there are many people who would reject cultural relativism. The first example that comes to mind are the women’s historians which have become increasingly common, but a proper search shouldn’t have trouble coming up with others. Further, the idea of the noble savage is very controversial, and one should hardly consider it some sort of canon.

With regards to infanticide per se, I personally have very little knowledge about the Paleolithic, but that deliberate murder or abandonment of infants was common among ancient civilizations like Carthage, Greece, and Rome is well-known, and I can remember a mainstream text mentioning Mohammed’s prohibitions against the *then*-widespread killing of children without any implication that might be controversial. In absence of further data, a backwards trendline would be all it takes to suggest that Paleolithic infanticide was very common indeed. And I can recall articles suggesting that tribal cannibalism, to take the most headline-grabbing example, was far more common than previously thought. In short, I think this position is not nearly outlandish enough to deserve such curt rejection. An informative and lasting page on this would be valuable enough.

*Academic 7:* Note that the definition of rape and molestation vary among cultures.

*Ark:* Rape and molestation do vary among cultures. This is bad. Cultural relativism is crap, believed only by idiots, ignoramuses, anthropologists and historians. The Convention on the Rights of the Child explicitly rejects cultural relativism. Cultural relativists are merely denying human rights. (On a moral level, they are still violating human rights.) Anthropology and history have achieved nothing, or close to nothing. The reason anthropology and history are fucked is because they reject psychology and *that* is the only possible explanation for both culture and history.

For psychological reasons, anthropologists have been butchering psych-heavy data; on the whole, the data is irretrievably corrupt and needs to be junked. Psychohistory is independent of both history and psychology and is at war with both. As the new kid on the bloc it's going to get attacked as "simply not recognized by most historians and psychologists." But psychohistory actually gets results. There is no rational argument against psychohistory's methods. Conservatism is not a rational argument. And as noted above, there are plenty of arguments against both history and anthropology (i.e., they deny psychology's influence even in psychological phenomena). Like cartography or natural history, anthropology and history aren't sciences per se. Cartography was never anything more than an engineering enterprise (though it did give rise to plate tectonics) and when the time came, natural history gave way to evolutionary biology. Similarly, anthropology and history should give way to psychohistory wherever the latter is interested in taking over.

*Academic 2:* To those who promote the myth of the brutal savage, I point out that westerners have often characterized non-Western practices as stupid, unhealthy, or wrong in part out of their own ignorance, and in part to justify colonial oppression.

*Ark:* The savage savage isn't a myth. What do I mean by the "savage savage"? I do not mean by it that we aren't savages. That is a notion you rightly reject because any article attacking modern people as savages will be destroyed. What I do claim is that

modern societies are less savage than societies in the past. That's most certainly not a myth. And to argue otherwise is to promote the noble savage myth. If you have an absolute standard of morality, there is no choice other than the savage savage or the noble savage (as long as you don't redefine rape and murder as non-violent behaviors, which by now I don't trust you not to do). Whether deliberately or unwittingly, you have been promoting the noble savage myth. To recap: Primitives, in relation to modern people can be either: 1. equally savage (obviously untrue) 2. differently savage (cultural relativism) 3. less savage (noble savage) 4. more savage (savage savage). So rejecting options #2 and #3 leaves one only with #4. There is no maneuvering room for anyone to weasel around.

*Academic 3:* And this is where you and I differ. I generally contend that all present-day cultures are essentially "differently savage."

It is unnecessary to quote Ark's long response. The academics' stance has already been refuted in my previous pages. But I would like to mention a newspaper note about an atrocity in Kismayo, at the south of Somalia.

On October 27 of 2008 Aisha Ibrahim Duhulow, a thirteen-year-old girl that had been raped, was accused of premarital sex by militant Islamists and condemned to die by stoning in the head. (However incredible, there are people who punish the victim of rape, not the rapist: the hypothetical nightmare of my second book turned reality.) Most disturbing in the press release is that dozens of men stoned Aisha in a stadium with a thousand spectators! What better example to clear away any doubts about the relevancy of the concept of a manifestly inferior psychoclass to ours.

*Academic 3:* Hum, as I understand it, most casual murders recognize that their actions are considered morally "wrong." They just don't care.

*Ark:* Morality is a psychological phenomenon. It refers to a person's capacity for empathy. It's difficult to describe empathy since nobody has a good grip on what it means. But of course, that's the point: if a person has no morality then they don't have any of these emotions. Keep in mind that our very ability to

accept social and technological progress at the rate we're going is something which primitives lack. And we've yet to annihilate a foreign nation (as the Assyrians did) to pay for that progress. This too is a genuine advance.

*Academic 4:* Ark: in the interests of fairness, I went ahead and looked at the deMause article. Basically, it can be digested into one Philip Larkin poem. Big Whoop. Parents fuck up their kids. We know that. There is absolutely nothing there besides that fact that is provable. It is a mass of huge generalizations predicated on two simple ideas: violence begets violence (duh) and everything that happens is down to psychology. Yes, there are references to acts of violence by parents (particularly mothers) against children, but we don't get to see the breadth of the studies to show what kind of population was used, etc. I stand by my statement that most historians reject psychohistory not because we feel threatened by it, but because most historians believe that human society is complex and filled with individuals who may act in particular ways for any number of reasons. Generally reductionism is not provable—merely a simplistic way for the insecure to find meaning.

*Ark:* You dismiss the article I cited because it doesn't provide concrete proof against history's "no explanations" stance. Well so fucking what? I never claimed it did. I merely claimed it crucified history as a scientific field and historians as scientists by showing that the theories historians entertain are all unbelievably idiotic. If you wanted a detailed theory and the evidence to back it up, you'd have to read half a dozen of deMause's books on the subject. You haven't provided a single remotely intelligent argument, satisfying yourself with irrelevancies and vague aspersions (this is what you call "fair"?). If you stand by your statement on that basis, it just proves you're an idiot. I dismiss you from my consideration.

*Anonymous:* Will someone please ban Ark? His non-stop slander, personal attacks, and foul language are damaging the Wikipedia community.

*Academic 4:* I would happily do so, but being a ranting troll who supports crank theories in an anti-social way isn't enough for a ban. He is correct in his assertion that deMause's theories

deserve their own article—even if he’s amazingly rude in the way he treats others, and his insults towards me.

To that end, Ark, You haven’t convinced anyone that you’re anything but a crank who thinks he’s far more intelligent than he’s demonstrated so far.

*Ark:* I have a pretty good grasp on what history is and what it is not. As for psychology, you’re wrong about its scientific basis. Overall, it’s a fucked field but it’s one that has always aspired to be scientific.

As for psychohistory, it is not a fucked field. These two facts (history not being science and psychohistory being science) explain why I’m so eager to dismiss history. Why should scientists be subjected to the authority of non-scientists? The same arguments apply to anthropology, and doubly so when the psyches of primitives are concerned. Convincing people was never my goal, I’m too lazy and people are too bigoted for that. As for people thinking I’m a crank, I’m a power unto myself and I haven’t need for their approval nor favour. I’m just not interested in being the whipping boy on this subject. *Fuck you all.*

With this insult the psychohistorian who signed his posts under the penname of Ark left the discussion page. Perhaps with the exception of Academic 6, his opponents did not want to see that the childrearing modes of our western roots, the Greco-Roman world and the Judeo-Christian tradition, have been less barbarous than those of the rest of the world.

It was not always so. We started like the others. Let us remember the sacrifice of Iphigenia by her father Agamemnon, and a similar sacrifice in the Bible: after victory over the Ammonites, according to the Book of Judges, Jephthah makes a vow to sacrifice whoever came out of the doors of his house to meet him. The one who met him on his return was his only daughter...

Notwithstanding that, culturally, westerners initiated like everybody else, the power of the West lies not only in the fact that the white people have comparatively high IQs, but that both Judeo-Christians and Greco-Romans gave up the practice of sacrificing their children. What remained in Europe was a mere metaphor of such sacrifice.

Robert Godwin hit the nail when stating that Christianity's unconscious message is that when we murder our innocent child we murder God. "The crucifixion of Jesus is meant to be the last human sacrifice, with Jesus standing in for our own murdered innocence."

## The Boasian Regression

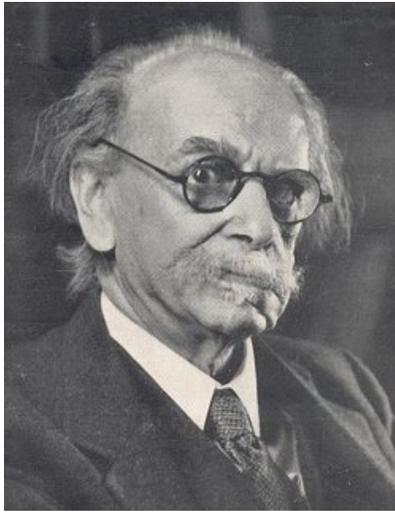
History can be horrible. But historians  
can sometimes be horribler.

—Terry Deary

Human beings tend to idealize their parents and carry the burden of the sins of the world: Passover lambs for the unrecognized ills in the parent. This self-reproach for supposed wrongdoing is due to the perennial problem, still unresolved in our species, of the attachment to the perpetrator. The mantras the cultural relativist uses arguing with the psychohistorian is that it is unfair to judge an ancient culture with contemporary standards, or that in those times not even the sacrifice of infants was considered wicked. As Ark pointed out above, this standpoint rationalizes the perpetrator's behavior at the expense of the victim. It is a no brainer that it must have been as infernal for a Carthaginian boy that his father delivered him to the priests to be incinerated alive, as a parent who burns his child's face to the point of completely disfiguring him, as we read in the most alarming paper news. In other words, psychohistory is based upon the empathy to the children of all times. The unconscious motivation of many anthropologists, on the other hand, has been to exonerate both the parents of former ages and the non-western cultures of today.

The debate between Ark and the academics could not be understood without taking note of some attitudes in the profession when anthropologists defend the validity of any culture and negate an absolute evaluation unless it is done within the standards of that culture. It was not always so. In the nineteenth century the opposite school dominated British anthropology. Anthropologists argued, in a similar vein to contemporary psychohistorians, that all societies passed through the same evolutionary process, and that non-Europeans were living fossils that could be studied to understand

Europe's past, categorizing the diverse cultures in a progressive set of values from savage, barbarian to civilized. Universal progress was postulated: a sort of unilineal set of values where religion and paleologic thought gave up ground to Aristotelian logic and rational thought, with the subsequent development of social institutions. The difference of this model with psychohistory is that these first anthropologists did not use childrearing as parameter, but technology since the Stone Age to the modern age, passing through the Iron and Bronze Ages.



Franz Boas

The Jewish-German immigrant Franz Boas, the “father” of American anthropology, managed to shift the paradigm. Boasian anthropology considered erroneous the premise that religion had to be defined, historically, more primitive than reason (the opposite to what Arieti says about his schizophrenic patients: that paleologic thought should be considered inferior to the Aristotelian). Boasian relativism resists universal judgments of any kind. All of the work by Boas and his disciples began as a direct opposition to the evolutionary perspective, and with time it became an orthodoxy. Although in the United States there was an attempt to revive the evolutionist ideas in the 1950s and 60s, eventually anthropologists subscribed the ideology of cultural relativism: a school that in the academy became, more than an orthodoxy, axiomatic; and its proponents, staunch supporters of non-western cultures. This relativism, with its vehement phobia to

“western ethnocentrism” did not only become the most influential anthropology school originated in the United States, but the dogmatic principle of this international discipline. In its most extreme version it even considers legitimate, say, the cutting of the clitoris in Africa or the Indian caste system, since relativists do not believe that the human rights proclaimed in the West can circumscribe the standards of other cultures.

A principle that, for the popular mind, apparently originated as a tolerant attitude is being used to find excuses for intolerance. In fact, since the declarations of the anthropologist Melville Jean Herskovits by the end of the 1940s, his colleagues left the political debates of human rights. The anthropologist has great difficulties to fight for the rights of the native Indians or the black women in South Africa before their husbands. The stupendous irony is that the anthropologists sell the idea that they are sympathizers of the Third World peoples, though the undeniable fact is that they rejected the initiative for the elimination of all forms of discrimination against women in the United Nations in 1979. The 1996 team-work *Growing Up: A Cross-cultural Encyclopedia*, where dozens of anthropologists offered their studies about eighty-seven cultures, is symptomatic. Although they admit that sexual contacts between adults and children is common, including those of the incestuous mothers, they declare that it “would not constitute ‘abuse’ if in that society the behavior was not proscribed.” However, as the academic who sympathized with Ark said, not all anthropologists agree with Boas. Carolyn Fluehr-Lobban confessed that, after twenty-five years of having conducted ethnological research in Sudan, she betrayed her profession by siding those who fight against female genital cutting. She mentioned the case of a Nigerian woman who was granted asylum in the United States since her daughter would have been subjected to involuntary cutting if she returned home. The compulsion to recreate on the next generation the wounds received in infancy is such that in our times genital mutilation continues. Despite of their theoretical statements to the public, in practice many ethnologists, anthropologists and indigenistas still cling to the Boasian paradigm.

A single example will illustrate it. In September of 2007 the Museo del Templo Mayor, a subsidiary of the Instituto Nacional de Antropología e Historia, organized a seminary in Mexico under the name “New Perspectives on Human Sacrifice Among the Mexicas.” Twenty-eight

specialists were invited. According to the national press the Mexican archeologist Leonardo López Luján, who would coordinate the proceedings book of the papers (reviewed in the previous section), stated that it was advisable to distance ourselves “from the Hispanists who consider bloody and savage” the sacrificial practice. López Luján presented the paper “Huitzilopochtli and the Sacrifice of Children in Tenochtitlan’s Templo Mayor” (that is, in the Great Pyramid of Tenochtitlan). Among the professionals from abroad who participated were institutions such as Cambridge and the French National Center for Scientific Research. The Mexican Juan Alberto Román presented the conference, “The Role of Infants in the Mexica Sacrificial Practices,” and in a pseudo-eugenicist discourse López Luján stated: “*Undernourished* children [my emphasis] were sacrificed to eliminate the population that was a burden for the society.” (Take heed what Ark responded to the historian about administering pap to the child: a slow form of infanticide that suggest they were not undernourished by casualty.) Marie-Areti Hers, from the National Autonomous University of Mexico—campus that the UNESCO declared a World Heritage Site the very week that the symposium was celebrated—, stated that human sacrifice was everything except “an exotic curiosity of backward peoples.”

I contacted Julieta Riveroll, the reporter who covered the event for *Reforma* and author of the article “Human Sacrifice Prejudices—Demolished.” I asked her if among the speakers of the conference tables she attended someone condemned the deadly ritual. Emphatically she responded “No,” that they were “objective experts.” I mention the anecdote because that word, “objective” is the most abused word in academic circles, as we already saw in one of the answers of the academics to Ark. Let us imagine that, among the reporters of the Gulag, to keep objectivity they must refrain from condemning genocide. This does not happen: Stalin’s regime is broadly condemned. But the double standard of allowing condemnation of whites, but virtually forbidding condemning non-whites, is brazen. The month that followed the symposium, in the same Mexico City where the symposium was celebrated the police caught the serial killer José Luis Calva, the “cannibal poet” that horrified the Mexican citizenry. In one of his poems Calva wrote to one of his victims a poem worthy of the ancient Mexicans:

*You handed over your parts to me*

*Your breath, your nails and your longings.  
You dressed me of you and I was your bird,  
Sing your song that never quiets.*

Naturally, unlike the Mexicas who did exactly the same this man was condemned by the elites.

On the other side of the Atlantic the Europeans deform reality too. In 2008 I visited the museum and archaeological park Cueva Pintada in the town Gáldar of Gran Canaria. The screened documental in the museum denoted the purest Manichaeism. Despite recognizing the widespread infanticide of girls among the tribes, the conquerors appear as the bad guys and the inhabitants of the troglodyte settlement as the noble savages victimized by the sixteenth-century Europeans. Similarly, in another museum, El Museo Canario, the following year I looked up through an academic text the subject of infanticide of these pre-Hispanic white people (curiously, they were blonder than the Spanish even though they were barely leaving behind the Neolithic stage). Just as the mentioned María Alba Pastor who saw in the Mexican sacrifices “a reaction to the Conquest,” three Spanish academics postulated that the Canary sacrifice could have been the consequence “of the ongoing military, religious and cultural aggression” inflicted by the conquerors.<sup>1</sup> This interpretation ignores the fact that the practice predated the arrival of the Spaniards, and demonstrates once more the relevancy of analyzing these cognitive inversions with the tool known as the “Corollary to Lawrence Auster’s First Law,” albeit extrapolated to an anthropological setting.

Unlike these documentaries that blame westerners for the sins of non-westerners, I shall quote the first letters written about the practice of infanticide in the seven Canary Islands. The following description comes from Diego Gómez de Cintra, a Portuguese navigator that wrote what he saw in La Palma:

The father and the mother grab the child and put the head on a rock and take another rock and hit the child on the head shattering the skull, and thus they kill the child, his eyes and brains scattered on the soil, which is a great cruelty of the parents.

Conversely, on page 166 of the mentioned article contemporary academics side the parents by claiming, “The adoption of such an extreme measure is fully justified.” Once the new generations break away from this immoral anthropology, the slaughtering of children will be seen, again, with due compassion as felt by the first chroniclers.

In the case of what I call *Mestizo America* (and this is important to understand the organizers of the 2007 symposium), the “Latin” American anthropologists were the first ones to embrace the cause of cultural relativism. In fact, the anthropologists have influenced more the society in “Latin” America than in other societies. This is partly explained by the ethnological tradition since Bernardino de Sahagún and Bartolomé de Las Casas. In the twentieth century the study and the glorification of the Indian cultures, called *indigenismo*, has been the predominant framework of anthropological studies in Latin America. In the particular case of Mexico, since 1917 the government was the first one to recognize the utility of anthropology. Subsequently working for the government the anthropologists have tried to implement their policies on the Indian population.

The irony of this social movement is that it is impossible to safeguard the rights of the Indians through idealizing their past—and even more impossible by keeping secret their current dark side, which prevents the implementation of policies of demographic reduction so pressing for these peoples. The stance of many anthropologists is similar to an hypothetical psychiatry where the therapists under the slogan of “Let Us Understand, Not Judge,” shared the worldview of their serial-killer patient. Just as the mind of such a killer, a culture is no more than a defense mechanism: a solution to keep in line the anxieties that parents pass on from a generation to another. In the Mesoamerican case, the symbol of the voracious sun is the demanding parent; and the transference of guilt toward the scapegoats on the sacrificial stone, an hypertrophied superego that displaces its hate to block one’s own emotion toward the abusive, authoritative figure.

The bottom line is that psychohistory teaches us that there are cultures better than others; cultures that place less stumbling blocks for the individual to unfold his potential. To say that all cultures are equal is like saying that all families are equally sane, or equally dysfunctional.

---

<sup>1</sup> Julio Cuenca Sanabria, Antonio Betancor Rodríguez & Guillermo Rivero López: “La práctica del infanticidio femenino como método de control natal entre los aborígenes canarios: las evidencias arqueológicas en Cendro, Telde, Gran Canaria,” *El Museo Canario*, *LI*, 1996, p. 124. Fifty pages later the authors repeat this interpretation.

In spite of the fact that the long title takes for granted that the etiology of the practice was “birth control,” the same article publishes sentences of some authors who doubt the validity of that explanation.

## A critique of Lloyd deMause

I had promised to do the criticism of the weak side of deMause's theory. Henry Ebel wrote that in psychohistory Lloyd deMause stands out among his epigones as a locomotive single-handedly tugging those who publish in his journal: all of them moving only thanks to a motor that is not theirs. Ebel had complained about the congresses of psychohistory even before I learnt of their existence. However, no sooner I initiated my study of deMause's texts I realized that both Ebel and deMause were human. All too human...

### *A string of nonsensical claims*

One of the most cockeyed theories of deMause is that the warfare fantasies of political leaders and the media in times of war reflect childbirth traumas. Even Alice Miller has criticized this specific theory. In the first chapter I had mentioned Glenn Davis as one of the first disciples of deMause: a young man that committed suicide after the rejection he faced in the university, but I omitted a juicy anecdote. When Davis was doing his oral examination for his doctoral thesis, Stanley Renshon, a member of the committee, fired a question at Davis about something he had written following deMause's theories: "It says in your book, 'Groups go to war in order to overcome the helplessness and terror of being trapped in a birth canal.'" People laughed all around the table. What I find it fascinating is that, decades after Davis' suicide, deMause still does not perceive the bad reputation that this sort of theories that he originated cause in his most serious readers.

In the issue of Spring of 2007 the *Journal of Psychohistory* published "The Conquistador and the Virgin Mary" by Madeleine Gómez. The article is an authentic string of nonsensical claims. According to this psychohistorian, in the Spanish conquest of the empires Mexica and

Inca “the birth trauma was reenacted with few variations,” and on the next page she adds that the endeavor to conquer the seas in each exploration voyage are but “attempts to surmount the birth trauma.” After putting Cortés and the rest of the Spaniards as the villains of the story, Madeleine informs us that in the war for Tenochtitlan “the drumbeats in the air” can “easily be associated to the fetal heartbeat.” And writing on the denunciation by Francisco de Aguilar about the Indian sacrifices, she interprets that “it was easier to project upon the other...” That is, if the chronicler is shocked of the sacrifices, that only conceals the projections of his own European wickedness. Summarizing her interpretation of the Conquest, Madeleine writes: “There was arduous time spent in a womb-like mother ship, with subsequent rebirth upon reaching shore.” These analytic interpretations remind me the worst nonsense by Freud recounted in my second book. The psychohistorian concludes that the Spaniards were “abusive, devaluing of women and children” without mentioning in the slightest the sacrifices of children and the cannibalism in Mesoamerica.

Something similar can be said of deMause’s own views about the human placenta, a theory that he calls “The fetal origins of history.” Such importance he gives to this theory that he devoted the cover illustration of his book *Foundations of Psychobistory* to it. In an e-mail I asked deMause what did he mean with the eight-headed dragon that appears on the cover. DeMause informed me that there were seven heads (the drawing is ambiguous), “a placental beast” that he relates with terrifying unconscious motivations.

### *Satanic Ritual Abuse*

The confusion of my feelings about deMause—lucubration such as those are psychobabble but deMause’s discoveries potentially could be a great lighthouse for the humanities—moved me to annotate each cognitive error I encountered in his legacy.

In 1994 deMause devoted more than a whole issue of his journal to one of the scandals originated in his country that destroyed the reputation of many innocent adults: claims of multiple victims, multiple perpetrators during occult rites in daycare centers for children, known as “Satanic Ritual Abuse” or SRA. I was so intrigued

by the subject that, when I read deMause's article "Why Cults Terrorize and Kill Children" I devoted a few months of my life to research the subject by reading, printing and discussing in the internet: material that would fill up the thickest ring-binder that I possess. I also purchased a copy of a book on SRA published by Princeton University. My objective was to ascertain whether the man whom I had been taking as a sort of mentor had gone astray. My suspicions turned to be justified, and even worse: by inviting the foremost believers of SRA to publish in his journal, deMause directly contributed to the creation of an urban myth.

The collective hysteria known as SRA originated with the publication of a 1980 sensationalist book, *Michelle Remembers*. Michelle claimed that Satan himself appeared to her and wounded her body, but that an archangel healed it. In the mentioned article deMause wrote credulous passages about other fantastic claims by Michelle, and added that the people who ran certain daycare centers in the 1980s put the children in boxes and cages "as symbolic wombs." DeMause then speculated that "they hang them upside down, the position of fetuses" and that "they drink victim's blood as fetuses 'drink' placental blood," in addition to force children to "drink urine" and "eat feces as some do during birth." DeMause also referred to secret tunnels that, he wrote, existed beneath the daycare centers: "They often hold their rituals in actual tunnels." In fact, those tunnels never existed. In *Evil Incarnate: Rumors of Demonic Conspiracy and Ritual Abuse in History*, published in 2006, professor David Frankfurter wrote about deMause's article: "In this way a contemporary writer can assemble a theory of ritual power to explain rituals that have no forensic evidence."

This is the sort of thing that, in Wikipedia's talk page about psychohistory, culminates with rants like the one that I rescued before another editor deleted it: "Don't ever listen to this lunatic!" (deMause). It is true that Colin Ross is another gullible believer of SRA, as seen in a book in whose afterword Elizabeth Loftus disagrees with him. But since the mid-1990s the phenomenon was discredited to such degree that sociologists, criminologists and police officials recognized what it was: a witch-hunt that led to prison and ruined the lives of many adults. The movie *Indictment: The McMartin Trial*, sponsored by Oliver Stone and based on the most notorious of these hunts, sums up what I mean. Using invasive techniques for adults in the interrogation of little kids, the therapists of the McMartin case and

other kindergartens obtained confessions full of fantasies: that the children had been abducted and taken through a network of tunnels to a hidden cave under the school; that they flew in the air and saw giraffes, lions and the killing of a rabbit to be returned to their unsuspecting parents in the daycare center. Kyle Zirpolo was one of the McMartin children. A twenty-nine in 2005, several years after the trial, Zirpolo confessed to reporters that as a child he had been pressured to lie:

Anytime I would give them an answer that they didn't like, they would ask again and encourage me to give them the answer they were looking for. It was really obvious what they wanted... I felt uncomfortable and a little ashamed that I was being dishonest. But at the same time, being the type of person I was, whatever my parents wanted me to do, I would do.

In its heyday in the 1980s and early 90s, and in some ways similar to the Salem witch trials of 1692, SRA allegations reached grotesque levels. Proponents argued that an intergenerational group of families raised and kidnapped babies and children in an international conspiracy that had infiltrated the police and the professions of lawyers and doctors. Conspiracy theorists claimed that the FBI and the CIA were involved to discredit the veracity of the phenomenon. The allegations ranged from brainwashing and necrophilia, kidnapping, sexual abuse and child pornography, to black masses and ritual killings of animals and thousands of people every year. In the McMartin case they talked about children washed away when the perpetrator pulled the toilet chain taking them to hidden rooms where they would be molested; orgies in carwash business, and even flying witches. Needless to say, no forensic evidence was found to support such claims.

After the legal catastrophe that McMartin and several other cases represented, small children have not been questioned with the aggressive techniques that led them to fantasize so wildly. Nowadays there is no witch-hunting going on in the U.S., UK or Australia caused by coercive techniques of fanatics that induce either false memories or outright lies (like Zirpolo's) to please therapist and parent. However, despite the consensus in 21st century's sociology and criminology—that SRA was a case of moral panic about which there is no forensic evidence—, deMause did not change his view.

The work that describes his thinking more broadly, *The Emotional Life of Nations* published in 2002 and translated into German, contains a brief passage where he still regards SRA as something real.

### *Revisiting Zweig*

I do not regret having compared deMause with Newton in a previous chapter. In the days when deMause disappointed me I watched the film *The New World* starring Colin Farrell and Christopher Plummer. It bothered me greatly the myth of the noble savage when Farrell's voice in off says the following about an idyllic village of American Indians:

They are gentle, loving, faithful, lacking in all guile and trickery. The words denoting lying, deceit, greed, envy, slander, and forgiveness have never been heard. They have no jealousy, no sense of possession. Real, what I thought a dream.

At that moment Farrell plays with a few naked, happy Indian children outdoors. Of course, historic reality was not so bucolic. Remember the photo of the little Indian boy swaddled by their parents at the beginning of this book? This was a very common practice among those tribes. I felt Hollywood's falsifying of reality so insulting that I left the theatre. Psychohistory also made me to get reconciled with Spain after almost a lifetime of hating her because of the conservative culture of my family which had hurt me so much as a boy. I owe much to deMause for having awakened me to the fact that the earlier Amerindian culture was incomparably more brutal, both for children and for adults.

Isaac Newton is the paradigm par excellence of scientific genius. He invented calculus, discovered the law of gravity, enumerated the laws of motion and showed that light is a mixture of colors. His findings not only revolutionized physics but also finally cracked down the pedestal on which Europe had Aristotle. Europe discovered her genius in Newton: a psychoclass comparable to that of the best Greek minds began to evolve in the 17th century.

The self-esteem that the European scientific mind recovered after Newton is difficult to overestimate. But very few know that after his third year of life Isaac's mother abandoned him to the house of the

grandmother: something that borders on what deMause calls the abandoning mode of childrearing. Newton's biographers know that the child suffered this betrayal greatly. In order to burn his agony, in his early twenties he turned his mind into science. At twenty-six Newton had already discovered all of the mentioned above and even more. However, since at that time there were no survivor forums to vent the anger he felt for his mother and stepfather, Newton suffered a severe depression.

When he recovered he lost his mind: he dedicated the rest of his life to alchemy and fundamentalist theology. His manuscripts on these topics sum millions of words: incomparably more than the *Principia Mathematica* that Newton had written in his youth. He collected a hundred and fifty books on alchemy and tried to turn metal into gold. Newton "always believed in a personal God—nothing like the God of Spinoza—; in the literal narrative of Adam and Eve, the existence of the devil and in hell." From this fundamentalist view Newton estimated the age of the world in some 3,500 years before his age and invested a huge amount of time to interpret the books of Daniel and the Revelation of John. He thought he had cracked the cipher of both books just as he had deciphered the laws of planetary motion. "It is sad," writes Martin Gardner, "to envision the discoveries in mathematics and physics Newton might have made if his great intellect had not been diverted by such bizarre speculations." When Newton died, it was found in his body large amounts of mercury: a poisoning resulting from his alchemical experiments.

However, the difference between Newton and deMause is considerable. Unlike Newton, deMause blended his brilliant *Principia* to his lunatic *Alchimia* under the same covers. DeMause's major works where he did not collaborate with other authors, *Foundations of Psychohistory*, *The Emotional Life of Nations* and *The Origins of War in Child Abuse* are a mixture of historical science with pseudoscience; unprecedented discoveries about the history of the human soul with gross lunacies. Like Newton, deMause was terribly abused as a child. On page 136 of his journal, in the Fall 2007 issue he confesses that when his father beat him with a razor strap, as a way to escape he hallucinated that he floated to the ceiling. And on the first page of *Foundations* deMause writes: "I, like Hitler, have been a beaten, frightened child and a resentful youth. I recognize him in myself, and with some courage can feel in my own guts the terrors he felt..." The

key phrase in this passage is “some courage,” not the full courage that I now discharge around in my books. After that line of *Foundations* deMause’s soul disappears and his theories *à la* Newton appear: his brilliant insights eye to eye with his string of nonsensical claims.

From the point of view of the psychogenesis that he himself discovered, deMause’s main error is the error of psychoanalysts. Losing his mind was due to the fact that he failed to delve deeper into the wounds of his inner self. DeMause’s work, inspired by political sociology and analytical treatises, worships the intellect at the expense of autobiographical insight. One objective of this work [*Hojas Susurrantes*] is to break away from this intellectual limitation and unconfessional, academic literature.

Half a century before the publication of Julian Jayne’s book, Stefan Zweig wrote in *Adepts in Self-Portraiture* that when Western literature began with Hesiod and Heraclitus it was still poetry, and of the inevitability of a decline in the mythopoetic talent of Greece when a more Aristotelian thought evolved. As compensation for this loss, says Zweig, modern man obtained with the novel an approach to a science of the mind. But the novel genre does not represent the ultimate degree of self-knowledge:

Autobiography is the hardest of all forms of literary art. Why, then, do new aspirants, generation after generation, try to solve this almost insoluble problem?

[For a] honest autobiography [...] he must have a combination of qualities which will hardly be found once in a million instances. To expect perfect sincerity on self-portraiture would be as absurd as to expect absolute justice, freedom, and perfection here on earth. No doubt the pseudo-confession, as Goethe called it, confession under the rose, in the diaphanous veil of novel or poem, is much easier, and is often far more convincing from the artistic point of view, than an account with no assumption of reserve. Autobiography, precisely because it requires, not truth alone, but naked truth, demands from the artist an act of peculiar heroism; for the autobiographer must play the traitor to himself.

Only a ripe artist, one thoroughly acquainted with the workings of the mind, can be successful here. This is why psychological

self-portraiture has appeared so late among the arts, belonging exclusively to our own days and those yet to come. Man had to discover continents, to fathom his seas, to learn his language, before he could turn his gaze inward to explore the universe of his soul. Classical antiquity had as yet no inkling of these mysterious paths. Caesar and Plutarch, the ancients who describe themselves, are content to deal with facts, with circumstantial happenings, and never dream of showing more than the surface of their hearts. [...]

Many centuries were to pass before Rousseau (that remarkable man who was a pioneer in so many fields) was to draw a self-portrait for its own sake, and was to be amazed and startled at the novelty of his enterprise. Stendhal, Hebbel, Kierkegaard, Tolstoy, Amiel, the intrepid Hans Jaeger, have disclosed unsuspected realms of self-knowledge by self-portraiture. Their successors, provided with more delicate implements of research, will be able to penetrate stratum by stratum, room by room, farther and yet farther into our new universe, into the depths of the human mind.

This quote explains why I decided to devise a hybrid genre between the self-portraiture that betrays the author, and that penetrates beyond the strata pondered by Romantic autobiographers, while presenting at the same time a unified field for the findings of Alice Miller and Lloyd deMause.

### *Playing the fool*

So far I have focused my criticism on the crank aspects of Lloyd's legacy. In the remainder of the chapter I shall discuss, in addition to the psychohistorians' crackpot ideas, their moral faults.

It is not apparent that Lloyd has read Tom Szasz or other very well known critics of Sigmund Freud. This is fundamental for a true psychohistory. As we saw in the discussion of Ark, there are two camps in depth psychology: the deniers of the after-effects of psychological trauma who can be traced back to Freud, and those who recognize it, led by Alice Miller.

Unlike Ark, deMause never broke completely away from his psychoanalytic roots. The logo of his website has the symbol of a globe on an analyst's couch, and the written presentation of the International Psychohistorical Association mentions the pioneering work of Freud, Reich and Fromm, informing us that psychohistorians come from many fields, including psychoanalysis and psychiatry. It is true that deMause is anything but an orthodox psychoanalyst, but it is extremely annoying that he mentions Freud while ignoring the amount of criticism that has been written about him. As we have seen [I refer to a section of my second book], Freud took sides with the parents against their children, while deMause presents himself to his readers as a defender of children.

The lack of the most basic knowledge about the critics of Freudism makes deMause write about claims that have been abandoned. For example, Freud's vision of Leonardo da Vinci has been refuted decades ago. On page 173 of *Foundations of Psychobistory* deMause candidly mentions the Freudian study of da Vinci as if the ongoing refutations had never been published. It is important to mention that when deMause was going to graduate, in his youthful infatuation with psychoanalysis he wanted to insert Freudian ideas in his doctorate of political science. It is understandable that his tutors at Columbia University prevented it. DeMause never obtained his doctorate. Many years later, in the article "The Universality of Incest" deMause even sided Freud against Alice Miller and the most articulate critic of Freud, Jeffrey Masson. Since after 1897 Freud dismissed his original discovery, that some parents sexually abused their daughters, deMause's position seems contradictory.

DeMause's moral errors are even more worrying when we see his stance on contemporary child psychiatry. How appropriate to quote the key passages of my correspondence with deMause to prove it. In one of my e-mails of March 2006, I wrote:

In your country psychiatrists hired by the parents are abusing millions of children and teenagers. Even before the advent of drugs in the 20th century psychiatry had routinely tortured children on behalf of their parents. My quest about your back issues [of the *Journal of Psychobistory*] has to do with something that very much puzzles me. Have you or the journal contributors

exposed this kind of traumatogenic-mode of childrearing [i.e., child psychiatry]?

DeMause, who over the years has answered almost all of my e-mails, did not answer this one. Three days later I wrote him again:

I don't want to press you on a point that you seem reluctant to discuss. I just want to thank you for your work, which I believe will prove to be the most significant in the study of history.

Playing the fool, deMause replied:

I just don't know anything about what psychiatrists do to patients. I'm not a psychiatrist. Sorry.

"Patients" is Newspeak for sane children in conflict with their parents. I gathered from deMause's response that no article about the crimes committed by psychiatry with children and adolescents had been published in his journal (the sort of crimes reported in my second book).

The funny thing is that we could easily use deMause's statements against him. He wrote: "Every childrearing practice in traditional societies around the globe betrays a profound lack of empathy toward one's children," and a couple of pages later he gives an example: "The use of opium on infants goes back to ancient Egypt, where the Ebers papyrus tells parents: 'It acts at once!'" But this is precisely what psychotropic drugs like Ritalin do to children not in the distant and exotic Egypt, but in the same city where deMause lives. Most surprising is that deMause lays the blame on America on the basis of bogus faults—conspiracy theories, as we shall see—but at the same time he does not dare to see her real sins.

When I realized that deMause was not going to read the literature on the psychiatric abuse that I recommended in another of my mails, I knew that sooner or later I would have to publish a critique. And incidentally: on page 166 of *The Emotional Life* deMause swallows the pseudoscientific propaganda that depression is due to a lack of serotonin. Similarly, the psychohistorian Robert Godwin wrote in one of his articles that some people need to ingest psychoactive drugs; and Henry Ebel commended Melanie Klein, the notorious analyst who

blamed infants for projections from their parents, as Jeffrey Masson and Alice Miller have so cogently argued.

*At the left of Chomsky*

In *Foundations of Psychobiology* deMause wrote:

Our conclusion is that Jimmy Carter—for reasons rooted both in his own personality and in the powerful emotional demands of American fantasy—is very likely to lead us into a new war by 1979.

This is a pretty crazy statement. *Foundations* was published in 1982. Having had the opportunity to mature the lesson given to him by history, deMause did not retract when his prophecy about Carter, who left the White House in 1981 behaving like a dove before the Iranian crisis, was not fulfilled.

What is this: publishing in all seriousness a prophecy refuted by history? It exposes a man completely trapped in his own theory. Also, in *The Emotional Life of Nations* deMause blinded himself before the threat that Cuba and the Soviet Union represented during the missile crisis. Without taking seriously the threat of nuclear annihilation that these missiles posed to his own country, deMause psychoanalyzed Kennedy's (timid) political actions as a case that he unraveled: a psychological reductionism as kooky as what his disciple Madeleine wrote about Cortés. DeMause even talks about the U.S. military actions in the Second World War as if they were "group fantasies" resulting from childhood trauma, and in *The Emotional Life* he accepts the conspiracy theories about the attack on Pearl Harbor.

DeMause went back to his old ways in his latest book, *The Origins of War in Child Abuse*, first published in his journal, where he also says curious things like this: "Iraq was one of the best Middle Eastern nations for child care and education." In that book deMause blames the United States for having set a trap for Iraq when Hussein invaded Kuwait ("The entire war was a set-up because the U.S. needed a war to feel masculine"), and he says something similar about the 1835-1836 war that his country waged against Mexico to annex the territory of Texas. In *The Origins of War* deMause interprets with his bizarre

theories, once again, the U.S. intervention in the two world wars and continues to speculate on those lines about the wars in Korea and Vietnam.

His followers beat him. The Fall 2007 issue of the *Journal of Psychobiology* published an article by Robert McFarland in which the author endorses the most lunatic theories that the U.S. government orchestrated the attacks of September 11, and in the Spring 2008 issue Matt Everett uses quite a few pages of the journal to continue to promote the conspiratorial paranoia. This continued in the *Journal of Psychobiology* of Spring 2009 and in a book-review of the Fall issue of that year.

All this is rather incredible when considering that psychohistory, as deMause had originally conceived it, would have been the ideal platform to understand the most abusive psychoclasses with children, such as that in Muslim countries. Instead, betraying his original vision deMause and his far-left epigones brandish their pens against the West. His journal is located at the left of a Noam Chomsky, who at least has had enough sanity to dismiss conspiracy theories such as 9/11. In short, deMause reduces all international politics to fantastic speculations. No wonder that after the initial success of the one of his books free of nonsense—*The History of Childhood*, published in 1974, that sold thousands of copies in several languages—, the wrong turn deMause and his followers took has kept away the vast majority of his readers, so much so that in a 2010 audio interview deMause acknowledges: “I dropped from 6,000 to 800 subscribers of my journal.”

But in deMause’s colleagues, and my educated guess is that most of them must be Jews, there is something far more sinister than that.

### *The psychobiologists and hatred of the West*

It is striking that, except the articles by deMause himself, many articles in the *Journal of Psychobiology* have little if anything to do with the original psychohistory. As I said, the original psychohistory tells us that non-Western cultures are more barbarous than ours. Conversely, the *Journal of Psychobiology* of Winter of 2009 contains an article by Arno Gruen praising the Pawnee Indians without mentioning how

they treat children (Gruen even talks of “the white invasion”). The Summer 2009 issue of the journal published a much worse article, “The European-American psychosis” by Frederick Hickling: a diatribe against the West and the white people. From the perspective called transcultural psychiatry, Hickling calls the war of Cortés in Mexico as “delusion of genocidal eradication,” ignoring that extermination was never the intention of the Spanish, proof that pure whites are now a tiny minority in Mexico. (Hickling misspells the name of the conqueror: a very common mistake in people ignorant of the topic, as “Cortez.”) But he does quote Bartolomé de Las Casas accepting the blackest interpretation of the Black Legend: that the Spanish murdered millions of Indians on purpose. Hickling thus minimizes the real cause of the diminution of the native population in the 16th century: the epidemics upon which the natives had no antibodies. The Europe of that century was called “the racist European formation,” and using inflammatory rhetoric Hickling writes of “the European ruthless viciousness to indigenous people in the Americas and in Polynesia.” (Near the end of this book we shall see who were the ones really ruthless and sadistic—Semites.) The European wars in the New World in the 17th century Hickling calls “The delusion of White Supremacy.” And he says something similar about the wars of the 18th and 19th centuries, with expressions like “colossal theft of Africa by Europe.” Writing about contemporary Islamic terrorists, Hickling puts quotation marks to the word “terrorists,” and he quotes Marxist revolutionary Frantz Fanon when writing of “freedom fighters.” Hickling, a professor of psychiatry in Jamaica, goes so far as to suggest that it is possible to apply the concept of delusion “to a race or civilization” as a whole, referring to the white race and Western civilization.

Hickling is not alone. The same 2009 issue of *Journal of Psychobiology* contains the article “Some Thoughts on Psychoclasses and Zeitgeist.” Christian Lackner, one of the two authors of the article, translated into German deMause’s *The Emotional Life of Nations*. Following the most progressive political trends the article by Lackner and Juha Siltala welcome the European Union and praise the profile of the new European psychoclass of males as “androgynes” (sic) for whom war is old history. The gem of the article is that it ends by conceding that “the demographic picture” with such androgynous males must result in that “the population of Europe will eventually die out” without

having it for something bad, or a demographic suicide against which we must fight.

DeMause and his little journal have reached their nadir with this issue: pure psychosis. These pair of articles are not the only of their kind. Other issues of the *Journal of Psychobistory* idealize the black Obama, and what is worse, the journal does not say a word about the dangers that the growing Islamization of Europe represent for what they themselves, the psychohistorians, call the helping mode of childrearing.

Alarmed, when I lived into Europe I sent deMause an e-mail asking him what did he think of the Islamization of Scandinavia. Once again, he answered playing the imbecile, saying that Nordics “are helping their children.”

### *The sin against the Holy Ghost*

The migration of Muslims to Europe in recent decades illustrates what is an encounter of psychoclasses. Instead of the chosen example—the encounter between Europeans and Amerindians—the ongoing clash of psychoclasses with the millions of Muslim immigrants could have been the paradigm of this book. However, the Islamization of Europe in the 21st century is only the most conspicuous tip of the ills that have befallen on the West.

The current group fantasy in the West is genocidal self-hatred for our ethnic group. Demography is destiny. But the West has lost its appetite for life, as seen in our ever-shrinking birth rates. At this rate there will be no replacement for the white people in the coming generations. Western Europeans in particular do not believe anymore in their ethnicity, in heterosexual marriage or in their civilization as they believed in the golden age of my grandmother. An overreaction against the two great wars appears to have metamorphosed them into pods, as in the movie *Invasion of the Body Snatchers*. Their most unforgivable sin, and here I would include not only Europeans but Americans too, is their handing over their land to millions of non-Caucasian immigrants.

Massive Third World migration into the United States and Europe, promoted by Western governments, is the highest betrayal to one's own people ever perpetrated in history. While the scenario might remind us the fall of Rome before the barbarians, it is infinitely worse. Constantine may have surrendered the empire to the bishops, dragging it straight into the Middle Ages, but his purpose was not to destroy his ethnic group. In contrast, in the contemporary West massive amounts of non-Caucasians are imported *at the same time* of the rapid decline of the native population: an unprecedented social engineering in history.

This topic is the most important issue of all we can imagine: even more important than the child advocacy understood in terms of all races, the theme of this book. If Hyperboreans disappeared, my thirst to fight in the resulting mongrelized culture would totally die out. It would be a Neanderthal-esque regression from my most cherished ideals. Think of the most beautiful female specimens of the Aryan race. What liberals are doing to themselves is the real sin against the holy spirit of life: placing the very crown of evolution into the path of extinction.

Just as in the past the infanticidal psychoclass sacrificed their children in times of great prosperity, a phenomenon deMause called "growth panic," for the same reasons a mad generation (including deMause's), indoctrinated in anti-white racism sacrifices the future of their children, and their grandchildren, and their great-grandchildren... Large numbers of abortions, and intercourse with condoms and pills among the white people, a parallel phenomenon to the increase of infanticide during the decline of Greece and Rome, can only mean that an ethnic group is committing suicide. With the honorable exception of the most traditional religionists, westerners have decided to erase their history, culture, identity and what is most valuable: their genetic capital.

Such self-destruct ethos reminds me the determined campaign of destruction that, in my family, my mother led when she fell sized with panic before her thriving teenager. Like my parents with me in our beloved home of Palenque [the subject of my other books], reaching the height of its prosperity the West succumbs to unconscious forces turned into a monster which etiology nobody seems to know, not even the readers of Alice Miller, let alone the psychohistorians.

Similarly, nobody in the racist underworld is aware of the existence of these forces, which I have called elsewhere the Monsters from the Id.

*An open letter to Lloyd deMause*

Lloyd:

I don't know if you are Jewish, but sometimes you sound like a Jew. *If you are not*, I must iterate that you and I were abused when we were much younger. But because you have not written a cathartical autobiography as I did, you have not taken the psychogenic leap that Zweig predicted about this literary genre. Without that leap you are still psychologically dissociated. Extremely dissociated in fact: a *coat* without *quetzals*.

*If you are a non-Jewish Caucasian* let me tell you something. By not doing an open mourning, as I do with my writing, you are inadvertently using the symbols of your Christian fathers—the West and the powerful whites—as poison containers to discharge the resentment you feel about your dad's beatings. With such a displaced hatred for the West you have fallen exactly into the trap of those crazed whites who hate their parents' culture as a result of unprocessed, childhood pain.

After you published your master work, *The History of Childhood*, you betrayed your own model. It should have been clear and transparent that, if there is such thing as parents helping their children, the mission of perpetuating the most psychogenically advanced group (i.e., the white people) should have absolute priority. By opening your journal to the subversive tribe, you did exactly the opposite.

It's time to steal the redeemable part of your edifice in ruins so that, once purged from the lunacies and your high treason (again supposing you are a non-Jew), we may offer it to the white people.

## What is redeemable in psychohistory?

The best introduction to the sane side of deMausean thought available on the internet appears in the third part of the book *The Emotional Life of Nations*, especially in the final chapters: “The Evolution of Childrearing” and “The Evolution of Psyche and Society.” However, even in these pages where I would like to spare the salvageable part of deMause’s legacy I would like to continue the criticism of his psychohistory.

### *Only half graph is valid*

It does not seem to be wholly true that the primitive had been above our primate cousins when it comes to brutal forms of childrearing, as deMause says. The most terrible form of interactions between parents and children is the ritual sacrifice and cannibalism of one’s own children: a level of sadism that has not been observed in primates other than man. Also, deMause assumes a gradual improvement in child treatment from 460 AD to approximately 1100 AD: an impossibility if we consider that we have no childrearing data around 8th century Europe. This mistake does not invalidate the salvageable part of deMause’s model: only the dogmatic idea that the treatment of children was always from worst to least bad.

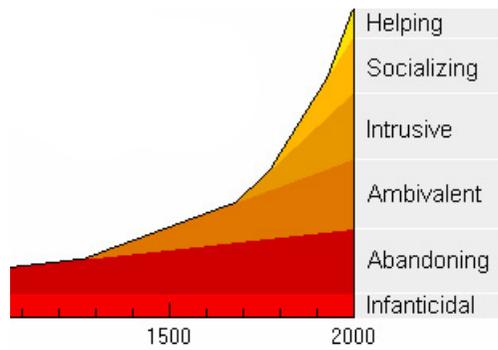
In *The History of Childhood* deMause writes: “The image of Medea hovers over childhood in antiquity.” But in post-Homeric Greece it was already unusual to kill grown-up children as Medea did. One of the things that piqued my interest when I first encountered psychohistory was a secularized Judeo-Christian spirit breathed in it. The most prominent psychohistorians seem to reject the vision of the Enlightenment: to consider the Middle Ages darker than the most lucid moments of Greece and Rome. In fact, despite their crimes as the exposures, had I devised the graph reproduced in “Periodization

of Parental-filial Relations” I would have shown an orange left wing on it, meaning that childrearing methods in the early Middle Ages abruptly dropped the level reached in, say, Pericles’ Athens. I did not alter the graph because it seemed important to present deMausean theory as it is before deconstructing it. However, in contrast to the psychohistorians’ claims it does not seem likely at all that the Middle Ages was better than classical Greece as childrearing methods are concerned. [See the article “Gitone’s magic” in this book.] Or that Christendom was better not only compared to Pericles’ Athens, but also compared to the prior Ionian stage that produced the first scientists in history. Something similar could be said of Republican Rome.

In my own version of psychohistory, the Athenians should have treated the children well enough to allow the explosion of arts, philosophies and policies that we have inherited. However, due to the tenet that “the further back in history one goes, the lower the level of child care,” deMause has blinded himself to see the obvious. True, an archaic ritual performed at Knossos (like those of Mesoamerica) included the cooking and eating of children as part of the fertility celebration. But as Ramon Xirau writes at the beginning of his *Introduction to the History of Philosophy*, the Greece that we know is great precisely because it gave up such practices: something I’ve always related to the Hebrew story of Abraham, who at the last moment changed his mind as to sacrifice his child. The veracity of Xirau’s opening paragraph can be substantiated in the final chapter of the most erudite contemporary study on the subject, *Human Sacrifice in Ancient Greece* by Dennis Hughes. To the Greeks of the time of Plato and Theophrastus, says Hughes, human sacrifice was a thing of the past; what was left in their time were isolated cases “and the custom is particularly associated with non-Greeks.”

If the psychogenic theory of history is true, the brutal modes of childrearing in the Middle Ages had to be necessarily worse, given that the medieval mind lost again autonomous consciousness for more than a millennium. The rejection of the central conclusion of the Enlightenment by those who closely follow deMause makes me think that psychohistory must pass through a post-deMausean stage if the discipline is to be taken seriously.

The same can be said of deMause's fondness for straight lines on ever ascending graphs, similar to the one I included on page 30, where all childrearing evolves in the direction from major to minor abuse. Not only does the classical world give the lie to it. Julian Jaynes, author of the book that could be classified as a different kind of psychohistory, implied that the cruel Assyrian law contrasted sharply with the Code of Hammurabi, written six centuries earlier. However, deMause might not err so conspicuously in his assessment of the West from the 12th century AD onward. One of my most memorable readings, based on the captivating television series by Kenneth Clark, was the second chapter of *Civilisation* on the "The Great Thaw" of Europe at the beginning of the 12th century, as well as the next chapter on courtly love: the West had invented love.



The valid part of deMause's graph?

The thaw was nothing other than the beginning to treat European women better than what non-westerners did in the rest of the world; hence the treatment of these women to their children changed. From the late 13th century begins the historical record of death penalty in cases of voluntary infanticide. In addition to their relatively high IQ, psychogenically speaking the people of Europe would evolve more than the rest of the world. If we imagine the graph halved, surprisingly the deMausean model can be seen from a new point of view compatible with that of the modern man.

But even this valid part is hopelessly obsolete! When by the end of 2008 I called deMause's attention on the issue of the betrayal that the West inflicts itself with immigration, I realized he knew nothing of what I was talking about. This led me to believe that his tables are

wrong. DeMause puts there as inferior the psychoclass that has as its model the “patriotic” man compared to the “activist.” The truth is that the patriots are precisely the ones who defend their nations against the greatest evil of our times: race replacement (see my compilation of articles in *The Fair Race’s Darkest Hour*). Unlike the ivory towers where both deMause and the academics live, it appears that the recent Western crises represent a plummeting drop in psychogenesis.

DeMause’s mistakes do not end with the discussion in previous pages. Since deMause sometimes uses his sources very loosely, there remains the possibility that his psychohistory could consist of assumptions based on little, if any, evidence. I have found that occasionally deMause takes his data out of context, and that some of his pronouncements on subjects I know better contain serious errors. (For example, instead of the Mexica patron god, Huitzilopochtli, in his books he writes of him as an “Aztec goddess”.) Although such errors do not invalidate his theory, deMause could have used his sources more carefully.

So far the only interesting discussion on psychohistory I have found can be read in several discussion pages of Wikipedia. After Ark insulted the editors of the article mentioned above, he returned for a brief time to edit and discuss in the article “Infanticide.” In the discussion page Julie Hofmann Kemp, the editor whom Ark had insulted, responded to him in a reasonable manner:

Problems with this. You’re using shoddy scholarship to try to back up an unprovable claim. DeMause provides no analysis or discussion of his sources, merely a catalog of horrific quotes. We cannot tell the context, nor can we take them as representative.

Actually deMause generally analyzes the citations included in his books. What Julie says next is more substantial:

Anybody can go through books and pick out quotes to make an argument. Since deMause’s work is criminally lax in scholarship, I suggest you try to use better sources. Just re-read “A Modest Proposal,” and could see absolutely nothing that referred to rotting corpses of babies in the streets. The only reference was to children accompanying their mothers begging. This certainly

makes me question the veracity of other statements in this article.

Ark angrily replied that she could not accept the reality of infanticide because it was very uncomfortable for her. Julie said:

No, Ark—I am fully aware that we live in a society where people do horrible things to children. I am also aware that this has long been the case. There are plenty of records out there for at least the Victorian area on things like the treatment of children in workhouses, and they clearly indicate widespread abuse of minors and women. I removed what I did [from the Wikipedia article] because I re-read Swift and the deMause article you used as sources. Unfortunately, there seems to have been a lot of stuff quoted out of context. Some of the sources, like Philippe Ariès, I've read. If you want things to stay unchallenged, you've got to make sure they have recognizable merit. This is why I think we need to look beyond deMause. DeMause is only one of thousands of people writing on child abuse and infanticide. As an historian, I can see great gaping holes in deMause's use of sources. It doesn't make him wrong, but it certainly sets off warning bells—if the scholarship doesn't stand up, then are the conclusions he draws really proven?

After further critical responses from other editors, quite reasonable and civic, Ark quit editing Wikipedia, and this time definitely, on my birthday of 2002. I agree that the way deMause has used sources lacks academic rigor. However, if as Julie and other academics advised it were possible to support deMause's model with non-deMausean references, the psychohistorical structure would be hold with a new sort of column.

That is exactly what I did. In March and April of 2008 I massively edited "Infanticide," the same article where years before Julie and Ark had discussed, adding a hundred references that I did not read in deMausean texts, but in the voluminous treatise of Larry S. Milner published in 2000.

The model of the infanticidal psychoclass is a cornerstone on which rests what has remained standing of the psychohistorical building after my destructive criticism. This moves me to republish in this book

much of what I added to that article, which in turn I also added to another *wiki*, Citizendium. In one of my previous books the criticism of psychiatry contained so unbelievable facts that, unlike the other books, I was forced to include bibliographic notes. For the same reasons I will do the same here. However, unlike the *wikis*, in the next pages I will add some of my thoughts.<sup>1</sup>

---

<sup>1</sup> Wikipedia has the problem that, although many scholars contribute to edit it, it doesn't fail to appear the idiot who censors passages beyond his point of view. The only workaround is to enslave oneself as the guardian of a particular article, a colossal energy sink. Of course, I am no slave-guardian of wiki-articles and cannot impede further vandalizing of the article I edited in 2008.

## The infanticidal psychoclass: references

This chapter summarizes the data collected in the first exhaustive study on infanticide by Larry S. Milner, *Hardness of Heart*, published in the last year of the century.

That so many researchers have produced astronomical figures on the extent of infanticide moves me to think that Milner's initiative to devote ten years of his life researching the topic should be undertaken by others. Only then can we be sure if such large numbers are accurate. Here I cannot substantiate the figures of Milner and others, but shall weight the case under the most diverse of collected sources.

Joseph Birdsell believes in infanticide rates of 15-50% of the total number of births in prehistoric times.<sup>1</sup> Laila Williamson estimated a lower rate ranging from 15-20%.<sup>2</sup> Both believe that high rates of infanticide persisted until the development of agriculture.<sup>3</sup> Some comparative anthropologists have estimated that 50% of female newborn babies were killed by their parents in the Paleolithic.<sup>4</sup> These figures appear over and over in the research of other scholars.

### *Paleolithic and Neolithic*

Decapitated skeletons of hominid children have been found with evidence of cannibalism. Neanderthal man performed ritual sacrifices of children. As shown in the bas-reliefs of a Laussel cave, a menstruating goddess is appeased only by the sacrifice of infants.<sup>5</sup>

Marvin Harris, the creator of the anthropological movement called cultural materialism, estimated that in the Stone Age up to 23-50% of newborns were put to death. However, Harris conceived a rational explanation. In his book *Cannibals and Kings: Origins of Cultures*, published in 1977, he tells us that the goal was to preserve the

population growth to 0.001%. This explanation of more “civilized” cavemen than us has not been taken seriously among other scholars. But the renowned geneticist James Neel is not left behind. Through a retroactive model to study the customs of contemporary Yanomami Indians he estimated that in prehistoric times the infanticidal rate was 15-20%. However, Neel wrote: “I find it increasingly difficult to see in the recent reproductive history of the civilized world a greater respect for the quality of human existence than was manifested by our remote ‘primitive’ ancestors.” Ark would have scoffed at this claim. The fact that Neel published such praise for the infanticidal cavemen in *Science*,<sup>6</sup> one of the most prestigious scientific journals, shows the levels of antediluvian regression that we suffer in our times.

### *Ancient World*

As we have seen, the sacrifice of children was much more common in the Ancient World than in present times.

Three thousand bones of young children, with evidence of sacrificial rituals, have been found in Sardinia. Infants were offered to the Babylonian goddess Ishtar. Pelasgians offered a sacrifice of every tenth child during difficult times. Syrians sacrificed children to Jupiter and Juno. Many remains of children have been found in Gezer excavations with signs of sacrifice. Child skeletons with the marks of sacrifice have been found also in Egypt dating 950-720 B.C. In Carthage “[child] sacrifice in the ancient world reached its infamous zenith.”<sup>7</sup> Besides the Carthaginians, other Phoenicians, and the Canaanites, Moabites and Sepharvites offered their first-born as a sacrifice to their gods.

*Carthage.* Charred bones of thousands of infants have been found in Carthaginian archaeological sites in modern times. One such area harbored as many as 20,000 burial urns. It is estimated that child sacrifice was practiced for centuries in the region. Plutarch (ca. 46–120 AD) mentions the practice, as do Tertullian, Orosius, Diodorus Siculus and Philo. The Hebrew Bible also mentions what appears to be child sacrifice practiced at a place called the Tophet (from the Hebrew *taph* or *toph*, to burn) by the Canaanites, ancestors of the Carthaginians, and by some Israelites. Writing in the 3rd century B.C., Kleitarchos, one of the historians of Alexander the Great, described

that the infants rolled into the flaming pit. Diodorus Siculus wrote that babies were roasted to death inside the burning pit of the god Baal Hamon, a bronze statue.<sup>8</sup>

*Greece and Rome.* In the Persian mythology of Zoroastrianism, at birth some children are devoured by their parents: a fable reminiscent of Cronus. Rhea hid Zeus and presented a stone wrapped in strips, which Cronus took as a swaddled baby and ate it. Cronus represents the archaic Hellas.

The historical Greeks considered barbarous the practice of adult and child sacrifice.<sup>9</sup> It is interesting to note how conquerors like Alexander are diminished under the new psychohistorical perspective. If we give credence to the assertion that Thebes, the largest city in the region of Boeotia, had lower rates of exposure than other Greek cities, its destruction by Alexander was a fatal blow to the advanced psychoclass in Greece. A few centuries later, between 150 and 50 B.C. an Alexandrian Jew wrote *Wisdom of Solomon*, which contains a diatribe against the Canaanites whom he calls perpetrators of “ruthless murders of their children.” (Take heed how the classics, the 16th century chroniclers, and the 19th century anthropologists wield value judgments, something forbidden in present-day academia.)

In *The Histories* Polybius was already complaining in the 2nd century B.C. that parents severely inhibited reproduction, and by the 1st century there were several thinkers who spoke out against the exposure of babies. Epictetus wondered “A sheep does not abandon its own offspring, nor a wolf; and yet does a man abandon his?” In the Preface we had seen that in the same century Philo was the first philosopher to speak out against exposure.<sup>10</sup>

“The greatest respect is owed to a child,” wrote Juvenal, born in 55 AD. His contemporary Josephus, a Romanized Jew, also condemned exposure. And in Heroides, an elegiac poem that he wrote before his exile, Ovid asked, “What did the child commit, in so few hours of life?” However, two centuries after Augustus, in times of Constantine Rome struggled with a decreased population due to exposure. The legend of Romulus and Remus is also revealing: two brothers had been exposed to die but a she-wolf saved them. Romulus forced the Romans to bring up all male and the first female, and forbade killing them after certain age. As Rhea saving his son Zeus, this legend

portrays the psychogenic landmark of classical culture compared with other cultures of the Ancient World. But even so exposure was practiced. A letter from a Roman citizen to his wife, dating from 1 B.C., demonstrates the casual nature with which infanticide was often viewed:

Know that I am still in Alexandria. [...] I ask and beg you to take good care of our baby son, and as soon as I received payment I shall send it up to you. If you are delivered, if it is a boy, keep it, if a girl, discard it.<sup>11</sup>

In some periods of Roman history it was traditional for a newborn to be brought to the *pater familias*, the family patriarch, who would then decide whether the child was to be kept and raised, or left to death by exposure. The Twelve Tables of Roman law obliged him to put to death a child that was visibly deformed. Infanticide became a capital offense in Roman law in 374 AD but offenders were rarely if ever prosecuted.<sup>12</sup>

*Hebrew people.* Although the Bible says many Hebrews sacrificed their children to pagan gods, Judaism prohibits infanticide (I will approach the subject of the recent studies on the Israelites in the Epilogue). Tacitus recorded that the Jews “regard it as a crime to kill any late-born children.”<sup>13</sup> Josephus, whose works give an important insight into first-century Judaism, wrote that God “forbids women to cause abortion of what is begotten, or to destroy it afterward.”<sup>14</sup>

*Pagan European tribes.* John Boswell believed that in ancient Germanic tribes unwanted children were exposed, usually in the forest. “It was the custom of the pagans that if they wanted to kill a son or daughter, they would be killed before they had been given any food.”<sup>15</sup> In the most influential archeological book of the 19th century, *Pre-historic Times*, John Lubbock invented the terms Paleolithic and Neolithic. He described that burnt bones indicated the practice of child sacrifice in pagan Britain.<sup>16</sup>

### *Christianity*

Something completely lost to the modern mind is that, in a world full of sacrifices as the Ancient World, the innocent child has to die,

ordered by his father: an all too well known practice. It is impossible to understand the psychoclass that gave rise to Christianity ignoring this reality turned into a powerful symbol. However, my working hypothesis is that the forms of parenting had to suffer, in general terms, a regression during the Middle Ages. As I said, I was tempted to include a graph different from deMause's: one that showed the great slump since the best times of Ionia, Athens and Rome. I didn't do it because that would mean starting from a dogmatic position: that Middle Ages childcare was necessarily worse because history waned in the centuries of darkness.

As a working hypothesis it is respectable; as an axiom it would be dogmatic. We must always keep in mind that in *Scandal in Bohemia* Sherlock Holmes said to Watson: "It is a capital mistake to theorize before one has data. Insensibly one begins to twist facts to suit theories, instead of theories to suit facts." It will thus be the future task of historians to find out if childrearing modes were, in fact, more abusive in the Middle Ages than during the highlights of the Greco-Roman world. In the archived Wikipedia talk page of Psychohistory, Loren Cobb said:

In my view, the psychohistory of Lloyd deMause is indeed a notable approach to history, in the sense in which Wikipedia uses the term "notability." I am not personally involved in psychohistory—I am a mathematical sociologist—but here are some thoughts for your consideration.

Psychohistory as put forth by deMause and his many followers attempts to explain the pattern of changes in the incidence of child abuse in history. This is a perfectly respectable and non-fringe domain of scientific research. They argue that the incidence was much higher in the past, and that there has been an irregular history of improvement. This is a hypothesis that could just as easily have been framed by an epidemiologist as a psychologist. DeMause proposes a theory that society has gone through a series of stages in its treatment and discipline of children. Again, this is well within the bounds of social science. None of these questions are pseudoscientific. Even the Centers for Disease Control in Atlanta, a bastion of scientific epidemiology, is interested in these kinds of hypotheses.<sup>17</sup>

I exchanged a few e-mails with Cobb, who like me is very critical of the psychoanalytic tail in deMausean legacy, and his position piqued my interest. So let this prolegomena with academic references continue which, if developed, could become such an epidemiological approach in the future.

The *Teachings of the Apostles* or *Didache* said “You shall not murder a child by abortion nor kill that which is born.”<sup>18</sup> *The Epistle of Barnabas* stated an identical command.<sup>19</sup> So widely accepted was this teaching in Christendom that apologists Tertullian, Athenagoras, Minucius Felix, Justin Martyr and Lactantius also maintained that exposing a baby to death was a wicked act. In 318 AD Constantine I considered infanticide a crime. The West took its time to consider criminal the late forms of infanticide. The author of the *Codex Theodosianus* in 322 AD complained:

We have learned that in provinces where there are shortages of food and lack of livelihood parents are selling or pledging their children. Such ignominious act is repugnant to our customs.

Around 340 AD Lactantius argued that strangling infants was sinful. Although infanticide was not officially banned in Roman criminal law until 374 AD when Valentinian I mandated to rear all children (exposing babies, especially girls, was still common), both exposure and child abandonment continued in Europe.

*Middle Ages.* The practice was so entrenched, as well as the sale of children, that it had been futile to decree the abolition of such customs. Until the year 500 AD it could not be said that a baby’s life was secure. The Council of Constantinople declared that infanticide was homicide, and in 589 AD the Third Council of Toledo took measures against the Spanish custom of killing their own children.<sup>20</sup> Whereas theologians and clerics preached to spare their lives, newborn abandonment continued as registered in both the literature record and in legal documents.<sup>21</sup>

According to William L. Langer, exposure in the Middle Ages “was practiced on gigantic scale with absolute impunity, noticed by writers with most frigid indifference.”<sup>22</sup> By the end of the 12th century, notes Richard Trexler, Roman women threw their newborns into the Tiber River even in daylight.<sup>23</sup> More archaic forms of infanticide, such as

sacrifice, were practiced by the Gauls, Celts and the Irish. “They would kill their piteous wretched offspring with much wailing and peril, to pour their blood around Crom Cruaich,” a deity of pre-Christian Ireland.<sup>24</sup> Unlike other European regions, in the Middle Ages the German mother had the right to expose the newborn.<sup>25</sup> In Gotland, Sweden, children were also sacrificed.<sup>26</sup>

In Russia, peasants sacrificed their sons and daughters to the pagan god Perun. Some residents of rural areas got rid of their babies by throwing them to the hogs. In Medieval Russia secular laws did not deal with what, for the church, was a crime.<sup>27</sup> The Svans killed the newborn females by filling their mouths with hot ashes. In Kamchatka, babies were killed and thrown to wild dogs.<sup>28</sup>

The darkness of Europe would begin to fade in the 12th century. As explained above, the “little Renaissance” of that century reminds me the famous series of Kenneth Clark, the first of its kind that showed us the personal view of an intellectual in a television series. Other cultures would be arrested in their ways of treatment of women and children.

*China and Japan.* The American explorer George Kennan noted that among the Koryaks, a Mongoloid people of north-eastern Siberia, infanticide was still common in the 19th century. One of the twins was always sacrificed.<sup>29</sup> Since the 17th century Jesuit missionaries had found thousands of babies, mostly women, abandoned on the streets of China. Marco Polo, the famed explorer, saw newborns exposed in Manzi.<sup>30</sup> China’s society promoted gendercide. Philosopher Han Fei Tzu, a member of the ruling aristocracy of the 3rd century B.C., who developed a school of law, wrote: “As to children, a father and mother when they produce a boy congratulate one another, but when they produce a girl they put it to death.”<sup>31</sup> Among the Hakka people, and in Yunnan, Anhwei, Szechwan, Jiangxi and Fukien a method of killing the baby was to put her into a bucket of cold water, which was called “baby water.”<sup>32</sup>

Even before feudal Japan infanticide was performed. The common slang for infanticide was *mabiki* which means to pull plants from an overcrowded garden. It has been estimated that 40% of newborn babies were killed in Kyushu.<sup>33</sup> A typical method in Japan was

smothering through wet paper on the baby's mouth and nose.<sup>34</sup> *Mabiki* persisted in the 19th and early 20th centuries.<sup>35</sup>



*India and Pakistan.* Female infanticide of newborn girls was systematic in feudatory Rajputs in India. According to Firishta (aprox. 1560-1620), as soon as a female child was born she was hold “in one hand, and a knife in the other, that any person who wanted a wife might take her now, otherwise she was immediately put to death.”<sup>36</sup> The practice of female infanticide was also common among the inhabitants of Kutch, Kehtri, Nagar, Gujarat, Miazed, Kalowries and also among the Sind in Pakistan.<sup>37</sup> It was not uncommon that parents threw a child to the crocodiles in the Ganges River as a sacrificial offering. The British colonists were unable to outlaw the custom until the beginnings of the 19th century.<sup>38</sup>

*Arabia and Islam.* Female infanticide was common all over Arabia during pre-Islamic Arabia, especially by burying alive the newborn female.<sup>39</sup> Later it would be explicitly prohibited by the Koran: “And do not kill your children for fear of poverty; We give them sustenance and yourselves too; Surely to kill them is a great wrong.”<sup>40</sup> (Despite this emergency vis-à-vis the infanticidal neighbors, the childrearing modes and the treatment of women in Islam would stagnate for centuries.)

## *Tribes*

Infanticide in tribal societies was, and in some tribes still is, more frequent than infanticide in both Western and Eastern civilizations.

*Africa.* In this continent newborns were killed because of fear that they were an evil omen or because they were considered unlucky. Twins were usually put to death in Arebo; as well as by the Nama Hottentots of South West Africa; in the Lake Victoria Nyanza region; by the Tswana in Portuguese East Africa; among the Ilso and Ibo people of Nigeria; and by the !Kung Bushmen of the Kalahari Desert.<sup>41</sup> The Kikuyu, Kenya's most populous ethnic group, practiced ritual killing of twins.<sup>42</sup> Lucien Lévy-Brühl noted that, as a result of fearing a drought, if a baby was born feet first in British East Africa, she or he was smothered.<sup>43</sup> The Tswana people did the same since they feared the newborn would bring ill fortune to the parents.<sup>44</sup> Similarly, William Sumner noted that the Vadshagga killed children whose upper incisors came first.<sup>45</sup> If a mother died in childbirth among the Ibo people of Nigeria, the newborn was buried alive. It suffered a similar fate if the father died.<sup>46</sup>

In *The Child in Primitive Society*, Nathan Miller wrote in the 1920s that among the Kuni tribe every mother had killed at least one of her children.<sup>47</sup> Child sacrifice was practiced as late as 1929 in Zimbabwe, where a daughter of the tribal chief used to be sacrificed as a petition of rain.<sup>48</sup>

*Oceania and the Pacific Islands.* Infanticide among the autochthon people in the Oceania islands is widespread. In some areas of the Fiji islands up to 50% of newborn infants were killed.<sup>49</sup> In the 19th century Ugi, in the Solomon Islands almost 75% of the indigenous children had been brought from adjoining tribes due to the high incidence rate of infanticide, a unique feature of these tribal societies.<sup>50</sup> In another Solomon island, San Cristóbal, the firstborn was considered *abubwen* and often buried alive.<sup>51</sup> As a rationale for their behavior, some parents in British New Guinea complained: "Girls [...] don't become warriors, and they don't stay to look for us in our old age."<sup>52</sup>

*Australia.* According to Bronislaw Malinowski, who wrote a book on indigenous Australians in the early 1960s, "infanticide is practiced among all Australian natives."<sup>53</sup> The practice has been reported in

Tasmania, Western Australia, Central Australia, South Australia, in the Northern Territory, Queensland, New South Wales and Victoria. Anthropologist Géza Róheim wrote:

When the Yumu, Pindupi, Ngali, or Nambutji were hungry, they ate small children with neither ceremonial nor animistic motives. Among the southern tribes, the Matuntara, Mularatara, or Pitjentara, every second child was eaten in the belief that the strength of the first child would be doubled by such a procedure.<sup>54</sup>

Family units usually consisted of three children. Brough Smyth, a 19th century researcher, estimated that in Victoria about 30% of the births resulted in infanticide.<sup>55</sup> Mildred Dickeman concurs that that figure is accurate in other Australia tribes as a result of a surplus of the birthrate.<sup>56</sup> Cannibalism was observed in Victoria at the beginning of the 20th century. The Woŋojo tribe, as well as the tribes of the lower Murray River, sometimes killed a newborn to feed an older sibling.<sup>57</sup>

Thomas Robert Malthus wrote that, in the New South Wales region, when the mother died sucking infants were buried alive with her.<sup>58</sup> In the Darling River region, infanticide was practiced “by a blow on the back of the head, by strangling with a rope, or choking with sand.”<sup>59</sup> In Queensland a tribal woman could have children after the age of thirty. Otherwise babies would be killed.<sup>60</sup> The Australian Aranda tribes in the Northern Territory used the method of choking the newborn with coal, sand or kill her with a stick.<sup>61</sup> According to James George Frazer, in the Beltana tribes in South Australia it was customary to kill the first-born.<sup>62</sup> Twins were always killed by the Arrernte in central Australia.<sup>63</sup> In the Luritja tribe occasional cannibalism of young children occurred.<sup>64</sup> Aram Yengoyan calculated that, in Western Australia, the Pitjandjara people killed 19% of their newborns.<sup>65</sup> In the 19th century the native Tasmanians were exterminated by the colonists, who regarded them a degenerate race. Richard H. Davies (fl. 1830s-1887), a brother of Archdeacon Davies, wrote that Tasmanian “females have been known to desert their infants for the sake of suckling the puppies,” which were later used for hunting.<sup>66</sup> Like other tribal Australians, when the mother died the child was buried as well.<sup>67</sup>

*Polynesia.* In ancient Polynesian societies infanticide was fairly common.<sup>68</sup> Families were supposed to rear no more than two children. Writing about the natives, Raymond Firth noted: "If another child is born, it is buried in the earth and covered with stones."<sup>69</sup> In Hawaii infanticide was a socially sanctioned practice before the Christian missions.<sup>70</sup> Infanticidal methods included strangling the children or, more frequently, burying them alive.<sup>71</sup> Infanticide was quite intense in Tahiti.<sup>72</sup> Methods included suffocation, neck breaking and strangulation.<sup>73</sup>

*North America.* Infanticide and child sacrifice was practiced in the New World at times when in Western Europe it had been largely abandoned. There is no agreement about the actual estimates of the frequency of newborn female infanticide in the Eskimo population. Carmel Schrire mentions diverse studies ranging from 15-50% to 80%.<sup>74</sup> Polar Eskimos killed the child by throwing him or her into the sea.<sup>75</sup> There is even a legend in Eskimo folklore, "The Unwanted Child," where a mother throws her child into the fjord. The Yukon and the Mahlemuit tribes of Alaska exposed the female newborns by first stuffing their mouths with grass before leaving them to die.<sup>76</sup> In Arctic Canada the Eskimos exposed their babies on the ice and left them to die.<sup>77</sup> Female Eskimo infanticide disappeared in the 1930s and 1940s after contact with the Western cultures of the South.<sup>78</sup>

*The Handbook of North American Indians* reports infanticide and cannibalism among the Dene Indians and those of the Mackenzie Mountains.<sup>79</sup> In the Eastern Shoshone there was a scarcity of Indian women as a result of female infanticide.<sup>80</sup> For the Maidu Native Americans in the United States twins were so dangerous that they not only killed them, but the mother as well.<sup>81</sup> In the region known today as southern Texas, the Mariame Indians practiced infanticide of females on a large scale. Wives had to be obtained from neighboring groups.<sup>82</sup>

*South American tribes.* Although data of infanticides among the indigenous people in South America is not as abundant as data on North America, the estimates seem to be similar. The Tapirapé indigenous people of Brazil allowed no more than three children per woman, and no more than two had to be of the same sex. If the rule was broken infanticide was practiced.<sup>83</sup> The people in the Bororo tribe killed all the newborns that did not appear healthy enough. Infanticide

is also documented in the case of the Korubo people in the Amazon.<sup>84</sup> While Capacocha sacrifice was practiced in the Peruvian large cities, child sacrifice in the pre-Columbian tribes of the region is less documented. However, even today studies on the Aymara Indians reveal high incidences of mortality among the newborn, especially female deaths, suggesting infanticide.<sup>85</sup> Infanticide among the Chaco in Paraguay was estimated as high as 50% of all newborns in that tribe, who were usually buried.<sup>86</sup> The infanticidal custom had such roots among the Ayoreo in Bolivia and Paraguay that it persisted until the late 20th century.<sup>87</sup>

### *Conclusion*

Let us remember, now, the cry of Sahagún. It would had been hard for the humble monk to imagine that not only the ancient Mexicans, but all humanity had been seized by a passion for killing their children. At the beginning of our century, some Amazon tribes continue the practice as horribly as described above. Even shocking YouTube videos can be watched about such practices.

In some countries of Asia, Africa and Latin America, infant mortality, which according to some historians may be due to parental neglect, reaches 15 to 20%. The practice has become less common in the West but continues in China and India. Both in the past and today female infants are particularly vulnerable to femicide.<sup>88</sup> Although it is illegal in Benin, West Africa, parents secretly continue their infanticidal behavior,<sup>89</sup> as well as in rural areas of India.<sup>90</sup>

As can be gathered from this last excursus, it is perfectly possible to support Psychohistory's cornerstone, the idea of an infanticidal psychoclass, with sources other than those used by deMause. The main criticism of historian Julie Hofmann Kemp to the deMausean model has, therefore, been solved.

---

<sup>1</sup> Birdsell, Joseph, B. (1986), "Some predictions for the Pleistocene based on equilibrium systems among recent hunter gatherers," in Richard Lee and Irven DeVore, *Man the Hunter*, Aldine Publishing Co., p. 239.

- <sup>2</sup> Williamson, Laila (1978), "Infanticide: an anthropological analysis," in Kohl, Marvin, *Infanticide and the Value of Life*, New York: Prometheus Books, pp. 61-75.
- <sup>3</sup> Milner, Larry S. (2000). *Hardness of Heart / Hardness of Life: The Stain of Human Infanticide*. Lanham/New York/Oxford: University Press of America, p. 19.
- <sup>4</sup> Hoffer, Peter, N.E.H. Hull (1981). *Murdering Mothers: Infanticide in England and America, 1558-1803*. New York University Press, p. 3.
- <sup>5</sup> Simons, E. L. (1989). "Human origins." *Science*, 245: p. 1344.
- <sup>6</sup> Neel, James. (1970). "Lessons from a 'primitive' people." *Science*, 1: p. 816.
- <sup>7</sup> Milner: *Hardness of Heart* (op. cit.) p. 324.
- <sup>8</sup> Brown, Shelby (1991). *Late Carthaginian Child Sacrifice and Sacrificial Monuments in their Mediterranean Context*. Sheffield Academic Press, pp. 22s. See also: Stager, Lawrence, Samuel R. Wolff (1984). "Child sacrifice at Carthage—religious rite or population control?" *Biblical Archaeology Review* 10: pp. 31-51.
- <sup>9</sup> Hughes, Dennis D. (1991). *Human Sacrifice in Ancient Greece*. Routledge, p. 187.
- <sup>10</sup> Philo (1950). *The Special Laws*. Harvard University Press, Vol. VII, pp. 117s, 551, 549.
- <sup>11</sup> Naphtali, Lewis, ed. (1985), "Papyrus Oxyrhynchus 744," *Life in Egypt Under Roman Rule*, Oxford University Press, p. 54.
- <sup>12</sup> Radville, Samuel X. (1974), "A history of child abuse and infanticide," in Steinmetz, Suzanne K. and Murray A. Strauss, *Violence in the Family*, New York: Dodd, Mead & Co., pp. 173-179.
- <sup>13</sup> Tacitus (1931). *The Histories*. London: William Heinemann, Vol. II, p. 183.
- <sup>14</sup> Josephus (1976). *The Works of Flavius Josephus*, "Against Apion." Cambridge: Harvard University Press, II.25, p. 597.
- <sup>15</sup> John Boswell (1988). *The Kindness of Strangers*. New York: Vintage Books, p. 211.
- <sup>16</sup> Lubbock, John (1865). *Pre-historic Times, as Illustrated by Ancient Remains, and the Manners and Customs of Modern Savages*. London: Williams and Norgate, p. 176.
- <sup>17</sup> Loren Cobb signs under a penname in Wikipedia. His post appeared in *Talk:Psychobistory* (03:41, April 3, 2008).
- <sup>18</sup> Robinson, J. Armitage (translator) (1920), "Didache," *Barnabas, Hermar and the Didache*, Vol. D.ii.2c, New York: The MacMillan Co., p. 112.

- <sup>19</sup> Ibid., *Epistle of Barnabas*, xix. 5d.
- <sup>20</sup> Radbill, Samuel X. (1974), "A history of child abuse and infanticide," in Steinmetz, Suzanne K. and Murray A. Straus, *Violence in the Family*, New York: Dodd, Mead & Co., pp. 173-179.
- <sup>21</sup> John Boswell (1984). "Exposition and oblation: the abandonment of children and the ancient and medieval family." *American Historical Review* 89: pp. 10-33.
- <sup>22</sup> Langer, William L. (1974). "Infanticide: a historical survey." *History of Childhood Quarterly*, 1, pp. 353-366.
- <sup>23</sup> Trexler, Richard (1973). "Infanticide in Florence: new sources and first results." *History of Childhood Quarterly*, 1: p. 99.
- <sup>24</sup> Dorson, Richard (1968). *Peasant Customs and Savage Myths: Selections from the British Folklorists*. University of Chicago Press, p. 351.
- <sup>25</sup> Westrup, C.W. (1944). *Introduction to Roman Law*. Oxford University Press, p. 249.
- <sup>26</sup> Turville-Petre, Gabriel (1964). *Myth and Religion of the North: The Religion of Ancient Scandinavia*. New York: Holt, Rinehart & Winston, p. 253.
- <sup>27</sup> Ransel, David (1988). *Mothers of Misery*. Princeton University Press, pp. 10-12.
- <sup>28</sup> McLennan: *Studies in Ancient History* (op. cit.), pp. 105s.
- <sup>29</sup> Kennan, George (1986 [originally published in 1871]). *Tent Life in Siberia*. New York: Gibbs Smith.
- <sup>30</sup> Polo, Marco (1965). *The Travels*. Middlesex: Penguin Books, p. 174.
- <sup>31</sup> Yu-Lan, Fung (1952). *A History of Chinese Philosophy*. Princeton University Press, p. 327.
- <sup>32</sup> Yao, Esther S. Lee (1983). *Chinese Women: Past and Present*. Mesquite: Ide House, p. 75.
- <sup>33</sup> Kushe, Helga and Peter Singer (1985). *Should the Baby Live?* Oxford University Press, p. 106.
- <sup>34</sup> Shiono, Hiroshi and Atoyo Maya, Noriko Tabata, Masataka Fujiwara, Jun-ich Azumi and Mashahiko Morita (1986). "Medico-legal aspects of infanticide in Hokkaido District, Japan." *American Journal of Forensic Medicine and Pathology*, 7: p. 104.
- <sup>35</sup> Vaux, Kenneth (1989). *Birth Ethics*. New York: Crossroad, p. 12.
- <sup>36</sup> Westermarck, Edward (1968). *A Short History of Marriage*. New York: Humanities Press, Vol. III, p. 162.

- <sup>37</sup> Panigrahi, Lalita (1972). *British Social Policy and Female Infanticide in India*. New Delhi: Munshiram Manoharlal, p. 18.
- <sup>38</sup> Davies, Nigel (1981). *Human Sacrifice*. New York: William Morrow & Co, p. 18.
- <sup>39</sup> Milner: *Hardness of Heart*, (op. cit.), p. 59. See also: Smith, William Robertson (1903). *Kinship and Marriage in Early Arabia*. London: Adam & Charles Black, p. 293.
- <sup>40</sup> The Koran, XVII:31. See also LXXXI:8-9, XVI:60-62, XVII:42 and XLII:48.
- <sup>41</sup> Milner: *Hardness of Heart* (op. cit.) pp. 160s.
- <sup>42</sup> LeVine, Sarah and Robert LeVine (1981), "Child abuse and neglect in Sub-Saharan Africa," in Korbin, Jill, *Child Abuse and Neglect*, Berkeley: University of California Press, p. 39.
- <sup>43</sup> Lévy-Brühl, Lucien (1923). *Primitive Mentality*. London: George Allen & Unwin Ltd., p. 150.
- <sup>44</sup> Schapera, I.A. (1955). *A Handbook of Tswana Law and Custom*. Oxford University Press, p. 261.
- <sup>45</sup> Sumner, William (1956 [originally published in 1906]). *Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores, and Morals*. Oxford University Press, p. 274.
- <sup>46</sup> Basden, G.T. (1996). *Niger Ibas*. New York: Barnes & Noble, pp. 180-184, 262s.
- <sup>47</sup> Miller, Nathan (1928). *The Child in Primitive Society*. New York: Bretano's, p. 37.
- <sup>48</sup> Davies: *Human Sacrifice* (op. cit.), p. 143.
- <sup>49</sup> McLennan, J.F. (1886). *Studies in Ancient History, The Second Series*. New York: MacMillan & Co., Ltd., pp. 90s.
- <sup>50</sup> Guppy, H.B. (1887). *The Solomon Islands and Their Natives*. London: Swan Sonnenschein, p. 42.
- <sup>51</sup> Frazer, J.G. (1935). *The Golden Bough*. New York: MacMillan Co., pp. 332s.
- <sup>52</sup> Langness, L.L. (1984), "Child abuse and cultural values: the case of New Guinea," in Korbin, Jill, *Child Abuse and Neglect: Cross-Cultural Perspectives*, Berkeley: University of California Press, p. 15.
- <sup>53</sup> Malinowski, Bronislaw (1963). *The Family Among the Australian Aborigines*. New York: Schocken Books, p. 235.

- <sup>54</sup> Róheim, Géza (1962). "The Western tribes of Central Australia: childhood." *The Psychoanalytic Study of Society*, 2: p. 200.
- <sup>55</sup> Smyth, Brough (1878). *The Aborigines of Australia*. London: John Ferres, p. 52.
- <sup>56</sup> Dickeman, Mildred (1975). "Demographic consequences of infanticide in man." *Annual Review of Ecology and Systematics*, 6: p. 121.
- <sup>57</sup> Howitt, A.W. (1904). *The Native Tribes of South-East Australia*. MacMillan & Co., Ltd., pp. 749s.
- <sup>58</sup> Malthus, Thomas Robert (1963). *On Population*. New York: The Modern Library, I.III, p. 170.
- <sup>59</sup> Bonney, Frederic (1884). "On some customs of the aborigines of the River Darling." *Journal of the Royal Anthropological Institute of Great Britain and Ireland*, 13: p. 125.
- <sup>60</sup> Cowlshaw, Gillian (1978). "Infanticide in aboriginal Australia." *Oceania*, 48: p. 267.
- <sup>61</sup> Murdock, G.P. (1971). *Our Primitive Contemporaries*. New York: Macmillan, p. 34.
- <sup>62</sup> Frazer, James George (1963). *The Dying God*. New York: Macmillan, p. 180.
- <sup>63</sup> Murdock: *Our Primitive Contemporaries* (op. cit.), p. 34.
- <sup>64</sup> Spencer, Baldwin, F.J. Gillen (1904). *The Northern Tribes of Central Australia*. London: MacMillan & Co., p. 475.
- <sup>65</sup> Yengoyan, Aram (1972). "Biological and demographic components in aboriginal Australian socio-economic organization." *Oceania*, 43: p. 88.
- <sup>66</sup> Roth, H. Ling (1899). *The Aborigines of Tasmania*. Halifax: King & Sons, pp. 162s.
- <sup>67</sup> Murdock: *Our Primitive Contemporaries* (op. cit.), p. 7.
- <sup>68</sup> Ritchie, Jane and James Ritchie (1979). *Growing Up in Polynesia*. Sydney: George Allen & Unwin, p. 39.
- <sup>69</sup> Firth, Raymond (1983). *Primitive Polynesian Economy*. London: Routledge, p. 44.
- <sup>70</sup> Dibble, Sheldon (1839). *History and General Views of the Sandwich Islands Mission*. New York: Taylor & Dodd, p. 123.
- <sup>71</sup> Handy, E.S. and Mary Kawena Pukui (1958). *The Polynesian Family System in Ka-'U, Hawaii*. New Plymouth, New Zealand: Avery Press, p. 327.
- <sup>72</sup> Ritchie: *Growing Up in Polynesia* (op. cit.), p. 189.

- <sup>73</sup> Oliver, Douglas (1974). *Ancient Tahitian Society*. Honolulu: University Press of Hawaii, Vol. I, p. 425.
- <sup>74</sup> Schrire, Carmel and William Lee Steiger (1974). "A matter of life and death: an investigation into the practice of female infanticide in the Arctic." *Man: The Journal of the Royal Anthropological Society*, 9: p. 162.
- <sup>75</sup> Fridtjof, Nansen (1894). *Eskimo Life*. London: Longmans, Green & Co., p. 152.
- <sup>76</sup> Garber, Clark (1947). "Eskimo Infanticide." *Scientific monthly*, 64: p. 98.
- <sup>77</sup> Langer: "Infanticide: a historical survey" (op. cit.), p. 354.
- <sup>78</sup> Balikci, Asen (1984), "Netslik," in Damas, David, *Handbook of North American Indians (Arctic)*, Washington DC: Smithsonian Institution, p. 427.
- <sup>79</sup> Savishinsky, Joel and Hiroko Sue Hara (1981), "Hare," in Helm, June, *Handbook of North American Indians (Subarctic)*. Smithsonian Institution, p. 322. See also: Gillespie, Beryl (1981), "Mountain Indians," in Helm, June, *Handbook of North American Indians (Subarctic)*. Smithsonian Institution, p. 331.
- <sup>80</sup> Shimkin, Demetri, B. (1986), "Eastern Shoshone," in D'Azevedo, Warren L., *Handbook of North American Indians (Great Basin)*. Smithsonian Institution, p. 330.
- <sup>81</sup> Riddell, Francis (1978), "Maidu and Konkow," in Heizer, Robert F., *Handbook of North American Indians (California)*. Smithsonian Institution, p. 381.
- <sup>82</sup> Campbell, T.N. (1983), "Coahuiltecan and their neighbors," in Ortiz, Alonso, *Handbook of North American Indians (Southwest)*. Smithsonian Institution, p. 352.
- <sup>83</sup> Johnson, Orna (1981), "The socioeconomic context of child abuse and neglect in native South America," in Korbin, Jill, *Child Abuse and Neglect*, Berkeley: University of California Press, p. 63.
- <sup>84</sup> Cotlow, Lewis (1971). *The Twilight of the Primitive*. New York: Macmillan, p. 65.
- <sup>85</sup> de Meer, Kees, Roland Bergman and John S. Kushner (1993). "Socio-cultural determinations of child mortality in Southern Peru: including some methodological considerations." *Social Science and Medicine*, 36: pp. 323, 328.
- <sup>86</sup> Hastings, James (1955). *Encyclopedia of Religion and Ethics*. NY: Scribner's Sons, Vol. I, p. 6.
- <sup>87</sup> Bugos, Paul E. and Lorraine M. McCarthy (1984), "Ayoreo infanticide: a case study," in Hausfater, Glenn and Sarah Blaffer Hrdy, *Infanticide, Comparative and Evolutionary Perspectives*, New York: Aldine, p. 510.

<sup>88</sup> Manier, Bénédicte (2007), *Cuando las mujeres bayan desaparecido: la eliminación de las niñas en la India y en Asia*, Ediciones Cátedra.

<sup>89</sup> Sargent, Carolyn (1988). "Born to die: witchcraft and infanticide in Bariba culture." *Ethnology* 27: p. 81.

<sup>90</sup> Murphy, Paul (May 21, 1995), "Killing baby girls routine in India," *San Francisco Examiner*: p. C12.

## Epilogue: innumerable holocausts

Throughout his treatise on infanticide, Larry Milner mentioned several times that our species could have killed not millions, but billions of children since the emergence of *Homo sapiens*. At the beginning of his book Milner chose as the epigraph a quotation of Laila Williamson, an anthropologist at the American Museum of Natural History:

Infanticide has been practiced on every continent and by people on every level of cultural complexity, from hunter-gatherers to high civilizations, including our own ancestors. Rather than being an exception, then, it has been the rule.

Milner cowers in his book to avoid giving the impression that he openly condemns the parents. In fact, in the *Journal of Psychobiology* of Autumn 2008 I published a critical essay-review of his treatise under the title, “A Schizophrenic Yet Very Useful Monograph on Infanticide.” Despite my criticism, it is worth quoting Milner’s words about the even more serious cowardice among other scholars:

As for the research into general human behavior, infanticide has been almost totally ignored. When acts of child-murder are referenced at all, they generally are passed off as some quirk or defective apparatus of an unusual place or time. Look in the index of almost all major social treatises and you will find only a rare reference to the presence of infanticide. [...] Yet, the importance of understanding the reasons for infanticide is borne out by its mathematical proportions. Since man first appeared on earth about 600,000 years ago, it has been calculated that about 77 billion human babies have been born. If estimates of infanticide of 5-10% are true, then up to seven billion children

have been killed by their parents, a figure which should suffice as one of incredible importance.

Even assuming that this figure is contradicted by future studies, the anthropologist Glenn Hausfater would have agreed with Milner. In an August 1982 article of the *New York Times* about a conference of several specialists at the University of Cornell on animal and human infanticide, Hausfater said: “Infanticide has not received much study because it’s a repulsive subject. Many people regard it as reprehensible to even think about it...” In that same conference Sarah Blaffer Hrdy, a primatologist at Harvard said that infanticide occurs in all groups of evolved primates.

With the fear shared by both Milner and his colleagues in general, coupled with political correctness in academia, it is not surprising to see that the few who are not silent on the subject argue that the primary cause is economic. The economic “explanation” does not explain why infanticide occurred equally among both the rich and the poor, or why it had been so frequent and sometimes even more frequent in the most prosperous periods of Rome and Carthage. The same is true of those seeking explanations in the taboos, superstitions and customs of the peoples, or the stigma attached to children born out of wedlock, or the stigma attached to breeding among different social classes within the same ethnic group. None of these factors explains infanticide for the simple reason that contemporary Western societies have all these features and refrain from practicing it. Marvin Harris’s position is typical. He has calculated that among Paleolithic hunters, up to 23-50% of infants were put to death, and postulated that female infanticide was a form of population control. His colleagues have criticized Harris as a typical proponent of “environmental determinism.” If environmental determinism were true, today there should be more infanticide than ever given the population explosion of recent times.

Despite the enormous flaws of the author, identified in my 2008 review, the information gathered under one cover by Milner is so disturbing that I began to think: What is really the human species? I have no choice but to try to ponder the question by analyzing one of the most horrendous forms of infanticide performed throughout the centuries.

*The historical Israel*

In the past, the shadow of infanticide covered the world, but the Phoenicians and their biblical ancestors, the Canaanites, performed sacrifices that turn pale the Mesoamerican sacrifices of children.

The Tophet, located in the valley of Gehenna, was a place near Jerusalem where it is believed that children were burned alive to the god Moloch Baal. Later it became synonymous with hell, and the generic name “tophet” would be transferred to the sacrificial site of the cemetery at Carthage and other Mediterranean cities like Motya, Tharros and Hadrumetum, where bones have been found of Carthaginian and Phoenician children.

According to a traditional reading of the Bible, stories of sacrifice by the Hebrews were relapses of the chosen people to pagan customs. Recent studies, such as Jon Levenson’s *The Death and Resurrection of the Beloved Son: The Transformation of Child Sacrifice in Judaism and Christianity* have suggested that the ancient Hebrews did not differ much from the neighboring towns but that they were typical examples of Semitic peoples of Canaan. The cult of Yahweh was only gradually imposed in a group while the cult of Baal was still part of the fabric of the Hebrew-Canaanite culture. Such religion had not been a syncretistic custom that the most purist Hebrews rejected from their “neighbor” Canaanites: it was part of their roots. For Israel Finkelstein, an Israeli archaeologist and academic, the writing of the book of Deuteronomy in the reign of Josiah was a milestone in the development and invention of Judaism. Josiah represents what I call one of the psychogenic mutants who firmly rejected the infanticidal psychoclass of their own people. Never mind that he and his aides had rewritten their nation’s past by idealizing the epic of Israel. More important is that they make Yahweh say—who led the captivity of his people by the Assyrians—that it was a punishment for their idolatry: which includes the burning of children. The book of Josiah’s scribes even promotes to conquer other peoples that, like the Hebrews, carried out such practices. “The nations whom you go in to dispossess,” says the Deuteronomy, “they even burn their sons and their daughters in the fire to their gods.” (12: 29-31). “When you come into the land that the Lord is giving you, you shall not learn to follow the abominable

practices of those nations. There shall not be found among you anyone who burns his son or his daughter as an offering.” (18: 9-10).

This emergence, or jump to a higher psychoclass from the infanticidal, is also attested in other books of the Hebrew Bible. “The men from Babylon made Succoth Benoth, the men from Cuthah made Nergal, and the men from Hamath made Ashima; the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire as sacrifices to Adrammelech and Anammelech, the gods of Sepharvaim” (2 Kings: 17: 30-31). There were kings of Judah who committed these outrages with their children too. In the 8th century B.C. the thriving King Ahaz “even sacrificed his son in the fire, following the detestable ways of the nations the Lord had driven out before the Israelites” (2 Kings 16: 1-3). Manasseh, one of the most successful kings of Judah, “burnt his son in sacrifice” (21:6). The sacrificial site also flourished under Amon, the son of Manasseh. Fortunately it was destroyed during the reign of Josiah. Josiah also destroyed the sacrificial site of the Valley of Ben Hinnom “so no one could use it to sacrifice his son or daughter in the fire to Molech” (23:10). Such destructions are like the destruction of Mesoamerican temples by the Spaniards, and for identical reasons.

Ezekiel, taken into exile to Babylon preached there to his people. He angrily chided them: “And you took your sons and daughters whom you bore to me and sacrificed them as food to the idols. Was your prostitution not enough? You slaughtered my children and made them pass through the fire” (Ezekiel 16: 20-21). The prophet tells us that since his people wandered in the desert they burned their children, adding: “When you offer your gifts—making your sons to pass through the fire—you continue to defile yourselves with all your idols to this day. Am I to let you inquire of me, O house of Israel? As surely as I live, declares the Lord, I will not let you inquire of me” (20:31). Other passages in Ezekiel that complain about his people’s sins appear in 20: 23-26 and 23: 37-39.

A secular, though inspired by Jung, way to see God is to conceive it as how the ego of an individual’s superficial consciousness relates to the core of his own psyche: the Self. In the following diatribe by Ezekiel (16: 35-38) against his people we can hear this inner *daimon*, the “lord” of the man Ezekiel:

Therefore, you prostitute, hear the word of the Lord! This is what the Lord says: Because you poured out your lust and exposed your nakedness in your promiscuity with your lovers, and because of all your detestable idols, and because you gave them your children's blood in sacrifice, therefore I am going to gather all your lovers, with whom you found pleasure, those you loved as well as those you hated. I will gather them against you from all around and will strip you in front of them, and they will see all your nakedness. I will sentence you to the punishment of women who commit adultery and who shed blood; I will bring upon you the blood vengeance of my wrath and jealous anger.

When a prophet—that is, an individual who has made a leap to a higher psychoclass—maligned his inferiors, he received insults. Isaiah (57: 4-5) wrote:

Whom are you mocking? At whom do you sneer and stick out your tongue? Are you not a brood of rebels, the offspring of liars? You burn with lust among the oaks and under every spreading tree; you sacrifice your children in the ravines and under the overhanging crags.

Ezekiel wrote in the 6th century B.C.; Isaiah in the 8th B.C. Although Jaynes would say that their visions were bicameral, it has been said that some of those diagnosed with schizophrenia have a much higher moral standard of values than the average individual. The very psalmist complained that people sacrificed their children to idols. But what exactly were these sacrificial rites? Since the 10th century B.C. the spoken tradition of what was to be collected in biblical texts centuries later complained that Solomon “built a high place for Chemosh, the detestable god of Moab, and for Molech, the detestable god of the Ammonites,” and that his wives made offerings to these gods (1 Kings 11: 7-8). And even before, from the third book of the Torah we read the commandment: “Do not give any of your children to be passed through the fire to Molech, for you must not profane the name of your God.” (Leviticus 18:21). A couple of pages later (20: 2-5) it says:

Say to the Israelites: “Any Israelite or any alien living in Israel who sacrifices any of his children to Molech must be put to death. The people of the community are to stone him. I will set

my face against that man and I will cut him off from his people; for by giving his children to Molech he has defiled my sanctuary and profaned my holy name. If the people of the community close their eyes when that man gives one of his children to Molech and they fail to put him to death, I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech.”

Despite these admonitions, the influential anthropologist James Frazer interpreted some biblical passages as indicating that the god of the early Hebrews, unlike the emergent god quoted above, required sacrifices of children. After all, “God” is but the projection of the Jungian Self of a human being at a given stage of the human theodicy. Unlike Milner, a Christian frightened by the idea, I do not see it impossible that the ancient Hebrews have emerged from an infanticidal psychoclass to a more emergent one. In “The Dying God,” part three of *The Golden Bough*, Frazer calls our attention to these verses of Exodus (22: 29-30):

Do not hold back offerings from your granaries or your vats. You must give me the firstborn of your sons. Do the same with your cattle and your sheep. Let them stay with their mothers for seven days, but give them to me on the eighth day.

A similar passage can be read in Numbers (18: 14-15), and the following one (3: 11-13) seems especially revealing:

The Lord also said to Moses, “I have taken the Levites from among the Israelites in place of the first male offspring of every Israelite woman. The Levites are mine, for all the firstborn are mine. When I struck down all the firstborn in Egypt, I set apart for myself every firstborn in Israel, whether man or animal. They are to be mine. I am the Lord.”

The psychohistorian Howard Stein, who has written scholarly articles on Judaism since the mid-1970s, concludes in an article of 2009 that the gathered information suggests a particular interpretation. According to Stein, the substrate of fear for the slaughter “helps to explain the valency that the High Holiday have for millions of Jews world-wide,” presumably echoes of very ancient happenings.

In contrast to what the evangelicals were taught in Sunday school as children, Moses did not write the Torah: it was not written before the Persian period. In fact, the most sacred book of the Jews includes four different sources.

Since the 17th century thinkers such as Spinoza and Hobbes had researched the origins of the Pentateuch, and the consensus of contemporary studies is that the final edition is dated by the 5th century B.C. (the biblical Moses, assuming that ever existed, would have lived in the 13th century B.C.). Taking into account the contradictions and inconsistencies in the Bible—for example, Isaiah abhorred animal sacrifice—it should not surprise us that the first chapter of Leviticus consist only of animal sacrifices, which the “Lord” called holocausts to be offered at the entrance of the Tent of Meeting. After killing, skinning and butchering the animal, the priest incinerates everything on the altar “as a burnt offering to the Lord; it is a pleasing aroma, a special gift presented to the Lord.” A phrase that is repeated three times in that first chapter, it also appears in subsequent chapters and reminds me those words by Cortés to Charles V about the Mesoamerican sacrifices (“...they take many girls and boys and even adults, and in the presence of these idols they open their chests while they are still alive and take out their hearts and entrails and burn them before the idols, offering the smoke as the sacrifice”). In the book of Exodus (34:20) even the emerging transition of child sacrifice to lamb sacrifice can be guessed in some passages, what gave rise to the legend of Abraham:

For the first foal of a donkey, they should give a lamb or a goat instead of the ass, but if you do not give, you break the neck of the donkey. You must also give an offering instead of each eldest child. And no one is to appear before me empty-handed.

Compared with other infanticidal peoples the projection of the demanding father had been identical, but the emergency to a less dissociated layer of the human psyche is clearly visible. As noted by Jaynes, the Bible is a treasure to keep track of the greatest psychogenic change in history. The Hebrews sacrificed their children just as other peoples, but eventually they would leave behind the barbaric practice.

After the captivity in the comparatively more civilized Babylon in 586 B.C., the Jews abandoned their practices. In his book *King Manasseh and Child Sacrifice: Biblical Distortions of Historical Realities*, published in 2004, Francesca Stavrakopoulou argues that child sacrifice was part of the worship of Yahweh, and that the practice was condemned only after the exile. Like their Christian successors, the Jews had sublimated their filicidal desires in the Passover ritual. Each year they celebrate the liberation of their people and remember how Yahweh killed the firstborn Egyptians: legendary resonance of the habit of killing one's eldest son.

But the biblical Moloch (in Hebrew without vowels, מלך, *mlk*), represented as a human figure with a bull's head was not only a Canaanite god. It also was a god of the descendants of the Canaanites, the Phoenicians. The founding myth of Moloch was similar to that of many other religions: sacrifices were compensation for a catastrophe from the beginning of time.

Above I said that Plutarch, Tertullian, Orosius, Philo, Cleitarchus and Diodorus Siculus mentioned the practice of the burning children to Moloch in Carthage, but refrained from wielding the most disturbing details. Diodorus says that every child who was placed in the outstretched hands of Moloch fell through the open mouth of the heated bronze statue, into the fire. When at the beginning of the 3rd century B.C. Agathocles defeated Carthage, desperate and immersed in the most abject magical thinking the Carthaginians began to burn their children in a huge sacrifice as a tactical "defense" before the enemy. The sources mention 300 incinerated children. Had I run a career of film director, I would feel the obligation to visually show to humanity their infamous past by filming the massive red-hot bronze statue while the Greek forces besieged the city, engulfing child after child, who would slide down to the bottom of the flaming chimney. In addition to Carthage, the worship of Moloch, whose ritual was held outdoors, was widespread in other Phoenician cities. He was widely worshiped in the Middle East and in the Punic cultures of the time, including several Semitic peoples and as far as the Etruscans. Various sacrificial tophefts have been found in North Africa, Sicily, Sardinia, Malta, outside Tyre and at a temple of Amman.

Terracotta urns containing the cremated remains of children, discovered in 1817, have been photographed numerous times.

However, since the late 1980s some Italian teachers began to question the historicity of the accounts of classical writers. Tunisian nationalists took advantage, including the president whose presidential palace near the suburban sea is very close the ruins of the ancient city of Carthage. The Tunisian tourist guides even make foreigners believe the Carthaginians did not perform sacrifices (something similar to what some ignorant Mexican tourist guides do in Chiapas). Traditional historians argue that the fact that the remains are from very young children suggests sacrifice, not cremation by natural death as alleged by the revisionists. The sacrificial interpretation of Carthage is also suggested by the fact that, along with the children, there are charred remains of lambs (remember the biblical quote that an evolved Yahweh implies that the slaughter of sheep was a barter for the firstborn). This suggests that some Carthaginians replaced animals in the sacrificial rite: data inconsistent with the revisionist theory that the tophet was a normal cemetery. To make matters worse, the word *mlk* (Moloch) appears in many stelae as a dedication to this god. Had there been simple burials it would not make sense to find these stelae dedicated to the god of fire: the graves are not marked with offerings to the gods.

Finally, although the classical writers were bitter enemies of the Carthaginians, historical violence is exercised by rejecting all accounts, since the time of Alexander to the Common Era. The revisionism on Carthage has been a phenomenon that is not part of new archaeological discoveries, or newly discovered ancient texts. The revisionists simply put into question the veracity of the accounts of classical writers, and they try to rationalize the archaeological data by stressing our credulity to the breaking point. Brian Garnand, of the University of Chicago, concluded in his monograph on the Phoenician sacrifice that “the distinguished scholars of the *ridimensionamento* [revisionism] have not proven their case.” Nonetheless, I must say that the revisionists do not bother me. What I cannot tolerate are those individuals who, while accepting the reality of the Carthaginian sacrifice, idealize it. On September 1, 1987 an article in the *New York Times*, “Relics of Carthage Show Brutality Amid the Good Life” contains this nefarious phrase: “some scholars assert, the practice of infanticide helped produce Carthage’s great wealth and its flowering of artistic achievement.” The memory of these sacrificed children has not been fully vindicated even by present-day standards.

The Carthaginian tophet is the largest cemetery of humans, of boys and girls in fact, ever discovered. After the Third Punic War Rome forced the Carthaginians to learn Latin, just as the Spanish imposed their language to the conquered Mexicans. Personally, what most worries me is that there is evidence in the tophets of remains of tens of thousands of children killed by fire over many centuries. I cannot shudder more over imagining what would have become of our civilization had the Semitic Hannibal reached Rome.

Lately I have had contact with a child that a couple of days ago has turned six years old; who loves his mother very much, and physically resembles me. I confess that to imagine what must have felt a Carthaginian boy the same age when his beloved dad turned him over the imposing bronze statue—to imagine what must have felt for such an astronomical betrayal when he writhed with infinite pain in the fiery furnace, moved me to write this epilogue. Although I was not physically murdered (only soul-murdered), every time I run into stories of a sacrificed firstborn it is hard to avoid them touching my inner fiber.

In the final section of this work [*Hojas Susurrantes*—not yet translated] I'll go back to my autobiography, and we shall see if after such grim findings mankind has the right to exist.

*Mexico City, 2007*  
*revised in 2014*



## The cult that I left

“Obviously the greatest tragedy that can happen to Christian Scientists occur when they die of a curable disease after postponing a consultation with a medical doctor. A more subtle kind of tragedy afflicts believers who, after not being healed by faith, assume that the failure is a defect in themselves.”

—Martin Gardner

On August 9, 1985 I arrived at midnight to the San Francisco international airport from Mexico City. I was alone and awaiting the immigration department officer, who was interviewing another young man. When the officer finally came to me he inspected all of my luggage belongings. It surprised me he was amiable and that he easily let me go out into the city as a tourist. I had deceived him: my project was to become an immigrant. I told to myself with enthusiasm:

*They don't know what they're doing! They don't know what they're doing! They have no idea about the menace I represent! Now the end of the world is at hand...*

I believed I had the key to develop paranormal powers. I believed that I and those who developed such powers would force the *eschaton* in history; that we would irrupt in human destiny to the point of thoroughly transforming the world just like the novel *Childhood's End*.

How could such a bizarre idea got into my mind?

I had been indoctrinated in a New Age cult called Eschatology. My plan was based on the expectation that I only needed to complement the Eschatology training I received in Mexico with parapsychological studies in American libraries and institutes.

But how did I fell prey of such a cult?

As a teenager I was crushed emotionally by my parents and a witch-doctor they hired. It's understandable that, once the adolescent crisis was over, in a state of utter confusion I fell in a cult. Although I expected it would save me, the cult damaged me even more. Since I believed that Eschatology would solve my problems it made no sense to go back to a school I had abandoned due to the extreme abuse at home.

But instead of recounting my misadventures in Eschatology I better talk about the kind of cult I fell and how I escaped it cognitively.

Mary Baker Eddy (1821-1910), a sensitive New Hampshire girl, probably was abused like me at home. Mary became disturbed. The physicians who attended young Mary were as naive as today's psychiatrists: they approached the family problem with physical treatments. Mary rightly became resentful of conventional medicine. The disorder caused by the abusive parenting was profound. After getting married and becoming an early widower, for decades Mary's life shipwrecked until she found shelter in the fatherly figure of Phineas Quimby, one of the typical American quacks who flourished in the 19th century inspired by Franz Mesmer. Like Mesmer, Quimby believed in the power of the mind and suggestion to treat diseases. The encounter was crucial. Instead of physical methods Quimby was interested in Mary as a person, and without explicit intention Quimby helped Mary to transfigure her family's Calvinism into a more benign version of Christianity with no hell at all. Quimby sometimes used the expression "Christian science" for his quack teachings, a term that Mary Baker subsequently appropriated to name the church she formed.

With no credit for Quimby as her mentor, in 1875 Mary Baker published the first edition of her textbook *Science and Health with the Key to the Scriptures*. The following year she formed, with some of her followers, a society and in 1877, at fifty six, she married again, with Asa Gilbert Eddy. In 1879 Mary Baker Eddy officially founded a church, which in 1890 counted with four thousand followers. Since then the established Church and its numerous churches grew up exponentially. In 1895 a temple was built in front of New York's Central Park, and by 1906 another immense temple was built in

Boston when Eddy already was eighty five years old. Stefan Zweig wrote:

In twenty years out of a maze of metaphysical confusion she created a new method of healing; established a doctrine counting its adherents by the myriad, with colleges and periodicals of its own; appointed a Sanhedrin of preachers and priests; and won for herself private wealth amounting to three million dollars.

Zweig adds that since Queen Elisabeth and Catalina of Russia no woman obtained such a triumph over the world, nor lived to see on Earth a monument to her rule as Mary Baker Eddy.

Her followers were Legion: hundreds of quacks and dozens of minor sects with varied names sprouted throughout the United States, factions by apostates or those who had been excommunicated by the church. One of them was a young man called William Wilfred Walter (1869-1941).

#### *William W. Walter*

Starting as a barber, Will Walter had to earn a living at seventeen in Aurora, Illinois. At twenty one he married Barbara Stenger and the couple had a son. In a cult it is difficult to obtain basic information about the founder, but one of the very few pieces of biographical info about Walter is that at his late twenties he got a job as a buyer in a large warehouse. He initiated contact with the local Christian Science church after he developed tuberculosis. Walter ignored that spontaneous remission is not unusual in cases of pulmonary tuberculosis; he remained convinced that a church practitioner had healed him by purely psychic means. Walter thus became a devout follower of the church and reached the position of first reader (though officially there is no clergy in the church, the first reader may appear to outsiders as the equivalent to a Protestant pastor).

In 1912 Walter's revolutionary idea of God distanced himself from the church. Or perhaps he was excommunicated. The information from eschatologists I have is contradictory. At any event, Walter accepted the title "The Walter Method of Christian Science," which served his followers to distinguish the incipient organization from the

mainstream church. He received correspondence from disillusioned Christian Scientists and claimed to heal his clients through mental means alone. In 1917 he taught his first class at home, but not until 1928 he changed the name of his small movement to “Eschatology.”



Will Walter

With the exception of his abandonment of theism, Eschatology shares almost all the incredible Christian Science doctrines, such as the belief that for advanced understanders it is possible to heal any illness and even old age to the point of staying centuries in this world.

But Eddy and Walter died at common ages of dying. Walter died without having finished a series of booklets that he promised would be forty. In 1940 he wrote: “This is booklet number thirty-one. The first of the fourth series of ten of the *Common Sense Series*.” But soon after he wrote booklet #34 death surprised him.

After he passed away the information I possess is, once more, contradictory. Some say that the movement fell apart; others, that Walter’s wife passed on the torch to Genevieve Rader. At any event,

in the 1960s the organization moved to California, where all sort of New Age movements flourish. In the 1970s the wealthy Mexican Mario Estrada, who studied with Rader, brought Walter's doctrines to Cuernavaca. Estrada was the teacher of Juan del Río, whom I met in Mexico City in 1977 through one of his sons.

Well: 1977 had been precisely the year in which my parents confabulated with a witch-doctor to control me through drugs that my mother poured furtively in my meals. (See my article "Unfalsifiability in Psychiatry" after the present one.) Such criminal behavior could have destroyed my life and I escaped by the skin of one's teeth. The abuse explains the state of confusion in which I found myself at that time, and why I entered the world of Eschatology.

#### *Walter's doctrine*

Even though Christian Scientists are not very devout of theism, Walter understood deity more or less as the posterior New Age: he became to believe that each individual is God, something like democratizing for mankind what had been said about Jesus Christ in the first Christian councils, the famous formula *Vere homo, vere Deus*. But Walter suffered terrible inner struggles to get rid from the theism he had been taught as a child in Catholicism: an agony that reminds me my own religious agonies. Walter was able to overcome the parental introject by eliminating from his mind all belief of God as a personal being. In my opinion, chapter 14 of *The Sickle*, the first textbook of Eschatology, where Walter recounts his religious agony, is the only relevant chapter of *The Sickle* for the non-eschatologist.

In Walter's worldview Jesus of Nazareth, despite of having been the individual who has better understood the Science of Life (called "Eschatology" by Walter) and that developed paranormal powers best, was a man like any other. Potentially everyone can develop extra-sensory perception as Jesus read the thoughts of the Samaritan woman; and psychokinesis, the domain over the material world as Jesus healed people and walked on the water. The "Master Mind Jesus," Walter tells us, learned those powers thanks to a long Hebrew tradition of understanders of the Science of Life, as registered in the Bible albeit in veiled form to hide the *psi* development formula from

“the evil minded.” (In parapsychological literature “psi” means both extra-sensory perception and psycho-kinesis.) Walter wrote:

The so-called wonders wrought by Moses were done through his own understanding of the mental power; and therefore, they were not miracles, but the producing of mental phenomena through known methods. With the same amount of understanding they could be again reproduced in this age. The fact is that greater so-called wonders are now being produced by students of Mind.

Since not only Jesus but every human being is God incarnate, Walter deduced that the age in which mankind attains consciousness of its divinity, and therefore of its potential powers, will arrive when his students understand—as Jesus and Walter understood—the Science of Life. When this happens the consequences will be eschatological. In *The Sickle*, a title extracted from a passage of the Book of Revelation, Walter tells us that after the publication of *The Sickle* the understanding of the application of mental power will come, and with it “the end of the age.”

All of these grandiloquent, though megalomaniac ideas of Walter and his followers infected the altogether confused adolescent I was and explain my soliloquy at the San Francisco international airport. To understand my alienation I have no choice but to enter into detail in the art of developing mental powers as Walter taught it.

### *The Law of Importunity*

In Eschatology there are three laws that Juan del Río (1923-2001) taught me and my female classmates since the first formal class we attended in December 1978: laws that I interpreted in a very practical way.

The first one, the Law of Cause-effect, tells us that given our divine nature we can create *ex nihilo* whatever we desire.

The second one, the Law of Proportion, tells us which quality our thought should have to be “causal”: it must be an absolute feeling in the objective reality of our desire. Walter interpreted that this is what

Jesus tried to say: “Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them” (Mk. 11:24). The textbook illustration chosen by del Río was that of an Apothecary scale. When a pan of the scale accumulates 51 per cent of our positive thoughts and feeling (“Believe that you have received them...”) the scale will tip on the bottom stop and the manifestation of our desire is automatic (the opposing pan would represent the “appearances” and “misleading” shortages in our lives). Hence the name of “proportion” for this Law. But the real problem starts here. If we possess the ability to cause (the First Law) and we know the quality our thinking must have to be causative—a profound conviction (the Second Law)—how can we reach such a conviction?

The Third Law, the Law of Importunity, does the trick. According to the eschatologists Importunity means “to pray insistently and persistently until the mind yields,” that is, until the sum of thoughts generates a positive feeling without doubt. This is something that Walter also deduced from Jesus’ teachings: the parable of the man and his neighbor in the midnight that asks for some bread; the man answers that everybody is asleep but, because of the neighbor’s Importunity, he wakes up and gives the neighbor what he wants (Lk. 11: 5-13). The idea is repeated in the metaphor of the widower that with great persistence importunes a judge pledging for justice, a parable with the moral “to pray always without becoming weary” (Lk. 18:1-8). Walter interpreted the praying of these verses not as a pledge to an nonexistent personal God, but as the mental practice of the advanced student of the Science of Life. The way to reach the state of profound conviction (“believe that you have received them!”) is a repetitive and bothersome mental exercise, an importune praying to oneself which culminates in the feeling of conviction. Following the metaphor of the Apothecary’s scale, through the importunistic repetition of thoughts the individual mind accumulates the needed 51 per cent on the “right” pan for the scale’s arm to lean toward our favor, that is, to generate the feeling of conviction.

To illustrate how an understander could utilize these three Laws let us suppose that he lost a hand (say, as Jaime Lannister lost it in an episode of *Game of Thrones*) and wants it back. According to the First Law he can since his thought is causative and can create from nothing. According to the Second Law, to achieve it he has to feel that he already has his hand. Now then, to generate a feeling that

contradicts all appearances he must “pray,” the Third Law tells us, he has to say to himself that the hand already exists with inexorable Impertunity until the conviction is achieved. The way to do it is to withdraw to a solitary place, maybe hiding the stump where the hand ought to be so that the appearances will not disturb the eschatologist, and to repeat a line of thought such as “My hand exists and I know it’s here” with as much feeling as he can put into it.

With time, the theory goes, thanks to Impertunity a mental state will be reached in which the accomplished eschatologist will really believe he has a hand. That would mean fulfilling the Second Law and, *voilà*, in the objective world a new hand will appear. Of course: students are taught that in order to achieve such a feat they must start with much lesser goals such as healing oneself from a flu or a nervous ulcer. These modest accomplishments will be the platform to develop an invincible faith in one’s own ability to cause; a faith that, with the step-by-step feedback of successes, will allow the apprentice to solve increasingly difficult problems (such as the re-expression of an amputated limb).

### *Cognitive dissonance*

In essence, that is the formula to develop psychokinesis according to Walter: a power that, *The Sickle* claims, when quite a few eschatologists develop it “the end of the age” will arrive. (In this article I use the terms “psychokinesis” and “psi” but the eschatologists do not use parapsychological terms.)

Decades ago, when I believed fervently in Walter’s apocalypse, I imagined that if Eschatology teachers got sick, old and died as any other mortal it was because they didn’t apply the teachings adequately; I believed they were mediocre individuals with no ambition whatsoever. One of the reasons I distanced myself from Juan del Río and my second teacher, Jaime López, was that I didn’t see any psychokinetic result not only in my life, but in theirs. Del Río, who died of cancer in 2001, looked like a man of his age, a fifty six years old, when I studied with him in 1979. Once a new student told me he had asked del Río in front of other students if he knew at least a single eschatologist who did not age. Del Río stayed silent for a little time and responded in the negative. “Then Eschatology still doesn’t iron

out wrinkles!” exclaimed the student. I thought exactly the same. Where were the centenarians that had to exist per force once Eddy and Walter rediscovered the “Science of Life” that had originally been discovered by understanders like Methuselah and the other Biblical centenarians? In theory, the most elemental development of psychokinesis ought to control, through psychic means, one’s own body. Eddy herself taught that her science could forestall the ravages of old age, and many of her devout followers did not expect her to die. What I saw flatly contradicted what Walter had promised.

Walter devoted two chapters to the subject of how to overcome old age in *The Sharp Sickle*, the other textbook of Eschatology. In the chapter “Youth and Maturity” Walter wrote:

Youth, being a sense of youth, can be consciously continued or maintained with all its vigor, energy, and good emotions. That this is not a mere theory can be established by the longevity of the Bible characters, who understood this fact.

Walter’s disciples swallow this paranormal claim like fundamentalist Bible worshipers. In one of her booklets Florence Stranahan wrote:

“You say yours [the hair] is prematurely gray. Age has nothing to do with it. It is your own thought.”

That eschatologists really believe they possess the elixir of youth is also apparent in the commentary by Genevieve Rader on those chapters of *The Sharp Sickle*: a commentary that is read to the advanced students and ratifies and elaborates Walter’s statements. But like Eddy, Stranahan and Walter, Rader, who for forty years directed Eschatology until 1981, got old and died.

So the great masters were getting old and dying just like everyone else. That didn’t concern me much since I also swallowed the eschatologists’ rationalizations: that Eddy, Stranahan, Rader and many others didn’t understand quite well the Science of Life, and that Walter did his “transition” to the next world because he wanted.

Believing these silly rationalizations allowed me to continue my studies of Eschatology. During my first year in the cult I tried countless times to fulfill the tortuous Law of Importunity but I

couldn't. I felt like a fool parroting so many lines of thought without any result whatsoever and never accomplished the marathon sessions of hours or even days that, del Río told us, Walter had performed. I was twenty years old and wanted to become a virtuous of praying—Importunity—to manifest my youthful desires. But it never occurred me to question the existence of such powers. It didn't occur to me that the fault was not mine, or that other eschatologists had passed through similar difficulties in the praxis of Importunity. I didn't dare to think they had fulfilled the Law of Importunity with no result, and even less did I dare to think that the stories of the marathon sessions of Walter were just tale-telling by the eschatologists. Perhaps it was Jaime Hall, my closest Eschatology friend (who passed away in 1996 due to a sudden heart failure), the one who told me that Walter had prayed for days; that he needed money and a former student sent him a check by mail: a miracle he attributed to his marathonic Importunity. It never occurred to me to question that miracle or those attributed to Jesus. I couldn't conceive that what the gospels tell could not have been historical but literary fiction, and that the "metaphysical" interpretation of Eddy and Walter about the New Testament was humbug. Years, oh how many years had to pass to call into question the historicity of the Biblical tales!

Now that I have abandoned all faith in the existence of such powers I can see some fairly elemental things that I didn't see due to my blind faith. If Eschatology were a science and its laws as real as the gravity law or the thermodynamics laws, it's more than elemental that I would have witnessed plenty of demonstrations of such laws by my teachers Juan del Río and Jaime López. (A vignette: During a conversation with my father in the early 1980s I once referred to the latter as "Yoda," since we had just watched *The Empire Strikes Back*.) Gravity does not need demonstration: we see it every day. But neither I nor any Eschatology student had seen a relatively modest paranormal feat such as moving a small object psychically, let alone a centenarian Methuselah who re-expressed amputated limbs.

*They die younger...*

To anyone close to fell prey of Eschatology or any other New Age cult I would recommend considering this litmus test to distinguish a false science from the true sciences:

Scientists can demonstrate the reality of their sciences at sight of everyone: electricity, engineering, computing, medicine, aeronautics, petrochemistry, automotive mechanics and many more. Pseudoscientists can't. Had I reasoned this way before moving to the States I would have realized that I didn't need to travel in pursuit of "serious" parapsychological materials to strengthen my eschatological faith. The fact that no eschatologist kept himself or herself young, or at least healthier than the norm, should have been enough for not seeking my salvation there.

According to the *Journal of the American Medical Association* of 22 September 1989 thousands of deaths of Eddy's followers were registered along with a control group. If Christian Science was a real science one would expect that its followers lived longer than the control group. But the journal revealed something different. The death rate among Christian Scientists from cancer double the national average, and 6 percent of them died from causes considered preventable by doctors. The non-"Scientists" on the average lived four years longer if they were women and two longer if they were men.

Contrary to what they believe, followers of Eddy die younger of cancer than the average American due to their reluctance to go to the doctor. If similar studies were performed on Walter's followers, who are also reluctant to ask for help in medicine because "belief in disease causes disease," I bet that a study would throw identical results. My former teacher Juan del Río fell seriously ill precisely because he forfeited medical check-ups even after he became rich as a result a large following of students, and when he developed symptoms the cancer was already in an advanced stage.

I must say that the best lesson I ever received about the Law of Importunity was given to me by del Río in private. His exposition was clearer and more didactic than the very chapters of *The Sickle* that teach the student how to "pray." Twenty years later, when the cancer was detected, del Río had a window of opportunity of more than four years to pray with Importunity and overcome the disease.

But he failed miserably. And he failed for the simple reason that cancer has no “mental” etiology nor it is healed by “healthy thoughts” or by “eradicating all hate” as predicated by Walter.

My other teacher, Jaime López, went even further than del Río regarding the dilemma of whether or not going to the doctor. He once made a critical remark of the del Río family since they practiced prophylactic vaccination (Juan was a physician and he practiced his profession before entering the cult). In his study at Puebla, López told me that he didn’t vaccinate his sons, and that Juan and his wife had disappointed him for doing it. Jaime López ended his commentary telling me that he functioned in life “as Walter says.”

It is important to notice that Raquel Hall, Juan del Río’s widower, continued the teaching to hundreds of students of Eschatology, a cult she now calls “Mental Application.” The long agony of her husband did not move her to question the dogma that cancer is curable by mental means alone. The believer in a cult, religion or pseudoscience rarely grows up when confronted with what psychologists call a shock of cognitive dissonance (like death).



Del Río already with cancer

Yes: as a young man I was ignorant about the study of the American Medical Association and believed that the teachers’ old age and death was caused by their lack of the understanding that Jesus and the Old Testament centenarians had. Once more: it never occurred to me that the “Laws” of Eschatology simply did not exist, that it all was

megalomania, a grandiose fantasy. It didn't occur to me because I could not conceive the inexistence of the paranormal: an idea that my father had inculcated me as a child with his beautiful tales about the miracles of Jesus. Although as a young man I had abandoned Christianity, I erroneously believed that the existence of extra-sensory perception and psychokinesis, on which the systems of Eddy and Walter are tacitly based, had been demonstrated scientifically by parapsychologists and that I only needed to check and see it for myself in the American labs of parapsychology. Hence the need to emigrate and my soliloquy that night at the airport.

*Please levitate this ship!*

The extremely disturbing experiences of 1985-1988 in California after I left the airport is the subject of the last chapter of *Hojas Susurrantes*. Here I will only quote a passage from my diary that shows the maturity of my ulterior apostasy from the cult:

2 September 1997

Yesterday I read two chapters of *The Sharp Sickle* after years of not reading it and something important happened in my mind. For the first time I doubt Walter's honesty. Remember my handwritten note in that *Skeptical Inquirer* article about how should I have reacted before the claim of the Law of Importunity?:

Guru: "Don't take my word for it. You can learn to do psychokinesis yourself."

Skeptic: "Great! I'd love to! But before I put in the time and shell out the cash, I want to do a little consumer research. How about a demonstration?"

This is the crux. Neither Walter nor Genevieve or Robert Durling could even do a little psychokinetic demonstration like what Walter claims on page 219 of *The Sharp Sickle*: that with his pure thought he affected pieces of steel, rubber, stone, wood and clay. Today my attitude would be to request a demonstration ("before I put in the time...") or not trying to fulfill the interminable hours of the alleged Law of Importunity. It's on

this point where I have changed. He who now reads this *Sickle* is another man: a skeptic.

It's a gem what Walter says on page 207: "*Investigate the works* [emphasis in the original!] of those you chose as leaders and you will not be far mislead," because he died abruptly. "That Mrs. Eddy did not discover the whole is seen in that she is no longer here," Walter wrote in the most treasured book by eschatologists. Another gem, since there's nothing more fatal for Eschatology's credibility that Walter died even younger than her!

At the end of his chapter "Conclusion" I wrote with red ink: "OK, Walter or contemporary teachers of Eschatology, I ask you this with no scorn whatsoever: Teach me a Yoda-like lesson by levitating the ship in front of Luke as in the film *The Empire Strikes Back* and tomorrow I'll humbly re-start studying the first booklet of the *Plain Talk Series*!"

Except for a few syntax corrections, that's what I wrote in my 1997 diary. The *Plain Talk* booklet is the text for the first classroom lesson in Eschatology.

It is worth mentioning that in his time there were people who considered Walter a swindler. Florence Stranahan, one of his most loyal disciples, wrote in the booklet *Messages on Christian Science series I*:

You write that Mrs. \_\_\_ says that Mr. Walter is a crook [...] and that he is promoting a money-making scheme.

Stranahan doubted that the accusation of the unnamed woman was accurate. But Oliver Roberts de La Fontaine, a rich man from Wells Fargo & Co. in California, wrote in *The Great Understander* that Walter charged him \$10,000 for a course for the initiate (the value of a mansion in those times). In his book Oliver confessed that when he heard such a figure he momentarily harbored the thought that Walter had been chasing him with previous courses so that, once convinced, charge him a fortune.

Oliver paid Walter what he wanted. The anecdote moves me to point out that some paragraphs of his textbook suggest a lack of principles

of the man who, *in absentia*, I took as my spiritual guide and mentor. Walter wrote:

There are two positive stages of unfoldment which precede conscious transition [for eschatologists “conscious transition” is going to the next world without experimenting death]; and these must be fully understood and demonstrated before the third stage of conscious transition can be understood and demonstrated. Therefore, whenever any student of mine will prove to me through demonstration that he or she understands these first two stages, I will gladly give him the law governing the third stage.

The first stage is the demonstration of invisibility. Jesus could accomplish this at will, as is stated in the Scripture. The second stage is the transfiguration.

Did Walter really believe this? In his words (“whenever any student of mine will prove to me through demonstration that he or she understands these first two stages...”) it is implicit that, if Walter asked the student such a demonstration, he could make himself invisible and transfigured as well, as preliminary stages of the complete understanding of the Mind.

Years ago I used to think that Walter was simply a crackpot. Now I am starting to look at him under a more sinister light. If Walter didn’t make himself invisible he was not a crank, but a charlatan. The difference between a crackpot and a charlatan is that the crank believes in his myths, whereas the charlatan swindles consciously. Martin Gardner distinguishes between the two in his hilarious *Science: The Good, the Bad and the Bogus*: a crank is someone like Velikowski, who believed in his lunatic astronomy; a charlatan is someone like Uri Geller, who deceived us with his “psychokinetic” tricks.

So I repeat: Did Walter really believe what he asked his students, that with time they could make themselves invisible? As I said, in such a request it was not only implicit that he, Walter, did master invisibility but that he had transfigured his body as Jesus did. But it is an established fact that Walter never demonstrated he could make himself invisible before the men of science in his age. Had he done that he would have revolutionized the scientific world.

Presently I do not believe that Walter made himself invisible. And that can only mean one thing: that Walter lied to his pupils and readers by implying, in the above-cited quotation, that he could achieve such paranormal feat. This conclusion will upset eschatologists, since Walter ended *The Sickle* stating that, above all, one must be sincere with oneself.

It is impossible to prove a negative; for instance, that Walter did not become invisible. But it is possible to show what science really is. There are two basic rules of the thumb in the skeptical community about paranormal claims.

The first one is “Extraordinary claims require extraordinary evidence,” for example, not only evidence that Walter had demonstrated invisibility publicly but that advanced eschatologists could do it today. But in his book Walter does not even bother to describe an *ordinary* proof for his extraordinary claims (the same fault appears throughout the textbook of Walter’s mentor, Mary Baker Eddy).

The second one is “The burden of proof rests upon the claimant alone.” It has been noted that in pseudosciences the burden is inverted; for instance, the teacher requests the student to make himself invisible—even if the teacher himself has not previously demonstrated invisibility! (Just contrast this irrational demand with the demonstrations performed by the teachers of magic in the *Harry Potter* films.)

Let’s assume for a moment that Walter could make himself invisible. Why didn’t he perform public demonstrations? Was it to hide his secret formula of Importunity to develop such powers from the evil minded?

Don’t make me laugh, Walter! How absurd it would have been that Edison, just after he invented the electric light bulb, showed it to nobody but kept his most important invention to himself. Let’s imagine that he asked his students that *they*, not the inventor must show Edison how to create a light bulb—before letting them enter into his lab to see the shining light bulb of the teacher!

After pondering over the two *Sickles* with a healthy dose of skepticism, the inescapable verdict about Walter is that he may well have behaved as a crook, just as the woman mentioned by Stranahan stated in the above quotation.

### *Recommended readings*

To fully understand Walter and company it may not be a bad idea to read the biographies about the mischievous lives of the creators of religious empires on American soil: from Joseph Smith to L. Ron Hubbard and the reverend Sun Myung Moon passing through those who, like Walter and a myriad others, couldn't create large organizations and their followers are barely known. Martin Gardner's *The Healing Revelations of Mary Baker Eddy* is a good starting point.

Whoever wants to know why real scientists do not believe in paranormal powers—which many cults promise to their followers—cannot miss *Leaps of Faith* by Nicholas Humphrey: a scholarly yet readable skeptical study about parapsychology.

### *R.I.P.*

On 6 March 1941 the *Aurora Beacon News*, the newspaper of the small town in which Walter spent most of his life, published the note: "William Walter Dies Suddenly in Florida Home." The article specified that that house was Walter's "Winter home," and that he died "of heart attack."

Eschatologists claim that the gospel tale about the Ascension describes Jesus' "conscious transition" to the "next plane" of existence. The note demonstrates that what I heard in Eschatology is a lie: that Walter didn't die like everyone else but made the "transition" to the next plane just like Jesus.

The Jesus tale is another lie. In the final chapters of *Gospel Fictions* Randel Helms demystifies the Resurrection and Ascension stories. It is worth noting that I started excerpting the first chapters of Helms' book for *The West's Darkest Hour* but not the final chapters. I was

obtaining practically zero feedback from the Americans who apparently are reluctant to question their parental introjects this far.

## Unfalsifiability in psychiatry

“An irrefutable hypothesis is a  
sure-fire sign of a pseudoscience.”

—Terence Hines <sup>1</sup>

### *Huxley's prediction*

According to Jeffrey Meyers' biography of George Orwell, right after *Nineteen Eighty-Four* was published, Aldous Huxley wrote to Orwell telling that he did not believe that hard totalitarianism would be the chosen way of the future. Instead of a boot stomping on a human face forever, a soft totalitarian system could be devised. “Within the next generation I believe that the world's leaders will discover that infant conditioning and narco-hypnosis are more efficient, as instruments of government, than clubs and prisons.”

The grim fact is that, gradually, what Huxley called narco-hypnosis (licit drugging) is becoming a reality throughout the West.

In today's world, one of the ways to sell drugs of social control is to sell the *idea* of psychiatric illness, like labeling infants and children with non-existent disorders/diseases. The history of Attention Deficit Hyperactivity Disorder (ADHD), simply a list of behaviors of normal children—e.g. impulsivity, inattention, careless mistakes, etc.—illustrates social trends that strongly remind us of *soma*, the fictional drug in Huxley's *Brave New World*.

---

<sup>1</sup> Terence Hines, *Pseudoscience and the paranormal: a critical examination of the evidence*. New York: Prometheus Books, 1988, p. 2.

*“Attention Deficit Hyperactivity Disorder”*

In September of 1970 during a hearing called Involvement in the Federal Use of Behavior Modification Drugs on Grammar School Children (keep in mind Huxley’s “infant conditioning” and drugs as “instruments of government”), Dr. Ronald Lipman of the government agency Food and Drug Administration (FDA) testified: “Hyperkinesis is something that brings the child into conflict with his parents, peers, and teachers.” The hearing was the first step of what may be called the corporate design of diseases.

Seventeen years later, in 1987, psychiatrists voted in favor of the diagnosis ADHD, the new name for hyperkinesis and a list of previously normal behaviors among children to now be considered pathological, and included the label in the American Psychiatric Association’s *Diagnostic and Statistical Manual of Mental Disorders*. As a result, the following year, half a million children worldwide were diagnosed with the “disorder” as a preliminary step to administer them licit drugs.

Psychiatrist Peter Breggin, who has been called by *Time* magazine “Prozac’s worst enemy,” has earned impressive academic credentials and published more than twenty books criticizing the use of psychotropic drugs. What struck me the most while reading some of his books is that precisely the brightest and most independent children, often white males, are the ones who get psychiatrically diagnosed and medicated.<sup>2</sup> In his 1991 book *Toxic Psychiatry* Breggin wrote:

In short, the whole spectrum of so-called psychiatric and psychological disorders in children can be traced to child abuse and neglect, including the latest school-related fad diagnoses... Not only do biopsychiatrists working with children tend to deny these obvious conclusions, so do the other psychiatric contributors to the same *Comprehensive Textbook of Psychiatry*. Chapter after chapter is written about one or another “disorder” in children and adults, without connecting them in any way to childhood experiences of any kind... In blaming the child-victim,

---

<sup>2</sup> See e.g., Peter Breggin, *Reclaiming your children: A healing solution for a nation in crisis*. Cambridge, MA: Perseus, 2000.

psychiatry takes pressure off the parents, the family, the schools, and the society.<sup>3</sup>

Many years after publishing *Toxic Psychiatry* Breggin continues his campaign to combat what he calls “the war against children.” Although Breggin is a liberal who subscribes the current worldview about race, it is precisely the fact that the most intelligent children are being hunted by the psychiatric establishment’s voracious appetite what moved me to write this article. No abnormalities in the bodies of the children can be detected with blood tests, X rays, brain scans, or biopsies. On the contrary, the absence of an identifiable organic cause is the best evidence against biological psychiatry’s ADHD hypothesis. This is even recognized by the very company, Novartis, which manufactures the stimulant Ritalin: “Specific etiology of this syndrome is unknown, and there is no single diagnostic test.”<sup>4</sup>

The authors of the Novartis article do not dare label as a “disease” the behavior of children who do not want to pay attention in the traditional schooling system. They call it a “syndrome,” and its mysterious etiology suggests, as Breggin believes, a psychosocial rather than a medical problem. In medicine, a “syndrome” designates a cluster of symptoms that, in the absence of biological markers, cannot be considered diseases. It may surprise the reader that, unlike genuine neurological diseases, nearly all *DSM (Diagnostic and Statistical Manual of Mental Disorders)* categories are classified by their symptoms rather than their causes, as is done in other medical specialties, neurology included. Moreover, in the latest edition of the *DSM* the very American Psychiatric Association has admitted that “no laboratory tests have been established as diagnostic” for “Attention-Deficit/ Hyperactivity Disorder.”

Besides Breggin, Fred Baughman, a veteran neurologist with over forty years of experience, has been another visibly outspoken critic of labeling children with non-existent diseases. During the years that I

---

<sup>3</sup> Peter Breggin, *Toxic psychiatry: Why therapy, empathy, and love must replace the drugs, electroshock, and biochemical theories of the “new psychiatry.”* New York: St. Martin’s Press, 1991, pp. 274-275.

<sup>4</sup> “Ritalin LA® (methylphenidate hydrochloride) extended-release capsules” (Novartis’ PDF).

investigated psychiatry,<sup>5</sup> including a one-year course on “mental health” in Manchester’s Open University, I met Dr. Baughman. He is one of the few neurologists who has dared to say publicly that the ADHD epidemic does not exist in the heads of the children but in the adults, by means of massive advertising from the Big Pharma.

The chemical known commercially as Ritalin was synthesized in the 1950s. The hyperactivity “epidemic” grew worldwide from 150,000 children in 1970 to five million in 1997 and the U.S. production of Ritalin increased by seven percent between 1990 and 1997. It is estimated that at the beginnings of this century seven million children take Ritalin and other stimulants in North America.<sup>6</sup> One study found that in ten countries psychostimulant consumption increased 12 percent from 1994 to 2000. Australia and New Zealand were ranked third in the use of these drugs for children, after the United States and Canada.<sup>7</sup> An international comparison showed that in 2002 consumption in Europe was relatively low but rising.

From 15 to 20 million children worldwide were prescribed a psychotropic drug. In addition to stimulants such as Ritalin, this include antidepressants, mood stabilizers, anxiolytics and even neuroleptics. A few years ago the global market for psychotropic drugs for children was approximately 1.7 billion dollars according to Gloria Tsuen, an analyst at First Investors Corp. in New York. Presently, more than five million children in the United States alone (i.e., 9.5 percent) have been diagnosed with ADHD, with the National Institute of Mental Health, the American Psychiatric Association and even the American Neurological Association promoting stimulant medications.<sup>8</sup>

---

<sup>5</sup> Cf. my blog in Spanish: <http://biopsiquiatria.wordpress.com/>.

<sup>6</sup> See e.g., Peter Breggin, “A Misdiagnosis, Anywhere” in *The New York Times*, October 13, 2011.

<sup>7</sup> Constantine Berbatis, Bruce Sunderland and Max Bulsara: “Licit psycho stimulant consumption in Australia, 1984-2000: international and jurisdictional comparison” in *MJA*, 2002, 177 (10): pp. 539-543.

<sup>8</sup> Breggin, “A Misdiagnosis, Anywhere” (online text).

The active substance of Ritalin is called methylphenidate. In the remainder of this article I will use the generic name rather than the trade names. The very Drug Enforcement Administration (DEA) has reported that the effect of methylphenidate lies between cocaine and amphetamines: “They produce discriminative stimulus effects similar to cocaine in laboratory animals and humans.”<sup>9</sup> The DEA has also reported that the abuse of the drug involves “severe medical consequences, including death...”<sup>10</sup>

For years Baughman has contacted several doctors asking which journals have published articles with evidence that ADHD is a disease that meets the Virchowian criterion of genuine diseases. To date, no one has responded, and the reason is simple. The same MDs recognize that the biological cause that children do not pay attention in traditional schools is a mystery (the mere fact that I paraphrase thus what is in the *DSM* suggests that so-called biological psychiatry should be scrutinized). The mobile of Baughman’s quest was to determine whether their colleagues were drugging millions of children and healthy infants with methylphenidate and other psychoactive drugs.

In the beginnings of the new century Janssen began distributing Concerta, the trade name of a kind of slow-acting methylphenidate: a pill to get a child’s behavior controlled for 24 hours. In the Concerta propaganda I have seen pictures of white children submissively doing their homework. In 2004 Eli Lilly launched Strattera: a new drug for children which advertising I have seen in the newspapers. Baughman concludes:

Today, in the US, millions of parents are being told by teachers, principals, counselors, special educators, psychologists, psychiatrists and physicians of all sorts, that their children cannot learn, and even, that they will not be permitted to come to school, unless they are taking Ritalin...

---

<sup>9</sup> *DEA Congressional Testimony Statement* by Terrance Woodworth, Deputy Director, Office of Diversion Control, Drug Enforcement Administration.

<sup>10</sup> *Ibid.* On adverse reactions to the drugs given to children, see Breggin’s website, which contains several articles on the subject including Breggin’s conference in the House of Representatives.

In virtually every instance, family court judges have chosen to believe prevailing psychiatry propaganda, refusing to consider that fact that ADHD does not exist... The Hippocratic Oath does not permit such “practice.” It does not permit the “treatment” of real children—of real human beings, for “diseases” that are not real diseases... This is criminal. It is child abuse. Nothing about it is the legitimate practice of medicine. It must be exposed. Those responsible for the fraud and deception must be publicly identified, charged, prosecuted, and, held accountable.<sup>11</sup>

But the psychiatric industry is driven mostly by market, not medical, needs. Not only has the DEA recognized the similarity between amphetamines and cocaine, or that methamphetamines such as methylphenidate are Schedule 2 type of drugs.<sup>12</sup> The *DSM-III-R* itself acknowledged in 1987 that “Controlled studies have shown that experienced users are unable to distinguish amphetamine from cocaine.” The fashionable edition of the *DSM*, the *DSM-IV-TR*, censored this intriguing sentence.

Some international organizations have taken up the matter. A communication from the United Nations’ International Narcotics Control Board (INCB) expressed concern about parental associations that are actively lobbying for the medical use of methylphenidate for children. The Board stated that “financial transfer from a pharmaceutical company with the purpose to promote sales of an internationally controlled substance would be identified as hidden advertisement and in contradiction with the provisions of the 1971 Convention (Article 10, para. 2).” Since the 1990s the Board has reiterated its request to all governments to do everything possible to avoid overdiagnosis of ADD among children and the treatment with methylphenidate “that is not justified for valid medical reasons.”<sup>13</sup>

---

<sup>11</sup> Baughman: “Attention-deficit hyperactivity disorder & all biological psychiatry as fraud” (online text).

<sup>12</sup> “Legal Classification: Controlled Substances Act 1990” (DEA Listing).

<sup>13</sup> Information Service of the United Nations, Vienna; INCB annual report (to be published after March 4, 1997).

But the INCB apparently moral request is grossly misleading. The MDs are not diagnosing too much, or even misdiagnosing. In the words of Baughman the ADHD diagnosis “is a total, one hundred percent, fraud.”<sup>14</sup>

Baughman and Breggin are not alone. Thomas Szasz, the veteran critic of psychiatry, is still influential (the latest book about him, *The Szasz Quotationary*, was published in 2011).<sup>15</sup> In a 2004 conference in Los Angeles, an elderly Szasz said:

Another lamentable development is the claim that millions of children suffer from a mental illness called “Attention Deficit Hyperactivity Disorder” and that Ritalin... is a treatment for it. Of course, it is always administered against the will of the child. What child wants to be stigmatized as crazy?

When school authorities tell a mother that her son is sick and needs to be on drugs, how is she to know that that’s a lie? How is she to know that what experts call Attention Deficit Hyperactivity Disorder is not a disease?

Bedazzled by psychiatric jargon, she does not realize that diagnoses are not diseases. She is no expert in the history of psychiatry. She does not know that psychiatrists have always used diagnostic terms to stigmatize and control people... No behavior or misbehavior is a disease or can be a disease! Period!

When I went to medical school, sixty years ago, there were only a handful of mental illnesses. Now there are more than three hundred, with new ones “discovered” every year...

Labeling a child as mentally ill is stigmatization, not diagnosis. Giving a child a psychiatric drug is poisoning, not treatment.

---

<sup>14</sup> Baughman: “Attention-deficit hyperactivity disorder & all biological psychiatry as fraud.”

<sup>15</sup> Although I wrote this paper in 2006 I reviewed it in 2011, a year before Szasz died, in 2012.

I have long maintained that the child psychiatrist is one of the most dangerous enemies not only of children, but also of adults who care for the two most precious and most vulnerable things in life: children and liberty.

Szasz has also said that psychiatrists assume that their young patients are guilty (“sick”) until their health is demonstrated. But a disease so understood cannot be refuted scientifically.

### *Psychiatry under scientific scrutiny*

According to Ron Leifer, there have been four parallel critiques of psychiatry: Szasz’s conceptual and logical critique of the mental illness idea; Leifer’s own parallel critique of social control through psychiatry, Breggin’s medical evaluation of the assaults on the brain with drugs, electroshock and lobotomy, and the cry of those who have been harmed by it.<sup>16</sup>

Another way to question the validity of psychiatry is to examine the scientific basis of biological psychiatry. This fifth parallel critique, which I would call the evaluation of the scientific status of psychiatry, takes psychiatry to task on its own theoretical base. Exponents of this late strategy have focused on the various bio-reductionist claims and logical fallacies in psychiatry;<sup>17</sup> on the dubious science behind psychopharmacology,<sup>18</sup> and on statistical analyses that show that poor countries with few psychiatric drugs called neuroleptics (“antipsychotics”) fare much better in the treatment of people in psychotic crisis than the rich countries.<sup>19</sup> In the remainder of this

---

<sup>16</sup> Ron Leifer, “A critique of medical coercive psychiatry, and an invitation to dialogue,” *Ethical Human Sciences and Services*, 2001, 3 (3), 161-173 (the journal has been renamed *Ethical Human Psychology and Psychiatry*).

<sup>17</sup> Colin Ross & Alvin Pam, *Pseudoscience in biological psychiatry: blaming the body*. New York: Wiley & Sons, 1995.

<sup>18</sup> Elliot Valenstein, *Blaming the brain: the truth about drugs and mental health*. New York: Free Press, 1998.

<sup>19</sup> Robert Whitaker, *Mad in America: bad science, bad medicine, and the enduring mistreatment of the mentally ill*. Cambridge, Massachusetts: Perseus, 2001.

article I shall present an apparently innovative way to call into question the scientific status of biological psychiatry.

However odd it may seem, biopsychiatry has not been attacked from the most classic criteria to spot pseudosciences: Karl Popper's test that distinguishes between real and false science, and the principle known in science as Occam's razor. Both of these principles have been very useful in the debunking of paranormal claims (as in Christian Science and Eschatology), as well as biological pseudosciences such as phrenology.<sup>20</sup>

Mario Bunge, the philosopher of science, maintains that all pseudosciences are sterile. Despite of its multimillion-dollar sponsoring by the pharmaceutical companies, biological psychiatry remains a sterile profession today.<sup>21</sup>

Despite its long history of biological theories since 1884 when Johann Thudichum, the founder of modern neurochemistry, believed the cause of madness were "poisons fermented in the body" to the current dopamine theory of schizophrenia, psychiatrists have been unable to find the biological cause of the major disorders listed in the *Diagnostic and Statistical Manual of Mental Disorders*.<sup>22</sup> This lack of progress was to be expected. If the biologicistic postulate on which psychiatry lays its foundational edifice is an error, that is to say, if the cause of mental disorders is not somatogenic but psychogenic, real progress can never occur in biological psychiatry; and the subject of mental disorders should not belong to medical science but to psychology. Nancy Andreasen, the editor of the *American Journal of Psychiatry*, the most financed and influential journal of psychiatry, recognizes in *Brave New Brain*, a book published in 2001, that:

---

<sup>20</sup> The Committee for the Scientific Inquiry, that publishes the bimonthly *Skeptical Inquirer* and whose members included luminaries such as Martin Gardner, Isaac Asimov and Carl Sagan, has been a think tank in the debunking of pseudosciences since 1976.

<sup>21</sup> Cf. *Ethical Human Psychology and Psychiatry*, a journal authored by a group of mental health professionals that specializes in criticizing biopsychiatry.

<sup>22</sup> For a critical review of the dopamine theory of schizophrenia see for example Valenstein, *Blaming the brain*, pp. 82-89; Ross and Pam, *Pseudoscience*, pp. 106-109.

- there has not been found any physiological pathology behind mental disorders;
- nor chemical imbalances have been found in those diagnosed with a mental illness;
- nor genes responsible for a mental illness have been found;
- there is no laboratory test that determines who is mentally ill and who is not;
- some mental disorders may have a psychosocial origin.<sup>23</sup>

A better proof of sterility in biopsychiatry can hardly be found. It is worth saying that a book reviewer tagged Andreasen's book as "the most important psychiatry book in the last twenty years."<sup>24</sup> The above points show us why, since its origins, psychiatry and neurology are separated.

### *Popper's litmus test*

While neurology deals with authentic brain biology, it is legitimate to ask whether psychiatry might be searching for a biological mirage.

In *The Logic of Scientific Discovery* philosopher of science Karl Popper tells us that the difference between science and pseudosciences lies in the power of refutability of a hypothesis.<sup>25</sup> Despite its academic, governmental and impressive financial backing in the private sector, psychiatry does not rest on a body of discoveries experimentally falsifiable or refutable. In fact, the central hypothesis in psychiatry, a biomedical entity called mental illness—say "schizophrenia"—cannot be put forward as a falsifiable or refutable hypothesis.

Let us consider the claim that psychiatrists use the drugs called neuroleptics to restore the brain chemical imbalance of a

---

<sup>23</sup> Nancy Andreasen, *Brave new brain: conquering mental illness in the era of the genome*. New York: Oxford University Press, 2001.

<sup>24</sup> Ty Colbert, book review in *Ethical Human Sciences and Services*, 2001, 3 (3), p. 213.

<sup>25</sup> Karl Popper, *The Logic of Scientific Discovery*. New York: Routledge, 2002, chapters 4 and 6 esp.

schizophrenic. A Popperian would immediately ask the questions: (1) What is exactly a brain chemical imbalance? (2) How is this neurological condition recognized among those who you call schizophrenics and which lab tests are used to diagnose it? (3) Which evidence can you present to explain that the chemical imbalance of the so-called schizophrenic has been balanced—or has not been balanced—as a result of taking the neuroleptic?

Before these questions the psychiatrist answers in such a way that he who is unfamiliar with the logic of scientific discovery will have great difficulties in detecting a trick. For instance, Andreasen has acknowledged that there have not been found biochemical imbalances in those diagnosed with a mental illness and that there is no laboratory test that determines who is mentally ill and who is not. That is to say, Andreasen is recognizing that her profession is incapable of responding to the second and third questions above. How, then, does Andreasen and her colleagues have convinced themselves that neuroleptics restore to balance the “chemically unbalanced” brains of schizophrenics? Furthermore, why does Andreasen have stated so confidently at the beginning of the section in *Brave New Brain* that addresses the question of what causes schizophrenia that the disorder “is not a disease that parents cause”?

Speaking in Popperian terms the answer is: by contriving a non-falsifiable or irrefutable hypothesis. In contrast to neurologists, who can demonstrate the physiopathology, histopathology or the presence of pathogen microorganisms, Andreasen and other psychiatrists recognize that they cannot demonstrate these biological markers (faulty genes or biochemical imbalances) that they postulate in the major disorders classified in the revised, fourth edition of the *Diagnostic and Statistical Manual of Mental Disorders*, the *DSM-IV-TR*. If they could do it, psychiatry as a specialty would have disappeared and its body of knowledge merged in neurological science. What psychiatrists do is to state that after almost a century of research in, for instance, schizophrenia, the medical etiology of the “disease” is still “unknown,” and they claim the same of many others *DSM-IV* behaviors.

As Szasz has observed, in real medical science physicians observe the pathological alterations in the organs, tissue, and cells as well as the microbial invasions, and the naming of the disease comes only after

that. Psychiatry inverts the sequence. First it baptizes a purported illness, be it schizophrenia or any other, but the existence of a biological marker is never discovered, though it is dogmatically postulated.<sup>26</sup> A postulate is a proposition that is accepted without proof. Only by postulating that these disorders are basically genetic and that the environment merely plays a “triggering” role can psychiatrists justify to treat them by physical means. On the other hand, if neuroses and psychoses are caused by poor parenting and extreme parental abuse respectively, to treat them with drugs, electroshock or lobotomy only “re-victimizes” the victim.<sup>27</sup>

In the 1930s, 40s, 50s and 60s tens of thousands of lobotomies were performed in the United States,<sup>28</sup> but since the advent of neuroleptics only about two hundred surgical lobotomies are performed each year in the world. About 100,000 people are being electro-shocked every year in the United States alone, many against their will.<sup>29</sup> North America consumes about 90 per cent of the world’s methylphenidate for American and Canadian children. Many parents, teachers, politicians, physicians and almost all psychiatrists believe in these “medical model” treatments for unwanted behaviors in children and teenagers.

On the other hand, the “trauma model” is an expression that appears in the writings of non-biological psychiatrists such as Colin Ross. Professionals who work in the model of trauma try to understand neurosis and even psychosis as an injury to the inner self inflicted by abusive parenting.<sup>30</sup> As shown in my *Quetzalcoatl*, the psyche of a child is very vulnerable to persistent abuse while in the process of ego formation. Although some books of the proponents of the old

---

<sup>26</sup> See for example Thomas Szasz, *Pharmacracy: medicine and politics in America*. Connecticut: Praeger, 2001.

<sup>27</sup> César Tort, *Hojas Susurrantes*, 2011, pp. 115-227.

<sup>28</sup> As to date Whitaker’s *Mad in America* is the most readable exposé I know of the darkest period in American psychiatry.

<sup>29</sup> Ibid.

<sup>30</sup> See for example Silvano Arieti, *Interpretation of schizophrenia*. New Jersey: Aronson, 1994. Originally published in 1955, this celebrated treatise is worth revisiting.

existential and “schizophrenogenic” mother are still in print,<sup>31</sup> today the model is better explained in the case-stories writings of compassionate psychologists such as Alice Miller.<sup>32</sup> In a moving and yet scholarly autobiography John Modrow maintains that an all-out emotional attack by his parents caused a psychotic crisis in his adolescence.<sup>33</sup> Despite claims to the contrary, the trauma model of psychosis is still alive. Only in 2004 two academic books were released on the subject,<sup>34</sup> and in the *Journal of Psychobiology* Lloyd deMause still suggest that the gamut of mental disorders, from the dissociative states and psychoses of ancient times to the neuroses of today, are consequence of child abuse.<sup>35</sup>

### *Unfalsifiability*

Let us take as an example an article published in a July 2002 *Time* magazine. The author used the case of Rodney Yoder, abused during his childhood and as adult hospitalized in a psychiatric hospital in Chester, Illinois. From the hospital Yoder undertook an internet campaign for his liberation. Catching on the favorite phrases of psychiatrists the *Time* writer tells us: “Scientists are *decades away* [my emphasis] from being able to use a brain scan to diagnose something like Yoder’s alleged personality disorders.”<sup>36</sup> In the same line of thinking, Rodrigo Muñoz, a former president of the American

---

<sup>31</sup> See for example Ronald Laing, *The divided self: an existential study in sanity and madness* (Selected works of R.D. Laing, 1). New York: Routledge, 1999.

<sup>32</sup> Alice Miller. *For your own good: hidden cruelty in child-rearing and the roots of violence*. New York: Farrar, Straus and Giroux, 1983. See also Miller’s *Breaking down the wall of silence: the liberating experience of facing painful truth*. New York: Dutton, 1987.

<sup>33</sup> John Modrow, *How to become a schizophrenic: the case against biological psychiatry*. New York: Writers Club Press, 2003.

<sup>34</sup> Colin Ross, *Schizophrenia: an innovative approach to diagnosis and treatment*. New York: Haworth Press, 2004. See also John Read, Loren Mosher and Richard Bentall, *Models of madness*. New York: Routledge, 2004.

<sup>35</sup> See e.g., Lloyd deMause, “The Evolution of the Psyche and Society” in *The Emotional Life of Nations*. New York: Other Press, 2002.

<sup>36</sup> John Cloud, “They call him crazy,” *Time*, 15 July 2002.

Psychiatric Association in the 1990s, stated in an interview: “We are gradually advancing to the point when we *will be able* [my emphasis] to pinpoint functional and structural changes in the brain that are related to schizophrenia.”<sup>37</sup> That is to say, psychiatrists recognize that at present they cannot understand a mental disorder through purely physical means, though they have enormous faith they will in the near future. Hence it is understandable what another psychiatrist told the *Washington Post*: “Psychiatric diagnosis is descriptive. We don’t really understand psychiatric disorders at a biological level.”<sup>38</sup> Psychiatrists only rely on conduct, not on the individual’s body, to say that there is an illness. Child psychiatrist Luis Méndez Cárdenas, the director of the only public psychiatric hospital in Mexico which specializes in committing children, told me in a 2002 interview: “Since the cause of any disorder is unknown, the diagnosis is clinical.”

More to the point, in February 2002 I debated psychiatrist Gerard Heinze, the director of the Instituto Nacional de Psiquiatría (the Mexican equivalent to the American National Institute of Mental Health or NIMH.) Arguing with Heinze I rose the question of the lack of biological markers in his profession. Heinze answered enumerating two or three diseases that medical science has not fully understood; he tried to make the point that mental disorders lie in this category of still incomprehensible diseases. For example, until 2006 the Hutchinson-Gilford syndrome, which makes some children start to age since their childhood, was an authentic biomedical disease of unknown etiology. But its existence was not controversial before 2006: it was enough to see the poor aged children to know that their problem was clearly somatic. On the other hand, diagnoses of the alleged psychiatric disorders are so subjective that their inclusion in the *DSM* has to be decided by votes in congresses of influential psychiatrists. Heinze’s point would not have strained my credulity to the breaking point if most of the 374 *DSM-IV* diagnoses were already proven biomedical illnesses with only a few of them remaining as

---

<sup>37</sup> Rodrigo Muñoz, quoted in Jeanette De Wyze, “Still crazy after all these years,” *San Diego Weekly Reader*, 9 January 2003.

<sup>38</sup> Thomas Laughren, quoted in Shankar Vedantam, “Against depression, a sugar pill is hard to beat: placebos improve mood, change biochemistry in majority of trials of antidepressants,” *Washington Post*, 6 May 2002.

mysterious diseases. But we are asked to believe that virtually all of the *DSM* behaviors are mysterious diseases “of unknown etiology”!

One last example related to a 2003 hunger strike of psychiatric survivors in Pasadena, California, who demanded scientific proof of mental illness as a genuine biomedical disease, will illustrate this attitude.<sup>39</sup>

The hunger strikers’ demand was addressed to the American Psychiatric Association and the offices of the Surgeon General. Psychiatrist Ron Sterling dismissed the strikers’ demand for positive scientific proof describing the mental health field in the following way: “The field is like cardiology before cardiologists could do procedures like electrocardiograms, open-heart surgery, angiograms and ultrasound [...]. Since brain structure and physiology are so complex, the understanding of its circuitry and biology are in its infancy.”<sup>40</sup> The Surgeon General Office did not even bother to respond. However, in a statement released in September 2003 the American Psychiatric Association conceded that:

Brain science has not advanced to the point where scientists or clinicians can point to readily discernible pathologic lesions or genetic abnormalities that in and of themselves serve as reliable or predictive biomarkers of a given mental disorder or mental disorders as a group... Mental disorders *will likely be proven* [my emphasis] to represent disorders of intracellular communication; or of disrupted neural circuitry.

The trick to be noticed in the above public statements is that psychiatrists, physicians all things considered, are stating that even though the etiology of mental disorders is unknown such etiology is, by definition, *biological*, and that it is only a matter of time that it will

---

<sup>39</sup> Fred Baughman, Peter Breggin, Mary Boyle, David Cohen, Ty Colbert, Pat Deegan, Al Galves, Thomas Greening, David Jacobs, Jay Joseph, Jonathan Leo, Bruce Levine, Loren Mosher and Stuart Shipko, “15 December 2003 reply by scientific panel of the Fast for Freedom in Mental Health to the 26 September statement by the American Psychiatric Association.” (I read this article at the beginning of 2004 on *mindfreedom.org*.)

<sup>40</sup> Ron Sterling, “Hoeller does a disservice to professionals,” op-ed rebuttal, *The Seattle Post-Intelligencer*, 9 September 2003.

likely be proven. This is the hidden meaning of the code word “of unknown etiology.” *By doing this psychiatrists dismiss in toto the work of the many researchers who have postulated a psychogenic origin of mental distress and disorders.*

Although it is more parsimonious to consider a psychological cause for a mental disturbance that has no known biological markers, with its somatogenic dogma orthodox psychiatry ignores the simplest hypothesis, the model of trauma. To inquire into Yoder’s childhood, for instance, is axiomatically dismissed in a science that clings to only one hypothesis. In other words, by talking of unknown etiologies that will be discovered in the future by medical science—never by psychologists—these physicians have presented us a *biological* hypothesis of mental disorders in such a way that, even if wrong, cannot be refuted.

If psychiatrists were true scientists they would present their biological hypothesis under the falsifiability protocol that Popper observed in hard sciences. Let us consider the hypothesis:

“At sea level water boils at 40° C.”

This is a scientific hypothesis in spite of the fact that the proposition is false (water does not boil at 40° but at 100° C). The hypothesis is scientific because it is presented in such a way that it just takes putting it to the test in our kitchen with a thermometer to see if it is true or not: if water does not boil at 40° C, the hypothesis is false. In other words, according to Popper the scientific quality of a hypothesis does not depend on whether the hypothesis is true, but however paradoxical it may seem, it depends on whether the hypothesis may be refuted *assuming* it is false. Thus the hypothesis that at present water boils at 40° C can be refuted: it is a scientific hypothesis. On the other hand, the hypothesis that schizophrenia and the other major mental disorders are biological and that this “will likely be proven,” the words of the American Psychiatric Association, cannot be refuted: it is not a scientific hypothesis. Against this biological hypothesis there is no possible evidence at present, that is, there is no empirical evidence which can show that the hypothesis is wrong.

This is the sure-fire sign of a pseudoscience.

## *Conclusion*

A biopsychiatry that drugs millions of white children with healthy brains is not a genuine science. True scientists, such as geologists or biologists, never postulate their central hypotheses as non-falsifiable hypotheses that “will likely be proven.” It is the futuristic stance of psychiatrists what gives the lie to the claim that their belief system is scientific.

A pseudo-science is a belief system that pretends to be scientific. Psychiatry is not the only biological pseudoscience, but it exhibits the same unequivocal signs of pseudoscience present in every system that pretends to be scientific. Other biological pseudoscientists such as phrenologists or the communist proponents of Lysenko-Michurinism did not comply with the Popperian requirement of presenting their conjectures in falsifiable form either.

In this article I cannot deal with communist pseudoscience. Suffice it to say that all pseudosciences, biological or paranormal, have four things in common. Just as its biological sisters (phrenology and Lysenko-Michurinism) and its paranormal cousins (e. g., parapsychology and UFOlogy), psychiatry is a “science” that (1) presents its central hypothesis in a non-falsifiable way; (2) idolizes in perpetuity that sole hypothesis; (3) violates the economy principle by ignoring the more parsimonious alternative, and (4) is completely sterile. After decades of research neither phrenologists nor psychiatrists, parapsychologists, or ufologists have demonstrated the existence of the (alleged) phenomena they study.

In other words, psychiatrists do not have medical or scientific evidence to back their claims. Psychiatrists’ recognition that they cannot tell us anything about the above-mentioned question—with which lab tests do you diagnose this so-called neurological condition?<sup>2</sup>—demonstrates that their schizophrenia hypothesis is unscientific. The same can be said of ADHD, bipolar “illness,” depression and the other major *DSM* disorders.

In a nutshell, psychiatry is not a science.

Since the middle 1950s the lack of a mental health science in the medical profession has been compensated by an invasive marketing and the aggressive sales of psychiatric drugs by the pharmaceutical companies.<sup>41</sup>

---

<sup>41</sup> Valenstein, *Blaming the brain* (op. cit.).

## Gitone's magic

In *The Return of Quetzalcoatl* I refrained to reproduce this image for the simple reason that it would have meant retroprojection.



In the image we see women, presumably the mothers, trying to rescue their children from a propitiatory child sacrifice to Moloch Baal. But in real life the parents themselves handed over their crying children to the assistants of the priest, hence the inflammatory sentence with which I ended my *Quetzalcoatl*: “In the final section of this work I’ll go back to my autobiography, and we shall see if after such grim findings mankind has the right to exist” (this last section has not been translated to English).

In Hollywood retroprojections are ubiquitous in movies about the historical past. For instance, *Australia*, a pro-aboriginals film set before the Second World War, had an upset Nicole Kidman telling another white person, “No mother would leave her child!” when in real life, as recounted in my *Quetzalcoatl*, quite a few Australian *abbos* not only abandoned some of their babies but killed and ate them.

Westerners, and incredibly, child abuse researchers included, have not awakened to the fact that there have been very dissimilar “psychoclasses” or ways of childrearing in the world; and that this has had enormous implications for the mental health of a people, primitive or modern. For example, in my *Quetzalcoatl* I said that Rhea hid Zeus and presented a stone wrapped in strips, which Cronus took as a swaddled baby and ate it. Cronus represents the pre-Homeric Greeks, the archaic Hellas. After the breakdown of the bicameral, or schizoid mind, historical Greeks considered barbarous the practice of child sacrifice, symbolized in Zeus’ successful rebellion against his filicidal father. Though they still practiced the exposure of unwanted babies, the historical Greeks at least stopped ritually sacrificing them: a practice that their neighbors continued. Nonetheless, if films on both Homeric and post-Homeric Greeks were historically accurate, the exposure of babies would be visually depicted.

In recent years I saw two films that I had not watched for a long time. In the 1959 Hollywood interpretation of *Ben-Hur* starring Charlton Heston, Tiberius’ Rome and Jerusalem are idealized far beyond what those cities looked like in the times of Jesus. Think of how, to impress the audience with the grandeur of the Roman circus in a Hollywoodesque Palestine, for the chariot race sequence the director made it look as large as Constantinople’s circus. Conversely, in Federico Fellini’s 1969 movie *Fellini-Satyricon*, freely based on Petronius’ classic, the Roman Empire is oneirically caricaturized to the point that the film’s extreme grotesqueries bear no visual relationship whatsoever to the empire of historical time. Both extreme idealization in Hollywood, and oneiric caricature, constitute artistic ways to understand the soul of Rome. One may think that an Aristotelian golden mean may lie somewhere between *Ben-Hur* and *Fellini-Satyricon*, but not even in HBO’s *Rome*, a purportedly realistic TV series that claimed paying more attention to historical women, dared to show that such women abandoned their babies who died on the hills, roads and the next day were found under the frozen streets: a custom approved even by Plato and Aristotle.

Growing in a “late infanticidal” culture, to use Lloyd deMause’s term, makes members of that psychoclass greatly different compared to our modern western psychoclass. (One could easily imagine what a shock for the modern mind would represent the spectacle of white babies dying on the streets of Vermont, Bonn or Florence with nobody

bothering to rescue them.) So different that I believe that, once digested, the hostile takeover I did with deMause's psychohistory to deliver it to the dwellers of the future ethnostate has chances to influence the understanding of history in the future.

Another example of such differences is what André Gide called normal pederasty, the ancients' infatuation for adolescents. Gide did not condemn such customs. On the contrary, he considered his *Corydon*, published in 1924 and which received widespread condemnation, his most important work. But unlike the literary pundits I can only understand the *Geist* of a culture through the visual arts. It would help if readers of this article watch the YouTube scenes of the movie *Fellini-Satyricon* of Encolpius, who looks like in his middle twenties, and his boyfriend Gitone, who looks like a sixteen year-old leptosomatic lad.

Cinematic experiences aside, what are scholars saying about what I call pseudo-homosexuality: pederasty (which must not be confused with pedophilia)? In the introduction to *On Homosexuality: Lysis, Phaedrus, and Symposium*, Eugene O'Connor wrote (no ellipsis added):

The composition of [Plato's] *Symposium* owes much to the Greek tradition of "banquet literature," often a collection of informal discussions (in prose or verse) on various topics, including the power of love and the delights of young men and boys. Indeed, a whole body of homoerotic literature grew up around the themes of male beauty and how one ought to woo and win a boy.

The customary social pattern was this: a boy in his teens or, at any rate, a younger man (called an *eromenos*, or "beloved") was sought out by an older male (called an *erastes* or "lover"), who might be already married. Women in classical Athens were kept in virtual seclusion from everyone but their immediate families and their domestic activities were relegated to certain "female" parts of the house. As a consequence, boys and young men—partly by virtue of their being seen, whether in the gymnasium, in the streets, or at a sacrifice (as in the *Lysis*)—became natural love-objects.

Strict rules of conduct bound both parties: adult males could face prosecution for seducing free-born youths, while Athenian boys and young men could be censured for soliciting sexual favors for

money. That would make them in effect equal to courtesans, who were hired companions and lacked citizen status.

This *erastes-eromenos* (lover-beloved) relationship, although it was sexual and in many ways comparable to typical, male-female relations, with the man assuming the dominant role, was meant ideally to be an educative one. The older man instilled in the younger—in essence, “made him pregnant with”—a respect for the requisite masculine virtues of courage and honor.

Socrates in the *Phaedrus* describes how the soul of the pederast (literally, “a lover of youths”) who is blessed with philosophy will grow wings after a certain cycle of reincarnations. In recent centuries, the word “pederast” has come to be viewed with opprobrium, fit only to describe child molesters. But in ancient Greece the word carried no such negative connotation, and was employed in a very different context.

Surrounded as he often was by the brightest young men of Athens, Socrates jokingly compared himself, in Xenophon’s *Symposium*, to a pander or procurer. These are witty, humorous characterizations of Socrates to be sure; yet, in the end, Socrates was the best *erastes* of all; the loving adult male teacher who sought to lead his aristocratic *eromenoi* (male beloveds) on the road to virtue.

I have read Xenophon’s *Symposium* and on chapter VIII it does look like Socrates and others had intense crushes with the *eromenoi*.

In his *Corydon* Gide shares the Platonic view that what he calls “normal pederasty” (to distinguish it from child molestation) is a propitious state of the mind to shed light on truth and beauty. In the last pages of his slim book Gide concludes: “I believe that such a lover will jealously watch over him, protect him, and himself exalted, purified by this love, will guide him toward those radiant heights which are not reached without love.” In the very final page Gide adds that “From thirteen to twenty-two (to take the age suggested by La Bruyere) is for the Greeks the age of loving friendship, of shared exaltation, of the noblest emulation,” and that only after this age the youth “wants to be a man”: to marry a woman.

But not only I need visuals to properly understand a culture: visuals that we still lack today in the cinematic and documentary industry. Narrative, which dramatically contrasts with cold academic treatises, is fundamental too as a way to get into the unfathomed depths of a bygone world. There is a tale recounted by an old poet, Eumolpus in the first long novel that Western literature knows, Petronius' *Satyricon*, that merits reading. It starts with the words: "When I went to Asia,' Eumolpus began, 'as a paid officer in the Quaestor's suite, I lodged with a family at Pergamus. I found my quarters very pleasant, first on account of the convenience and elegance of the apartments, and still more so because of the beauty of my host's son.'"

Those pages of the real *Satyricon*, which contrasts with Fellini's nightmare, merits reading as a window to the past. However, the erastes-eromenos relationship was not always as hilariously picaresque as Petronius depicts it. In the 1978 treatise *Greek Homosexuality*, K.J. Dover writes:

Ephoros, writing in the mid-fourth century, gives a remarkable account (*F149*) of ritualised homosexual rape in Crete. The erastes gave notice of his intention, and the family and friends of the eromenos did not attempt to hide the boy away, for that would have been admission that he was not worthy of the honour offered him by the erastes. If they believed that the erastes was unworthy, they prevented the rape by force; otherwise they put a good-humoured and half-hearted resistance, which ended with the erastes carrying off the eromenos to a hide-out for two months. At the end of that period the two of them returned to the city (the eromenos was known, during the relationship, as *parastatheis*, 'posted beside...' or 'brought over to the side of...') and the erastes gave the eromenos expensive presents, including clothing which would thereafter testify to the achievement of the eromenos in being chosen; he was *kleinos*, 'celebrated', thanks to his *philetor*, 'lover'. [p. 189]

John Boswell, a homosexual professor at Yale University who died at forty-seven of complications from AIDS, specialized in the relationship between homosexuality and Christianity. Boswell abstains to mention the word "rape" which Dover unabashedly used in his treatise published by Harvard University. But in *Same-Sex Unions in*

*Premodern Europe* Boswell describes in less academic, and more colorful, language the legal arrangements regarding such abductions:

Apart from the abduction aspect, this practice has all the elements of European marriage tradition: witness, gifts, religious sacrifice, a public banquet, a chalice, a ritual change of clothing for one partner, a change of status for both, even a honeymoon.

The abduction is less remarkable, by the standards of the times, that it seems. The ruler of the gods, Zeus, mandated a permanent relationship with a beautiful Trojan prince, Ganymede, after abducting him and carrying him off to heaven; they were the most famous same-sex couple of the ancient world, familiar to all its educated residents. Zeus even gave Ganymede's father a gift—the equivalent of a dower or “morning gift.” The inhabitants of Chalcis honored what they believed to be the very spot of Ganymede's abduction, called Harpagion (“Place of Abduction”).



Moreover, as late as Boccaccio (*Decameron*, Day 5, Tale 1) an abduction marriage that takes place seems to find its most natural home in Crete.

*Hetero*-sexual [my emphasis] abduction marriage was also extremely common in the ancient world—especially in the

neighboring state of Sparta, with which Crete shared its constitution and much of its social organization, where it was the normal mode of heterosexual marriage. It remained frequent well into modern times, and even under Christian influence men who abducted women were often only constrained to marry them, and not punished in any other way. In a society where women were regarded as property and their sexuality their major asset, by the time an abducted woman was returned most of her value was gone, and the more public attention was focused on the matter the less likely it was she would ever find a husband. And in a moral universe where the abduction of Helen (and of the Sabine women) provided the foundation myths of the greatest contemporary political entities, such an act was as likely to seem heroic as disreputable. *The Erotic Discourses* attributed to Plutarch begin with stories of abduction for love, both heterosexual and homosexual. [pp. 91-93]

This last sentence about the foundation myths of both the ancient Hellas and Rome is absolutely central to understand their moral universe. However, Boswell omits to say that Zeus would be considered a bisexual god with strong heterosexual preferences—Hera and many other consorts—according to current standards, in no way an homosexual god.

Furthermore, unlike the same-sex unions of today, the erastes-eromenos relationship wasn't meant to be permanent. The continuance of an erotic relationship was disapproved. In dramatic contrast to contemporary "gay marriages," romantic relationships between adult coevals were disrespected. In fact, the former eromenos might well become an erastes himself with a younger youth when he got older. Boswell, who strove to use classic scholarship to support the so-called "gay marriage" of our times, overstates his case in other passages of *Same-Sex Unions in Premodern Europe*. What struck me the most of his study was that on page 66 he misled the readers by claiming that the *Satyricon* protagonists, Encolpius and Gitone, are simply a same-sex couple. I have read a couple of translations of the *Satyricon* and it is clear that Boswell omitted a fundamental fact: Gitone's age, an underage teen for today's standards.

Classic pederasty did not resemble at all what in Newspeak is called the "gay movement." The causes of pederasty are to be found not

only in what O'Connor said above: women being kept in seclusion and men transferring their affections to younger boys. More serious was something that neither O'Connor nor Dover or Boswell dared to say. Infanticidal Greece and Rome produced a slight surplus of males as a result of the exposure of babies, especially baby girls. As I said in my *Quetzalcoatl*, it was not until 374 C.E. that the emperor Valentinian I, a Christian, mandated to rear all children. Again, what homosexual apologists like Boswell fail to understand is that that was a psychoclass distinct from our own, since for modern westerners it is unthinkable to expose baby girls. This said, in my own version of psychohistory, my educated guess is that the Athenians should have treated the children well enough to allow the explosion of arts, philosophies and policies that we have inherited.

\* \* \*

*Hojas Susurrantes* introduces a category that potentially could revolutionize our understanding of ourselves. There exist hells at home where, psychically, children suffer far more than the adult experience in concentration camps: experiences far more destructive for the mind and the soul than what the common prisoner suffers. However, without assimilating that central message what I am about to say will neither be appreciated nor understood.

There must be legitimate cases of pederasty: those that help the abused teenager escape the homes of schizophrenogenic parents: something that totally and absolutely escaped deMause's approach to psychohistory.

Some clinicians say that abused adolescents often dream a window of escape from their homes. For a long time, but this is the first time that I commit myself to writing it down, I harbored the idea that, thanks to that window of escape, mental health grew exponentially in Ancient Greece. After all, Greek pederasty was the exact opposite of the Christian incarnation of it as performed in secrecy by the priests and, until recent times, without any warning provided to the unsuspecting kid. Conversely, in the Greek and Latin world the "lovers of youths" were out in the open, in the Palestra, Gymnasium or even in homely tutorship with parents, friends and acquaintances

warning the budding boy about the satyrs, or older males of dubious reputation—something that never happened in Christendom with the altar boys.

I have said that without grasping the concept of schizophrenogenic parents the point I am trying to make will be incomprehensible. To complicate things further, in our culture blaming parents for the mental disorders of their children is such a heresy that a whole profession, biological psychiatry, has been created to conceal the work of what causes neuroses and psychoses (see the previous pages). But apparently it was not such a taboo in Pericles' Athens. Think of Euripides' plays *Iphigenia* and *Electra*, the former taken to the silver screen by Greek director Michael Cacoyannis and the latter a play I watched translated in a theatrical representation. Succinctly, Agamemnon sacrificed his daughter Iphigenia and his wife Clytemnestra drove another of her daughters, Electra, mad: perfect examples of what I call soul-murderers or infanticidal psychoclass. If the modern mind could break the taboo that the ancient tragedians started to break before their suicidal Peloponnesian War, under this new perspective of the human mind could we use Gide's phrase "defense of pederasty" in a sense that Gide never imagined? More importantly, could it be possible that, centuries later, the abolition of the erastes-eromenos institution by Christian emperors resulted in a psychogenic regression at the beginning of the Dark Ages? At present, the trauma model of mental disorders is not accepted either by the academia or the general culture. But given the basics of developmental psychology and attachment theory, perhaps only those who followed Gide's words—"such a lover will jealously watch over him, protect him"—would be able to open an escaping window, conferring the victim the ability to flee the schizophrenogenic home.

But could it be possible that in real life sustaining an abused teenager until he reaches maturity could only happen in a world where poetry and sculpture manifested a predilection for adolescent bodies? Gide claims that bucolic poetry started to sound phony when the poet loved the pastor no more. Even Nietzsche, who abhorred Plato, wrote in *Twilight of the Idols* that Plato "says with an innocence possible only for a Greek, not a Christian, that there would be no Platonic philosophy at all if there were not such beautiful youths in Athens: it is only their sight that transposes the philosopher's soul into an erotic

trance, leaving it no peace until it lowers the seed of all exalted things into such beautiful soil.”

I hasten to add that it is not possible to turn the clock back to the sexual mores of the Greco-Roman world. The simple fact is that the custom of secluding women at home does not exist in the West anymore, and hence there is no actual lack of women for a legitimate transference of Eros towards the creatures that resemble the fair sex the most: the underage ephebes. In other words, what homosexual apologists like Boswell try to do, using classical scholarship to support the LGBT movement, is nonsense. It reminds me those silly Mexicans who, after centuries that the sacrificial institution was abolished, try to imitate the Aztec custom by means of using sugar skulls instead of the real decapitated skulls used as trophies in pre-Columbian Mesoamerica, believing that they are “rescuing a tradition.” We should never forget that facts of importance in history occur twice: the first time as tragedy and the second as farce. This may be applied to both the incorrigible *indigenistas* and the apologists of homosexuality.

In our times the *erastes-eromenos* institution could only be restored as a substitute of the abusive parent, but not for the healthier families. Psychoclasses have evolved: with the exposure of babies abandoned in Europe, eighteenth-century England was more integrated than, say, Roman Britannia. But let me respond in advance a few issues that the readers of this article may take with these novel ideas:

*Tough Question #1: If you claim that heterosexuality is healthier than homosexuality and at the same time promote a YouTube clip of this cute adolescent, Gitone, how would you deal with a “leptosomatic” son of yours?*

In the coming ethnstate, citizenship will be gradated. If my “Gitonesque” son had homosexual preferences I would not reprimand him severely in his teens or even early twenties. But by his middle and late twenties the laws of the Republic would gradually make a dent in his mind. By his thirties, he had to be faithfully married to a woman of breeding age for the couple obtaining an A- or B-class citizenship. Deterrents such as laws that permit no claiming any inheritance in cases of permanent homosexual behavior, but getting a D-class citizenship instead, would be more than enough. I disagree with Harold Covington’s idea of using psychiatry to repress

overt homosexual behavior in the coming Republic (as shown in the previous chapter, psychiatry is a fraudulent profession).

And speaking of the coming ethno-state, if the demographic winter caused by feminism gets really nasty—and I mean finding us in the necessity of raiding the enemy country, Amerikwa, to abduct Sabine women in order to found families—, as a desperate measure we will have to resort to the massive cloning of the reluctant nymphets. On the other hand, the cloning of feminine leptosomatics like Gitone on an industrial scale makes me extremely nervous, as I will try to explain in the following paragraphs.

It is true that in Arthur C. Clarke's first novella, *Against the Fall of Night*—my favorite among Clarke's novels—, in seemingly two ageless cities shielded from the worldwide desert, Lys and Diaspar in the year 10 billion C.E., the impression the reader gets is that in those isolated oasis only whites existed: beautiful females and androgynous males. Non-whites and almost all of today's species, plant and animal, had become extinct. Like Diaspar, in Maxfield Parrish's 1913 murals of *The Florentine Fete*, "The Garden of Opportunity," with handsome youths walking in an Arcadian location for heterosexual courtship, males are depicted almost as feminine as the young women. (Only a detail of the full painting appears on the cover of this book.)

I am curious about what happened to Max Born, the actor who played Gitone in the Fellini film. (I do confess that, when I saw the movie at seventeen, I found his looks rather stunning.) If Born is still with us he is now in his sixties. I wouldn't mind having his genes for ages frozen for the creation of a couple of ephebes in a Lys-like Utopia. However, as I see it, it is the distant future what we also see in *The Garden of Opportunity*: a time when, after a more than a thousand-year imperial Reich, the problem of competition between the ethnic groups had been resolved in favor of the only race that inherited the Earth. Only then could it be permissible, according to my standards, to clone ephebes.

Back to the real world. With millions of non-whites with high IQs, like Jews and the Chinese, in no way can we afford ultimate dolls like an adolescent Born massively cloned. That would not only be historically premature but hedonistically suicidal. What we need are

ruthless soldiers imbued with Roman *severitas* and, above all, hypermorality.

*Entering an autobiographical tunnel*

What motivated me to write this article was not only the acceptance of adult homosexuality among some quarters of the white nationalist community, but also the degenerate music and Hollywood addiction in the broader movement. I must confess that my forte is not writing but a peculiar understanding of visual arts and music. So much so that, as to the seventh art is concerned, I consider myself as talented as Alfonso Cuarón, who also was born in Mexico City and studied in the same Madrid School I studied in Mexico.

In *Hojas Susurrantes* I recount an unimaginable tragedy that befell on my family that cannot be conveyed in few words. In my blog I confessed just the tip of the iceberg of the tragedy. At seventeen I constantly had themes from Mozart's *Requiem* stuck in my head in an abusive, Catholic school after I was expelled from The Madrid. This was an *earworm* synchronized with the religious metamorphosis that was taking place in my mind, the change from the stage of perceiving God as the loving dad of my St. Francis to the vindictive God of the *Requiem's* Day of Wrath: my abusive, introjected Father. Once my religious agonies were over, I could listen Requiems no more and not even other sacred music. (Only in this sense I can empathize with those who turned over to the dark side of pop, frivolous or hedonistic music.) But now that the fear of eternal damnation as an internal persecutor is almost gone, which psychological trick can I use to like sacred music again?

I have discovered a way. To convey the idea I'll have to indulge a little in a thought experiment.

Let's imagine for a moment that I was never abused at home and that presently I am a famed film director. Being as fairly well off as Cuarón, after Jared Taylor's conferences were sabotaged in the previous years I would invite Taylor and all conference participants, both speakers and non-speakers, to my large mansion somewhere in the Northwest coast of the United States to celebrate the yearly conference.

When entering the property, way before the conference reserved for the ballroom, I prepared the participants a little surprise. The incomers are now seeing in an outdoor, circular place slightly above the ground meant to accommodate leisure activities, two singers, a male soprano and a male contralto interpreting Pergolesi's *Stabat Mater*.



Visualize the background with a string orchestra. Every time that the adolescent soprano reaches the highest notes he lifts his eyes toward the heavens. His song is full of mannerisms typical of those actors in intimate contact with God, but in the middle of a purely pagan environment with the color of his eyes of a more intense blue than the sky-blue above him and the line of the sea behind both singers, in sharp contrast to the lad's dark hair and nude feet touching directly the solid flagstone at the middle of the mansion's garden.

*That would be Gitone's magic.* The thought experiment inspired me to revisit sacred music after the soul-murdering tragedy that destroyed my family, which occurred when I had exactly his age. We are leaving now the autobiographical tunnel and back to my thought experiment.

Forget the academic content of the conferences that are now taking place indoors, in the ballroom. During the 37 minutes that last the twelve sections of the *Stabat*, still at the mansion's outdoors even the most conservative attendants, after gluing their gaze onto the soprano for more than half an hour, start harboring truly unchristian, Dionysian thoughts. Eros is the universe's dialectic force, and the visual experience to the sound of religious music moves them all, to rediscover an elemental *thumos* to fight for a race so pristinely white as

the alabastrine skin of the ephebe. But then, a nationalist liberal could ask me the—:

*Tough Question #2: César: Aren't you ashamed that beside this subliminal fantasy of yours in one of your recent threads you homophobicly ranted about "genocidal rage" against homos like you?*

I am not a homo for the simple reason that I'd find repugnant any contact with a masculine face, and its body. And no: I am not ashamed for what I said in that thread at all.

Precisely because they try to imitate them, queers represent a blasphemous insult to the nymphs and the underage ephebes. Faggots are like massive bears with the heart of a butterfly. Comparing Gitone with any of them is like comparing a vulgar, Felliniesque fat harlot with the *Florentine Fete* girls that appear on the cover of this book.

The so-called gay movement is like an *Australopithecus africanus*, after touching the black monolith of *2001: A Space Odyssey*, has a glimpse of the *mysterium tremendum* of the universe. Alas, unlike the film this ape immediately fancies himself the astronaut Dave Bowman ready for the second leap forward in the path to Overman. Or even worse: he believes that he now wears a white miniskirt like the one that Ascyllus threw over Gitone in the Fellini film, and he further believes that the other apes will now consider this still primitive, apeish missing link as if he was a consecrated soprano of the future worth to listen and contemplate. Nowadays, it does not occur to these Australopithecuses that a huge, four-and-a-half million leap forward is necessary for that specific dream to become true, or that presently only the androgynous ephebes, premature embryos of a yet not verified future, have the right of homosexuality—and only during his tender teens. But perhaps it would be the most conservative nationalist the one who asks me the filthiest question of all?

*Tough Question #3: Why are you promoting this sort of homoerotism with that Fellini clip and photo of a boy, you pervert?*

With this sort of question you are projecting onto me your own perversions: what I call the Sin against the Holy Ghost—an unforgivable sin that, a few years ago, moved me to completely severities with my former colleagues on child abuse studies. Contrary to

your projections, my point of view about “homosexuality,” if it may be called so (I don’t have homo friends but I doubt that they fancy Gitone), is innocuous. It has nothing to do with either a traditionalist condemnation of the behavior and much less with the so-called LGTB movement. I am located light years apart from both.

To find an epebe is like searching a needle in dozens of haystacks. According to my own definition, an epebe is a leptosomatic (see Gitone’s chest in the above pic) adolescent of such androgynous beauty as to make him undistinguishable from a nymph: a beauty that evaporates when he reaches manhood (either in Plato or Xenophon I read how a Greek mocked another who was still attached to a young lad who already grew beards). This esthetic bar is, purposely, unrealistically high. So high actually that Italian filmmakers— androgynous beauty seems to be an alien concept for American directors—have had enormous difficulties in the casting process to find genuine epebes.

Luchino Visconti’s search of Tazio for his *Death in Venice* was so agonizing that he had to travel out of his native Italy through several countries until he found Bjorn Andersen in Sweden. Similarly, by pure chance an assistant of Fellini discovered Max Born, who eventually played the character of Gitone in the mentioned *Fellini-Satyricon*, in London’s Chelsea living as a local hippy. My concept of “epebe” is such an obvious veiled homage to women that in the 1979 film *Ernesto*, where a handsome adolescent male is seduced by an androgynous epebe, the director Salvatore Samperi did not even bother to do any agonizing casting outside Italy. He simply chose a girl, Lara Wendel, to play both the roles of the epebe Ilio and his twin sister Rachele (I was very much surprised to discover this after reading the reviews on the film).

But my hypothetical, nasty interlocutor would interrupt me to rudely ask again: *Don’t go off in tangents. Stick to the point: Why are you promoting this homoerotism with images of underagers and your little “Gedankenexperiment”?*

Mark my words, punk: Because I want to destroy the self-christened “gay movement” with the same vehemence that I want to destroy the “feminist movement”—and the degenerate music and film industry that has been, spiritually, interwoven in the creation of both.

Have you heard the Hegelian word *Aufheben* my bigoted friend? The street man moves in comfort category zones such as the hetero thesis and its homo antithesis. That's naïve. The verb *Aufheben* translated to English means to sublimate: the suppression and assimilation of both, the previous thesis and antithesis. This is the apparently contradictory implication of preserving and changing an ethos. While Hegel used that verb in his philosophy of history, this is my proposed myth:

Mature, *aufhebenized* hetero nationalists may try to destroy the homo antithesis not by combating it directly, but by assimilating its luminous side and by turning homosexuality into almost heterosexuality through the contemplation of beauty among those rarest specimens that look like a mixture between humans, and angels.



This is exactly what I pretended to do with my *Quetzalcoatl*, a prolegomena for a futural psychohistory that will only be fully developed in the ethnostate: destroying Christianity by means of *aufhebenizing* it, by assimilating its message (infanticide and abortion are wrong) and transforming it into a secular science.

Michael O'Meara said that only a myth would galvanize the white race. But I believe he is wrong in believing that Christianity, now a Red Giant star soon to become a white dwarf, will play a role in its

creation. In *The Philosophy of Beauty* Roger Scruton states that beauty can be another name for religion. Only the divine physiognomies that we, the mortals, cannot reach may drag the human soul into the asymptotic axis of spirituality without actually never reaching the infinite. “Ultimate aesthetic catharsis must be sought in the inner assimilation of the distant figure of Beatrice.” The same can be said of a consecrated director seeking for Tadzio in several countries in order to capture his beauty for eternity, but not for sleeping with him. That would not only have meant the corruption of the fourteen year-old archangel, but making a fool of oneself like the German professor gazing at Tadzio from afar with black drops of hair-ink mixed with sweat running through a ridiculous made-up face under the painful sun of a Venetian beach. For unfathomable laws of the universe, unlike Zeus we cannot possess Ganymede and have a happy life after that. Even if we were as young and handsome as Encolpius, Xenophon warns us that such level of passion would drive us totally mad. And let’s not forget the *Phaedrus*’ comparing the fondness of an erastes for his eromenos to the fondness of wolves for lambs. Moreover, according to my own definition, with only a handful of epebes in the world, when our object of forbidden love leaves the beloved for the arms of another erastes, even the blond Encolpius ends up contemplating the knife...

I imagine modifying the Northwest Republic tricolor flag by means of placing the colors horizontally and adding the full image of the *Garden of Opportunity* in its middle. Not because in our search for the inexplicable superiority of the Venusinian we males should try to imitate Gitone or Tadzio, which is impossible. But because only the unreachable archetype of the eternal feminine will lead the white race to the Absolute.

## On suicidal Buddhism

Elsewhere I have talked about my golden rule: never read those authors or philosophers who write in obscure prose.

I confess that, in the past, when I was researching the pseudoscience called psychiatry, I had to read a book of one of those authors who deliberately and unnecessarily wrote in extremely opaque prose. I refer to Michel Foucault's analysis of how the "mental health" movement was launched after an edict of Louis XIV that created, under the umbrella name of "General Hospital," a prison in Paris for people who had not broken any law. While I found historical data in Foucault's *Madness and Civilization* germane to my investigation, I also found much tasteless sludge in his text from a strictly literary, didactic viewpoint.

I mention this only to show that I can decipher opaque prose if I wish. But only in an exceptional case, where no other historical works on the same subject were available, I dared to break my rule.

Such was not the case when I tried to read Julius Evola's *Metaphysics of Sex*. After a few pages I realized that it was written deliberately in opaque prose and, since I was not researching the subject to write a book (as was the case of my study of psychiatry), my copy of Evola's book ended in the trash can.

This illustrates my extreme passion for crystal-clear and distinct language, and my loathsome even for the great minds of Western thought that refuse to write in readable prose. In fact, what I liked the most in Leszek Kolakowski's monumental, three-volume deconstruction of Marxism was the passage where he said that every metaphysical insight of Hegel had already been written before him, and in much clearer language. Kolakowski's honest sentence contrasted sharply with Hans Küng's dishonest appraisal of Hegel in a

heavy treatise of my library that, to date, has escaped the trash can, *The Incarnation of God: An Introduction to Hegel's Theological Thought as Prolegomena to a Future Christology* where Küng dishonestly claims that Hegel wrote his philosophy in pristine prose!

One of my favorite books is Matthew Stewart's *The Truth About Everything: An Irreverent History of Philosophy*. Stewart goes as far as trying to debunk almost the entire field of philosophy, partly for the specious use of obscure prose in many of the works of the greatest thinkers. Just for the record, of the Western philosophical canon I only like Augustine's *Confessions* and Nietzsche's *Ecce homo* in spite of the fact that both autobiographers became mad; Voltaire's *Candide*, Schopenhauer's *Essays and Aphorisms* and John Stuart Mill's *On Liberty*, which I still like because free speech has now been curtailed in Mill's native country. All of these works were written in clear prose. *The Truth About Everything* corroborated what I already knew but was afraid to say aloud. I would like to explain it not by quoting Stewart but by pointing out to something that I figured out by myself.

The accepted view about Kant's metaphysics is that it's too complex and profound for the layman to understand. Those who study the snares of language, on the other hand, point out that Confucius detected the trick of using obscure language to pose as a profound metaphysician. Unlike the Chinese, the West hasn't learned to detect this trick, and even today some white nationalist publishing houses have presented obfuscating authors as deep thinkers (Alex Dugin, only one case). A single example will suffice: If the interpretation of the universities is right, that is to say, if philosophers are so profound that only a few can grasp their ideas, how do you explain that Kant, the philosopher who introduced such obscurantism into the modern West, has been interpreted in dramatically different ways by such giants as Schopenhauer and Heidegger?

The answer is obvious. The goal of gratuitously obscuring language is that, by the heaviest and densest imaginable screens of smoke thus lifted, the philosopher's System becomes impregnable to criticism. For instance, after honest psychologists found fatal flaws in Sigmund Freud's edifice, the orthodox Freudian Jacques Lacan reacted by translating all of Freud's claims, written in clear German prose, to an opaque, mercurial French that only the initiate could understand. But of course: we don't need to spend precious time trying to decipher the

*Ecrits* of the charlatan Lacan to refute the charlatan Freud. Just go directly to Freud's original texts!

Counter-Currents has published erudite Evola essays on Buddhism, where Evola tries to spare the founder of Buddhism from any criticism from the Right by claiming that his philosophy was not effeminate but virile. But Evola represents exactly what is wrong with complex philosophizing that moved me to put one of his books into the trash can. In his essays he even claims that Zen stands for a return to the original Buddhism, something that is patently untrue (see below). If you ask exactly what is Evola leaving out I would say that Buddhism contained the seeds of race treason for the Aryans in India. In *The Fair Race Darkest Hour* I quoted Vance Stubbs saying that "the existence of Buddhism should scare the white nationalists who can't think of anything but Jews."

I believe that Stubbs is right, and to prove it I have no choice but to debunk one of the most venerated religious icons of the West after the 1960s started to replace Christianity with Oriental cults and New Age nonsense.

In my twenties I read *The Three Pillars of Zen* and was greatly impressed by the enlightenment experience ("satori") of a Japanese executive in that book of Philip Kapleau. Since there were no Zen schools in the city where I lived it is no coincidence that the same month that I became interested in Zen I fell, instead, in the Eschatology cult as already confessed in another essay. Infinite soul odysseys I had to cross through before I stopped seeking my salvation in mysticism, cults or the paranormal. In the remainder of the article I will dwell with some of my conclusions about Buddhism after my long, dark night of the soul was finally over.

Pali is an ancient dialect of India, the equivalent for Buddhists of Latin for Roman Catholics. A text called Tripitaka, written in Pali, is the oldest about the life of Buddha.

"Tripitaka" means three baskets or divisions called the Pali Canon: *Digha Nikaya* (Dialogues of the Buddha), *Majjhima Nikaya* (Sayings of average length) and *Samyutta Nikaya* (Similar sayings). This "Bible" of Buddhism is formidable: a mountain of literature that secular laymen

cannot approach as easily as the Torah, the New Testament or the Koran. Wisdom Publications sells a splendid English edition with extensive introductions, summaries of the sutras attributed to Buddha, and hundreds of notes and appendices in three volumes which together consist of more than 4,000 pages. Unlike the extensive Talmud the Pali Canon is, as to abstract ideas, very dense. In addition to abstract teachings it contains interpretations and the Order's rule attributed to Buddha. The recent translation to English is an invaluable collection for those interested in Buddhism who don't know Pali. However, since I follow my golden rule the dense psychometaphysics in *The Long Discourses of The Buddha: a Translation of the Digha Nikaya* by Maurice Walshe (1995), *The Middle Length Discourses of The Buddha: a Translation of the Majjhima Nikaya* by Bhikkhu Nanamoli (1995), and *The Connected Discourses of The Buddha: a Translation of the Samyutta Nikaya* by Bhikkhu Bodhi (2002) might find a place in my personal library, but I'll never read them from cover to cover. Never.

Evola, who studied such ancient languages, did not read them either, since this translation is so recent. But whether we like it or not we have to start from the Pali Canon, aided by modern commentators, to speculate about who might have been the historical Buddha, if he was a historical figure at all. For the moment I must rely on other scholars for what I venture to say below.

### *The Buddha and the Christ of dogma*

Buddha was born between the fifth and sixth centuries B.C. in a border of what is now Nepal and India (incidentally, a border crossed by one of my brothers in one of his futile searches for the "spiritual"). This seems to be true story. But legend says that Buddha was conceived when his virginal mother dreamed with a white elephant, which of course brings to mind the gospel's nativity legends.

Very few know that the narrative of the gospels of Matthew and Luke about the virginal conception of Jesus is not original. The Tripitaka also mentions a sage and a king worshiping the baby Buddha, which appears centuries after in the gospel narrative of the Magi. Moreover, the texts say that when Buddha was about thirty he suffered temptations by a devil (like Jesus in the desert at the same age) that wanted to prevent his enlightenment. And like the famous Sermon on

the Mount of Jesus, Buddha is credited with the famous Sermon of Fire in which he speaks of the passions and human deceit (“Everything is on fire ...”).

Like Jesus, Buddha is regarded by tradition as a man of extraordinary compassion for the downcast, and believers also attribute to him diverse miracles, like having walked on the sea and calmed storms; stopped a plague in a village; more spectacular levitations than the ones attributed to Catholic saints, and even bilocations of his body. Like the Christian gospel, when Buddha died tradition says that the earth trembled and that the light of heaven was darkened. New Testament scholar Randel Helms suspects that the narrative of Jesus walking on the sea was modeled on Buddhist legends.

The Pali Canon claims that at thirty-five Buddha attained enlightenment; that the man reached the level of awakening from a world of illusion and thus became a “buddha.” (Legend speaks of previous Buddhas, like the Buddha Amida or the Buddha Kakusandha, but according to scholarship they are not historical figures.) It is fascinating to compare the oldest and concise narrative of Buddha’s enlightenment with the legends about the same event, developed in much more recent types of Buddhism, like the Japanese Zen. But before doing it let’s think of the development of the Easter story in the New Testament.

The earliest New Testament writing, the epistles of Paul, do not talk of empty tombs, appearances of the risen Jesus, or the Ascension: they are only tortuous proclamations of faith and the Resurrection.

The Gospel of Mark, the earliest of the canonical gospels, speaks for the first time of the empty tomb but no Ascension or postmortem appearances of the risen Jesus to his disciples.

Matthew and Luke do talk about the apparitions, but Matthew omits Jesus’ Ascension into heaven.

Luke’s Acts mention the ascension but the theological type of Christology like “In the beginning was the Word...” was not yet developed.

Only in the last of the gospels to be written, the gospel of John, appears a developed Christology interwoven with other narratives about Jesus, such as the raising of Lazarus.

For the critical reader it is obvious that the writers of the New Testament added layer after layer of inspiring legends to a more primordial tale. And if the resurrection of Jesus is the top event in Christianity, the Buddha's enlightenment after his last meditation under the Bo tree is the maximum event for Buddhism. The story that conquered my imagination when I just left behind my teens was precisely the experience of the *satori*, or enlightenment, when he saw the planet Venus in the morning after his final session under the tree. "Wonder of wonders!" the Buddha said aloud. "Intrinsically all living beings are buddhas, endowed with wisdom and virtue, but because men's minds have become inverted through delusive thinking they fail to perceive this."

The mistake I made at twenty was taking for real the late and extremely elaborated narratives about the Buddha's enlightenment: the story told by Yasutani-roshi in *The Three Pillars of Zen*. At that time I could not think as modern historians do: study the oldest texts if you want to speculate about what might have happened in history. However, had I read the new, most scholarly edition of the Tripitaka instead of *The Three Pillars of Zen*, no numinous spirit would have awakened in my mind, a spirit sparked by my reading the words of the roshi.

Once "enlightened," the official story goes, Buddha's mission was to teach the *dharmā* to mankind and he delivered his first sermon. Rewording some later texts, the starting point of his teaching seems to be something like this: "Here is the sacred truth of suffering. Birth is suffering, aging is suffering... Here is the truth about the origin of suffering: desire." And the way to suppress human suffering involves an austere life, a happy golden mean between the ruthless asceticism that the saint practiced and worldly life. The eightfold path or "path to liberation" leads to nirvana.

### *The Siddhanta of history?*

This eightfold path suggests that Buddha taught a kind of what

Scientists call “OT levels.” We could see the *arhats* or “perfected ones” as the “clears” or “liberated” in Ronald Hubbard’s psycho-babble cult. The Tripiṭaka also says that the five ascetics who had departed him then recognized the Buddha, underwent their “path to liberation” and reached the level *ofarhats*. Buddha would be the leader of a sect with half hundred *arhats* or perfected men.

My comparison to modern, destructive cults may sound pretty irreverent, but that’s precisely what the irreverent history of Western philosophy by Matthew Stewart taught me. If we can mock the Wisdom of the West, why aren’t we allowed to mock the Wisdom of the East too?

White nationalist circles are fond of saying that Buddha was ethnically Aryan. But “The Buddha” is a title similar to “The Christ” of Christians to designate the man Jesus, or “The Prophet” of Muslims to refer to Mohammed. Unlike Jesus or Mohammed, the stories about Buddha were written several centuries after his death. If we want to speculate from such late legends, we must start with the name itself. As I never call “Christ” the human Jesus because I’m not Christian, from this line on I won’t call “Buddha” the human Siddhatta because I’m not Buddhist.

*Sidbartha Gautama* is Sanskrit for *Siddhattha Gotama* in Pali, the language that perhaps the founder of the religion spoke. If he existed he would have been called “Siddhatta” (Gotama was the name of his father). A person who has reached the “buddha” level simply means that he is an “enlightened one,” as the word Christ means “anointed one” in Greek (i.e., the messiah).

Like the charlatan Hubbard, who obscured his message with a mountain of unnecessary neologisms for terms already known in previous esoteric movements, Siddhatta was not original. Alara Kalama, his first teacher, had told Siddhatta that he, Siddhatta’s master, had reached “the sphere of nothing,” and his second teacher taught him to achieve “the sphere without perception and without no perception.” Whatever they told him in real life, these cryptic thoughts would inspire Siddhatta about his idea of the nirvana. Like Hubbard, all he did was to change the names and claim that “nirvana” was a plane superior to our own plane of existence.

After dropping his first teachers, and like the sanctimonious Christians of later centuries, it seems that Siddhatta practiced severe asceticism, increasingly eating less rice. Later artistic representations depict the anorexic Siddhatta with the skin of his stomach appearing almost next to his spine. The ancient text *Majjhima Nikaya* puts in Siddhatta's mouth these words: "My buttocks seem wild ox hoof." Siddhatta felt the danger of dying and accepted milk and rice offered by a peasant girl. He recovered gradually and his first disciples abandoned him after he quitted ascetics. Legend tells us that after surpassing the temptations of the devil, in his meditation sessions Siddhatta retrieved the memories of his past existences. (The founder of a modern religion, Hubbard, also claimed having remembered his past lives.)

Whether these stories were historical or not, may I remind my readers the most elementary rules of logic. Clearly, if reincarnation does not exist, both Hinduism and Buddhism are based on deception. Similarly, if Yahweh didn't speak to Moses at Sinai, Judaism is based on a lie. If Jesus was not resurrected, Christianity is based on a lie. And if an angel did not speak to Muhammad, Islam is based on a lie. The only difference with the doctrine of reincarnation is that it was not original of Siddhatta: it preceded him within the metaphysical tradition of his homeland. But the postmodern psyche of westerners is shaped so that the mere fact that such an ancient doctrine enjoys wide acceptance makes it respectable.

Siddhatta visited the house of his father. Legend tells us that Yasodhara, the wife Siddhatta had abandoned, fell under his feet. Siddhatta's father asked his son to establish the rule that no child could be ordered monk of the new religion, unless he obtained permission of his father. Siddhatta nodded. If the anecdote is historical it proves that the now "enlightened" man allowed himself to be treated like a child, again.

In Jetavana Siddhatta founded a famous monastery which became his headquarters and where he gave his sermons. The movement grew and soon many monasteries were founded in the major towns of the valley of Ganges. The Hindus believed that Siddhatta had a special trick for galvanic attraction. As Mother Teresa would later do in India, Siddhatta visited the patients: a PR trick we see even in the careers of politicians during election campaigns.

Siddhatta died of old age, and it is instructive to know that before dying he became seriously ill. Similar to what the leader of the Church of Scientology, David Miscavige, said after his guru died in 1986—that Hubbard voluntarily got rid of his body—, Siddhatta’s followers believe that he passed away voluntarily. He was cremated; his relics divided to the satisfaction of the various groups.

*Never forget...*

Never forget what Revilo Oliver said about Buddhist doctrine and I duly quoted in *The Fair Race*: “Buddhism became the established religion of India, consummated the mongrelization of the Aryans and their submergence in the prolific native races, and then, its work of subversion accomplished, it disappeared from India and survived only as a grossly superstitious religion...”

But that was not all. The central Buddhist doctrine, that suffering is caused by attachment to life, is a typical oriental escape from Life. After the magnificent sculptures in classical times of young Aryan bodies, the Eastern spirit of apathy and resignation (see the article by Will Durant in *The Fair Race*) was reflected in Greek art through sculptures of sick old men. What a difference with the self-image of the Hellenes when Sparta was at its height!

The other Siddhatta doctrine, that overcoming worldly attachment overcomes suffering, is the perfect corollary of such a pessimistic worldview. It is surprising that the religions that arose on dry soil, like the Abrahamic religions, have fantasized about a utopian future while moist religions born in India preach the annihilation of the desire: one of the oldest definitions of nirvana. The central belief of Buddhism is that, if we get rid of attachment, we free ourselves from suffering. From this standpoint you will understand why devout Buddhists meditate hour after hour. The object is, to put it in contemporary terms, to turn the ego faculty off: an ego from which all suffering is derived.

Anyone who believes that we must cast out our desires would do well to shoot himself: the most direct way to destroy the ego, and forever. Siddhatta’s followers would object because of their sacred belief in the

reincarnation chain, which condemns the suicidal individual to another, and probably worse, life. I remember how I was disappointed by the author of *The Three Pillars of Zen* while reading another of his books in a bookstore. The now “roshi-Kapleau” condemned both suicide and euthanasia. But the concept of nirvana is much like what we may experience after death: going nowhere, as we were before birth.

The painful way that the historical Siddhatta died contrasts with the serene depictions in Buddhist art. This is why I omitted any artistic iconography of India’s saint. They are all flawed and depict the Buddha of dogma, not the Siddhatta of history. More fundamental is the fact that the doctrine of reincarnation, as understood by Hinduists, Buddhists, Scientologists and many New Agers, is cowardly un-Aryan. Worst of all was that like today’s liberalism it consummated the mongrelization of whites. *Pace* Evola I see no Übermensch in Siddhatta or in early Buddhism. Rather, like Christianity, Buddhist escapism was another doctrine for the Untermenschen.

## *Dies Irae*

For a few years I have been reading racist literature and have come to the conclusion that William Luther Pierce ought to be considered the central intellectual figure of the movement (George Lincoln Rockwell on the other hand was perhaps the noblest individual on this side of the Atlantic). Besides his superb essays Pierce inaugurated the novelesque genre of a revolutionary takeover of white societies, and his axiological ruminations about the history of the white race, are still unsurpassed. Present-day pro-whites are still comfortably living under the sky of Christian and/or liberal axiology, as I will try to demonstrate in this article. For example, Greg Johnson, the editor-in-chief of Counter-Currents Publishing, has been ambivalent on Pierce. He wrote:

Some time later, on April 22, 2000, I purchased [the novels] *The Turner Diaries* and *Hunter* from Dent Myers at his Wildman's Shop in Kennesaw, Georgia. Frankly, I found them repulsive, *The Turner Diaries* in particular. Pierce may have been inspired by National Socialism, but his model of revolution was pure Lenin and his model of government pure Stalin. If he had the power, he would have killed more people than Lenin, Stalin, Mao, and Pol Pot combined. He epitomizes everything about the Old Right model that I reject: one party politics, totalitarianism, terrorism, imperialism, and genocide. At the time, I remarked that as a novelist and political theorist Pierce was a first rate physicist.

I regarded him as a monster...

Take note that Johnson's webzine is considered by some the *crème de la crème* of white nationalist blogsites, something like the *haute culture*

magazines for the sophisticate, and that he presents himself as a fan of Friedrich Nietzsche to the webzine's readership.

The trouble with Johnson is not only that he's living a double life—criticizing Christianity online and delivering pious, traditional homilies at the Swedenborgian Church of San Francisco—; he really wants to have it both ways. Sometimes he seems to be in favor of revolutionary fighting but other times he condemns violence. In Johnson's own words in his so-called "New Right" manifesto, "the only gun I want to own is made of porcelain."

Doesn't this amounts to say that his "New Right" rejects winning, since throughout history there has been no nation-building without violence? This is Alex Linder's pronouncement on Johnson: "His attempt to claim heir to the legacy of Hitler and Mussolini while renouncing actual fighting, and going beyond that to denounce those men's movements in pretty much the same terms jews do ["I regarded him as a monster..."] is simply bizarre. And that, in particular, he should not be allowed to get away with."

Elsewhere I have quoted Nietzsche's *Zarathustra* having in mind Johnson's feminized Nietzscheanism. But what would a genuine Zarathustran voice sound like? Simply put it, someone who advocates the transvaluation of some values back to the pre-Christian mores in the West. I say *some* and not *all* as Nietzsche said because, unlike the anti-Christians at Linder's forum I see some important positives in Christian axiology, like trying to abolish the infanticidal exposure of healthy babies in the ancient world.



This said, what stands between Moses' Old Tables and Zarathustra's new, half-written Tables—the new ethical code that, ideally, will rule white behavior in a coming thousand-year Reich? At Radio Free Mississippi, Linder has blamed Christian scruples by means of an example. My paraphrases: What would be our first felling when watching an adult, African-American male in a park replete with blond, unprotected toddlers? Pulling the trigger on the intruding nigger of course! Linder then asked rhetorically what on Earth is functioning as a virus for the white mind that impedes all of us from following our primitive, natural instincts? His answer: "It's Christianity," in the sense of our basic moral grammar or "axiology"—not in the sense of doctrine or creed—: a sort of hypertrophy of our sense of decency from a strictly survivalist point of view.

I think that Linder is basically right as to where the virus of the mind comes from, especially now that even Brad Griffin, a self-proclaimed Christian known by his penname "Hunter Wallace" has been unearthing citations of the Yankee mentality in antebellum America. Griffin's conclusion is that abolitionism was caused by "a moral, religious, and ideological revolution in worldview," and that "the twin doctrines that are to blame for our decline, which brought about this critical shift in moral outlook, are the Enlightenment's ideology of liberal republicanism and the spread of evangelical Christianity," i.e., Neochristianity and Christianity. In my own words, the ingrained meta-ethics within our psyches that place limits to "the fourteen words" (see the cover and first page of *The Fair Race*) comes from our parents' religion. Of course, presently this unconscious axiology comes from Christianity's secular offshoot, liberalism or as I like to say, "Neochristianity."

*Billions will die, We will win*

Are you a Nietzschean or a Christian/secular Neochristian? The following is my litmus test to gauge who, despite claims to the contrary, is still internalizing the meta-ethics of our parents instead of doing a quantum leap into full-blown Nietzscheanism.

In the coming racial wars of the twenty-first century that will come under the apocalyptic sign of Mars and Hephaestus, how many racial enemies do you think will have to be slain to fulfill the fourteen words?

This is my direct answer: *If I have to kill five people to fulfill our most cherished words I kill five people. If I have to kill five billion I kill five billion.*

Unlike the mere reactionary writers and pseudo-apostates of Christianity in the movement I consider myself a genuine son of Zarathustra who finds himself sitting and waiting—old Mosaic, broken tables around me and also new, half-written tables—, wondering when cometh mine hour. Present-day Christians, secular liberals, reactionaries and even white nationalists on the other hand are still infected with a virus of the mind that compels them to place limits after the first few thousand killings.

The current paradigm that enslaves almost all whites is like a Red Giant star that has already exhausted its hydrogen core (Christianity). To boot, after the French Revolution the enormous inertia of Christian ethics engendered a meta-ethical monster, now producing carbon from helium. This giant, secular, red shell of liberalism is but the sign of an approaching death as a star of that size. Though inflated and tenuous, the red shell is still very hot and makes the star's radius immense. Presently liberalism is covering, and slowly engulfing and burning, the entire West.

As explained in “The historical demise of Christianity” in *The Fair Race*, if the Red Giant is the present, secularized form of a Christianity that has exhausted its creed, in this moribund stage Christian axiology is paradoxically reinforced in liberal society at the expense of traditional religious doctrine.

Conversely, Nietzscheanism, or genuine Aryan nationalism (all nations are born out of war, iron and blood), is not even one of our firmament's stars. Like a tiny gaseous sphere already leaving the cradle of the nebulae, Aryan nationalism is accumulating more and more mass that is forming a center of higher density to form a protostar. When enough pressure in the interior rises—when a considerable mass of Nordish Aryans wake up and fight in the real world (like Golden Dawn)—, it will increase the density and temperature until

the gas turns to plasma. Only then a nuclear fusion will be initiated at the core and a new, baby star will be visible in the canopy of heaven.

What prevents nationalists from attracting, by the sheer force of their gravitas, increasingly more spiraling mass to make nuclear reaction possible? Simple. Most whites, including nationalists, still gravitate around the dying Red Giant that, by the next century, will become a white dwarf. They're not really gravitating around the nebulae that's forming the new star even when Christianity is dying and will certainly be dead in the next century. The goal with my books is to point out at the firmament the new constellation of ethics (axiology) that is being formed before any serious discussion can even take place on how to fulfill the fourteen words, our half-written Tables.

### *The Star Child*

One of the earliest reviewers of *2001: A Space Odyssey* wrote in 1968 that it was the first Nietzschean movie in history, and it is too bad that Arthur C. Clarke's literary agent, Scott Meredith, showed Clarke the green bill in the early 1980s to tempt the author into betraying his philosophy and original movie script by writing cretin sequels to his magnum opus. Anyway, before the sequel prostitution took place, in the epilogue to *The Lost Worlds of 2001* Clarke wrote:

What lies beyond the end of *2001*, when the Star Child waits, "marshaling his thoughts and brooding over his still untested powers," I do not know. Many readers have interpreted the final paragraph to mean that he destroyed the Earth, perhaps in order to create a new Heaven. This idea never occurred to me; it seems clear that he triggered the orbiting nuclear bombs *harmlessly*...

But now, I am not so sure. When Odysseus returned to Ithaca, and identified himself in the banquet hall by stringing the great arrow bow that he alone could wield, he slew the parasitical suitors who for years had been wasting his estate.

Why should we expect any mercy from a returning Star Child? Few indeed of us would have a better answer, if we had to face judgment from the stars. And such a *Dies Irae* may be closer than we dream...

In the climatic scenes of the film Kubrick's use of *Also Sprach Zarathustra*, Richard Strauss' tone-poem after Nietzsche includes the returning, placental child.



If something has any resemblance to science-fiction's cathedral it is what in my daemonic soliloquies I call "Neanderthal extermination," exemplified by Pierce in both the novel *The Turner Diaries* and in all seriousness in a few passages of *Who We Are*. Der Juden saw it all right with their Book of Joshua: only ethnic cleansing protects the race from the interbreeding that invariably occurs with time, and the moral I gather from Kevin MacDonald's second book of his trilogy is that whites should imitate the tribe by adopting an endogamous form of collectivism in our naïve, individualist societies.

In a radio debate on exterminationist anti-Semitism Griffin told Linder that we must describe the Jewish problem like MacDonald does: never hinting to final solutions for fear of being called evil Nazis. But even MacDonald hints to a solution not only to the Jewish problem, but to the many other racial problems that are afflicting the race—though he shall never formulate it openly for fear of losing his tenure:

The Greek and Roman pattern of conquest and empire-building, unlike that of the Israelites described in the Tanakh [Pentateuch], did not involve genocide followed by the creation of an ethnically exclusivist state... [*A People that Shall Dwell Alone*, page 368]

In his trilogy MacDonald also says that National Socialism mirrored Judaism insofar as providing a symmetrical, albeit antithetical, evolutionary strategy for Aryans and that National Socialism has been

“the most dangerous enemy that Judaism has confronted in its entire existence.” What MacDonald refrains from telling, ideation about final solutions, Pierce already said in *Who We Are* (see the long section excerpting it in *The Fair Race*). But let’s elaborate my litmus test even further where I left it—“wondering when cometh mine hour...”

*A thought-experiment*

When driving your car in the routine journey to your job imagine you are given a one-week, Star Child powers over planet Earth like the one described by Arthur Clarke above and indulge yourself a little in a thought-experiment: that you are the metamorphosed astronaut Dave Bowman that returns to your home planet after a journey beyond the stars. What would you do?

*Monday.* After your second coming to Earth, this time above the clouds and with great power and glory, the first thing that comes to your mind are the traitors in charge of the white nations, so firmly decided to exterminate your people through genocidal levels of immigration, and a feminism run amok that condemns white males to perennial bachelorhood. You condemn to death 5 heads of Western states. At any event, there’s no human power that matches yours...

*Tuesday.* But is this enough to secure the existence of your people and the future of white children?, enough to be sure they will survive the West’s darkest hour after your one-week, Overlord power is over? What about terminating 50 of the most notorious, powerful enemies of whites, especially those who sponsor the Jewish, anti-white associations that have been poisoning the well for so long?

*Wednesday.* “But that’s still too short” you wake up and say to yourself in anguish during these nights of virtual insomnia. After all, you want to be sure that the fourteen words are not threatened by ulterior human behavior in the centuries to come. What about eliminating 500—you say to yourself in the morning—or, still better, 5000 you conclude in the afternoon, of the most notorious leftist academics: those who have been trying to deconstruct the West and have corrupted the minds of the young?

*Thursday.* Alas for the earthlings!: you're still confronted by the voice of your consciousness! This day you have to be bold enough and get rid of 50,000 of the media staff that have been demonizing whites and your culture through the world's mainstream media and Hollywood.

Done... In the end, they had been probably whites' most serious enemy.

*Friday.* But aren't you still too short on numbers? your inner daemon asks. What about those who believe that the best of the goyim must be destroyed, i.e., the white Aryans? They're still breathing... What about calling home 500,000 non-gentiles or even, more conclusively, 5,000,000;—oh no!—, better fifteen million for a final solution of the non-gentile problem, you conclude in the evening.

*Saturday.* Alas. You find out that you're still too short to be a *hundred percent* sure that our most sacred words will be fulfilled after your power evaporates by tomorrow midnight. You just remembered that the Red Giant is still covering the whole West with the suicidal flames of Neochristianity. And you are not a monocausalist after all... Wiping out the subversive tribe was not enough, not *barely* enough you are starting to suspect, in a world where most whites have been turned into body-snatched pods. In this weekend that your powers will vanish you must confront the view that the Zeitgeist that has been destroying your people since the Second World War is ultimately based on Christian ethics, and that this hypertrophy of the white super-ego has virtually infected all whites. You don't want to take any chances unless and until they have been cured from their suicidal, malignant lunacy—which won't happen by itself within your weekend of Overlord power. Why not calling home once and for all 500 million of the infected whites, the deranged, out-group altruists?

*Sunday, The Day of The Lord.* Not enough! (sob...). Your dwindling powers are not enough to see the future and be certain that the very traditional whites whose lives you just spared will have the nerve to deport those millions of non-whites who have been breeding like rats throughout your lands. So you take a fateful, ultimate decision. You will make of this final day a scorched-Earth moment, a wrathful and vindictive day. Only full revenge has the power to heal a wounded soul... Only thus you will make it sure that the racial aliens won't be invited again by the potential altruists who, unbeknownst to you,

escaped from your wrath yesterday and may fall into their old habits in the far future. After all, doesn't the mental disease of whites, universal moralism, predates Christianity? And after Christianity started to expand a thousandfold into Neochristianity, didn't your people's sense of fairness and pity towards non-whites become infinitely more threatening for your goal than the depredations of the (now defunct) tribe? Presently you remember the last chapter of the *Zarathustra*, "The Sign," when Zarathustra rises in the morning and finds a lion outside his cave, which he takes to be a sign that the Overman is finally coming. This new Zarathustra—you—rises triumphantly, realizing you have overcome your final sin: pity. And so you don't want to take any chances with the surviving Neanderthals—not in this big day of yours! You go for the only figure that really solves the problem in a single stroke. You play God. *You take the lives of 5 billion or even more of non-whites* experiencing the same remorse that you experienced when you took the first 5 lives almost a week ago...

### *A favor*

How far would you go chasing over Dave's 14 words—white children for the endless ages to come before the Sun really turns into a Red Giant? I ask you this favor: Indulge yourself in the above thought-experiment when you go to work and suffer the sight of those non-Aryan faces that the system socially-engineered for you (but please first watch *2001* in one of your days off so that you may grasp the film's religious message unmolested by any external noise).

Don't respond in my blog which number of deaths, or until which day of the week, you imaginary chose to intervene in mankind's destiny. My Gedankenexperiment only gauges your internal morals for *you*.

## Prolegomena for the future religion

Vance Stubbs said:

I'm not really a theist. I'm more along the lines of Pierce or Heidegger or something. The problem with trying to emulate the NSDAP on this one is that they were able to use a lot of "meta-political" work done prior. They had Kant and Hegel and Nietzsche and so on, which wasn't ideal but was at least a start.

Their religious dogmatism was mostly limited to things like banning freemasonry or not letting atheists into the SS, which wasn't "separation of church and state" but wasn't exactly a reformation either. They had to deal with the same problem as us: ending nihilistic atheism through something besides Christianity. It requires a new way of thinking, but I don't see how the German people of 1940 could have been ready for it. They hadn't witnessed the collapse of their entire civilization, they weren't going to believe that God was dead just because Nietzsche claimed it. Now we know.

Maybe I'm being a little too bombastic; I don't really care whether "the Spirit proceeds from the Son who proceeds from the Father" or "both the Spirit and the Son proceed from the Father," but that doesn't mean religion shouldn't be debated in the public sphere, as a matter of right and wrong, and not merely a "personal opinion" to be tucked away. I see secularism as a sort of spiritual pacifism, and pacifism on the highest questions (is there a God?) trickles down to even the most basic issues (who are we to say homosexuals can't marry?).

So let me think of some fundamental questions that need to be answered: Why does it matter if the White race exists, if the rest of the humans are happy? Why does it matter if the White race continues to exist if I personally live my life out in comfort? Why

should I be concerned with the White race if it only recently evolved from our ape-like ancestors, knowing that change is a part of the universe? Why should I be concerned with the existence of the White race if every White person is mortal, and preserving each one is futile? Why should I be concerned with preserving the White race if all White people who live will suffer, some horribly, and none would suffer if they were wiped out? Why should I as an individual put effort into helping my race when it's very unlikely that my personal effort will tip the scales? Why should I bother living at all, if my life is not immediately entertaining to me?

These are big questions. Maybe no one in the 1930s would ask why Germans must survive, but Pierce's student has become the norm in 2013. I don't think we can just give a smattering of different reasons and call it good enough. We're going to need answers, and we're going to actually need to agree on what the answers are, and how we got them, and that means no separation between religion and politics. Incidentally, this also makes a Christian-pagan-atheist alliance very difficult, and I think each position will have to divorce itself from and, at most, work in parallel with the others. Eventually something will become "king of the hill" and it will flip the world upside-down.

This is my response:

*So let me think of some fundamental questions that need to be answered: Why does it matter if the White race exists, if the rest of the humans are happy?*

It matters because, as Arthur Schopenhauer said, "Men are the devils of the earth, and the animals are its tormented souls." And non-whites tend to behave more devilishly toward the animals than whites. It is the whites who have launched a campaign advocating animal rights. The problem with this topic is that it involves the introduction of a new category for our worldview, "psychoclasses," a subject I already explained in the longest essay of this book. But I will try to expand on it.

Non-Nazis are evil because they allowed the more malevolent races to exist and breed and even conquer large parts of the world. Hadn't most whites become accomplices of the greatest crime of all history,

that we might start calling The Hellstorm (see *The Fair Race*), by now the Third Reich would have become a massive Empire from the Atlantic to the Urals, which culture and philosophy included the most elemental animal rights.

The Nazis prohibited vivisection and said that those who “still think they can continue to treat animals as inanimate property” would be sent to concentration camps. Hadn’t the Judaized Anglo-Saxons intervened, after the Soviet Union China might have been conquered by the Germans as well: presently the most notorious nation where the animals are systematically, and officially, tortured on industrial scales. The below article is taken from People for the Ethical Treatment of Animals (PETA):

When undercover investigators made their way onto Chinese fur farms, they found that many animals are still alive and struggling desperately when workers flip them onto their backs or hang them up by their legs or tails to skin them. When workers on these farms begin to cut the skin and fur from an animal’s leg, the free limbs kick and writhe. Workers stomp on the necks and heads of animals who struggle too hard to allow a clean cut.

When the fur is finally peeled off over the animals’ heads, their naked, bloody bodies are thrown onto a pile of those who have gone before them. Some are still alive, breathing in ragged gasps and blinking slowly. Some of the animals’ hearts are still beating five to ten minutes after they are skinned. One investigator recorded a skinned raccoon dog on the heap of carcasses who had enough strength to lift his bloodied head and stare into the camera.

Before they are skinned alive, animals are pulled from their cages and thrown to the ground; workers bludgeon them with metal rods or slam them on hard surfaces, causing broken bones and convulsions but not always immediate death. Animals watch helplessly as workers make their way down the row.

Undercover investigators from Swiss Animal Protection / EAST International toured fur farms in China’s Hebei Province, and it quickly became clear why outsiders are banned from visiting. There are no penalties for abusing animals on fur farms in China—farmers can house and slaughter animals however they

see fit. The investigators found horrors beyond their worst imaginings and concluded, “Conditions on Chinese fur farms make a mockery of the most elementary animal welfare standards. In their lives and their unspeakable deaths, these animals have been denied even the simplest acts of kindness.”

On these farms, foxes, minks, rabbits, and other animals pace and shiver in outdoor wire cages, exposed to driving rain, freezing nights, and, at other times, scorching sun. Mother animals, who are driven crazy from rough handling and intense confinement and have nowhere to hide while giving birth, often kill their babies after delivering litters.

The globalization of the fur trade has made it impossible to know where fur products come from. China supplies more than half of the finished fur garments imported for sale in the United States. Even if a fur garment’s label says it was made in a European country, the animals were likely raised and slaughtered elsewhere—possibly on an unregulated Chinese fur farm. The only way to prevent such unimaginable cruelty is never to wear any fur.

The last line of the article only reflects PETA’s cowardice. As I have stated elsewhere, the only way to prevent such cruelty is simply to exterminate the human Neanderthals who perpetrate the crimes. *Kill ‘em all*, my innermost passion in “Dies Irae” (and also in “A postscript to Dies Irae” after this article). But this subject gets me mad and I must change it abruptly...

\* \* \*

Something similar could be said regarding your other questions above. To me the beauty of the white race could transform itself into a new myth as the Greeks and the Romans did, as shown in those essays of *Evropa Soberana* that I translated for *The Fair Race*. To use Michael O’Meara’s words in *Toward the White Republic*: “For it is myth—and the memories and hopes animating it—that shape a nation, that turn a ‘motley horde’ into a people with a shared sense of purpose and identity, that mobilize them against the state of things, and prepare them for self-sacrifice and self-rule.”

Myth, not race realism, not stats on black-on-white crime or excruciating analyses on the Jewish problem, will create the white ethnostate. Let us not use only those white nationalist old tones anymore when trying to communicate with the broader population. Remember those words written specifically by Beethoven (rather than Schiller) for his Choral symphony:

*Oh friends, not these tones!  
Rather, let us raise our voices in more pleasing  
And more joyful sounds!*

For the emergent individual, psychogenically speaking, classical music is the manifestation of a spiritual stage; the crassest forms of pop music and sexual permissiveness, the manifestation of a degenerative stage. The problem with the new myth that potentially could galvanize whites is, of course, that like music it cannot be articulated except by means of using the right hemisphere of the brain; in this case, the visual arts.



*Daybreak* was painted by Maxfield Parrish. That westerners in general and Americans in particular have been degrading their psyches into descendent spirals since the Second World War is evident when keeping in mind that it was estimated that a copy *Daybreak* could be

found in one out of every four American households in times when Hitler was in power.

Even later, when I was a child in the 1960s, I remember how America still celebrated the beauty of the Aryan peoples. I remember the original *Prince Valiant* in every Sunday paper, a comic-strip where the female characters were depicted as Nordic beauties and both the institution of marriage and the femininity of women were taken for granted.

The white peoples need to leave all degeneracy behind. This cannot be done, as some young people in the pro-white movement believe, by invoking the year 1936. The Spanish Civil War was, literally, the last ditch of the Christian era. Following Hegel's dialectic I would say that Christian numinosity can be merged within its antithetical secularism, giving birth to a synthesis that would be neither Christian nor secular in the current liberal sense.

Near the end of his *Critique of Practical Reason*, Kant said that there are two universes: the empirical universe and the subjective universe. Karl Popper comments that he who doesn't believe in the second universe would do well to think about his own death—it is so obvious that a whole universe dies when you die!

Today's academia is an institution that denies the existence of the second universe. One could imagine what would happen if a student of psychology or psychiatry tried to write a lyric essay about why Nietzsche lost his mind, like the one that Stefan Zweig wrote and I excerpted for the internet. A proper response to you, Stubbs, would require a definite break from this epistemological error, so ubiquitous in the academia. We must approach such questions as if they were questions for our inner world.

Perhaps the best way to respond what I have said about psychoclasses is imagining that few whites have touched the black monolith of the film *2001*. Those who have touched it—and here we are talking of the “second” universe that the current paradigm fails to acknowledge—know that divine creatures on Earth, like the trees and some mammals that the Asians torture, must be loved and preserved.

This is not the sphere of objective science. To understand my universe for example I would have to tell the story of the nymph Catalina: a white rose who happened to live around my home's corner decades ago, and who looked like the girl in the Parrish illustration I chose for *The Fair Race*. I won't recount here a word about a tragedy beyond her fault or mine. Suffice it to say that my mind has been devoted to her beauty and, by transference, it is now devoted to protect all phenotype that resembles hers...

Once we are talking from our own emergent universe—emergent compared to the Neanderthals who have not touched the monolith (and thus cannot dream of exterminating the animal torturers)—, your questions are easily answered if one only dares to speak out what inhabits our psyches:

*So let me think of some fundamental questions that need to be answered: Why does it matter if the White race exists, if the rest of the humans are happy?*

Speaks my inner universe: Because non-whites are like Neanderthals compared to Cro-Magnon whites. Here in Mexico I suffer real nightmares imagining the fate of the poor animals if whites go completely extinct (browns and most mestizos are incapable of feeling the level of empathy I feel for our biological cousins).

*Why does it matter if the White race continues to exist if I personally live my life out in comfort?*

Speaks my inner universe: Because we have a compromise with God's creatures even when a personal God does not exist.

*Why should I be concerned with the White race if it only recently evolved from our ape-like ancestors, knowing that change is a part of the universe?*

Speaks my inner universe: Because our mission is that we, not others, touch again the black monolith after four million years that one of our simian ancestors did.

*Why should I be concerned with the existence of the White race if every White person is mortal, and preserving each one is futile?*

Speaks my inner universe: It is a pity that no one has read the novel *The Yearling* that I had been excerpting recently. I wanted to say something profound in the context of child and animal abuse but that is a subject that fails to interest my readers. Let me hint to what I thought after reading it.

To me the numinous message of the novel does not appear when the father coerced his son to shoot Flag, but in the very last page of Marjorie's masterpiece. Suddenly Jody woke up at midnight and found himself exclaiming "Flag!" when his dearest pet was already gone.

The poet Octavio Paz once said that we are mortals, yes: but those "portions of eternity," as a boy playing unmolested with his yearling in the forest, are *the sense* of the universe. The empirical universe was created precisely to give birth to these simple subjective moments: figments that mirror God's soul (our pristine souls) like no other moments in the universe's horizon of events.

*Why should I be concerned with preserving the White race if all White people who live will suffer, some horribly, and none would suffer if they were wiped out?*

Speaks my inner universe: The boy suffered deeply when his father obliged him to murder Flag, and the young deer must have felt even worse and horribly betrayed by his master before dying. But the moment of eternity, as depicted in an illustration by Newell Wyeth I saw as a child and reproduced in my site, had to be lived. It will probably leave a mark if another incarnation of the universe takes place. Let me finish this piece with the last paragraph of my essay "Gitone's magic," a sort of Platonic response to Counter-Currents' queer agenda:

I imagine modifying the Northwest Republic tricolor flag by means of placing the colors horizontally and adding the full image of Parrish's *Garden of Opportunity* in its middle. Not because in our search for the inexplicable superiority of the Venusian we males should try to imitate Gitone or Tadzio, which is impossible. But because only the unreachable archetype of the eternal feminine will lead the white race to the Absolute.

I don't know why, but I confess that every time I read this last line I find myself almost on the verge of tears...

## A postscript to *Dies Irae*

The following are excerpts from Andrew Hamilton's November 2012 article, "Flawed Racism," potentially the most axiological-shattering article that, without the knowledge of its readership including the author himself, has been published on Counter-Currents:

### 1

#### **The depth of evil**

The mass media and state-controlled education have displaced the family in the formation and transmission of attitudes, beliefs, behavior, and culture. In addition, the mass media winnows candidates for public office at every level, thereby exerting effective control over the (formerly) democratic political process.

There are many unexplored reasons why TV, movies, video games, pop music, and other forms of media exercise such tremendous influence over our ideas and behavior. A "simple" one, I believe, is the (literal) hypnotic effect they have on us.

The Jews, as William Pierce recognized, control the mass media of news and entertainment (which he invariably denominated the "controlled media"). There is perhaps no other truism of modern life that he emphasized so repeatedly. It is somewhat surprising, therefore, that he never developed, or at least never publicly articulated, a theory of media control, or analyzed the nexus between media messages and

human psychology and behavior. Instead, he stated his case axiomatically:

By permitting the Jews to control our news and entertainment media we are doing more than merely giving them a decisive influence on our political system and virtual control of our government; we also are giving them control of the minds and souls of our children, whose attitudes and ideas are shaped more by Jewish television and Jewish films than by parents, schools, or any other influence... To permit the Jews, with their 3000-year history of nation-wrecking, from ancient Egypt to Russia, to hold such power over us is tantamount to race suicide...

William Pierce also taught that the vast majority of whites are neither good nor evil; they will think and behave in whatever manner the powers that be direct them to. Most people that is, will conform and obey, no matter what. (Pierce called them “lemmings.”) Only a tiny handful, he said, are truly good or evil—he estimated 1 to 3 percent in either direction. For some reason he believed the number of “good” people, though exceedingly small, was roughly double the number of intrinsically bad people.

My own inclination is perhaps closer to the Christian belief that humans are afflicted with original sin, and can only be saved (become good) through a process of change and redemption. What I failed to realize for many years was the depth of the evil and the resistance to individual redemption. Obviously, if people are evil when evil people rule, and good only when good people rule, they are not really good. Nevertheless, people’s beliefs and behaviors can change radically. Change (for the worse) during my lifetime has been massive. Of course, it is easier to destroy than to build.

Unfortunately, if Pierce’s assumptions are correct—and, apart from his optimistic overestimation of the number of good to evil people, they appear to be—then it is comparatively easy with modern technology and dedicated ruthlessness for a small, domineering elite to continuously identify and destroy the tiny handful of good people on the margin, as they did under Communism and have continued to do in the post-WWII era. As a result, whites opposed to genocide or totalitarianism have failed to gain any traction.

### My thoughts

“What I failed to realize for many years was the depth of the evil and the resistance to individual redemption. Obviously, if people are evil when evil people rule, and good only when good people rule, they are not really good,” wrote Hamilton.

In other words, people, including the overwhelming majority of whites, are not really good.

*If they are not good* what could be wrong with the genocidal fantasy in *Dies Irae*, with a vindictive Star Child calling home 500 million whites (and of course, all non-whites, including Jews) to, paradoxically, make sure that the 14 words be fulfilled?

Had the Star Child spared the degenerate whites how could we be sure that, say, a deranged neochristian would not start freezing non-white remains for future cloning to recreate the multiracial utopia—with a surviving Christian, say a head of state, sponsoring the project after no non-whites were left alive in the world?

The fact is that, as long as moral values are inverted throughout the West, the depth of evil among whites is something that, with the honorable exception of William Pierce, no white advocate that I am aware of has been willing to digest.

### From Pierce's immortal novel

Then we formed the people into labor brigades to carry out a number of necessary functions, one of which was the sanitary disposal of the hundreds of corpses of refugees. The majority of these poor creatures were White, and I overheard one of our members refer to what happened to them as “a slaughter of the innocents.”

I am not sure that is a correct description of the recent holocaust. I am sorry, of course, for the millions of White people, both here and in Russia, who died—and who have yet to die before we have finished—in this war to rid ourselves of the Jewish yoke. But innocents? I think not. Certainly, that term should not be applied to the majority of the adults.

After all, is not man essentially responsible for his condition—at least, in a collective sense? If the White nations of the world had not allowed themselves to become subject to the Jew, to Jewish ideas, to the Jewish spirit, this war would not be necessary. We can hardly consider ourselves blameless. We can hardly say we had no choice, no chance to avoid the Jew's snare. We can hardly say we were not warned.

Men of wisdom, integrity, and courage have warned us over and over again of the consequences of our folly. And even after we were well down the Jewish primrose path, we had chance after chance to save ourselves—most recently 52 years ago, when the Germans and the Jews were locked in struggle for the mastery of central and eastern Europe.

We ended up on the Jewish side in that struggle, primarily because we had chosen corrupt men as our leaders. And we had chosen corrupt leaders because we valued the wrong things in life. We had chosen leaders who promised us something for nothing; who pandered to our weaknesses and vices; who had nice stage personalities and pleasant smiles, but who were without character or scruple. We ignored the really important issues in our national life and gave free rein to a criminal System to conduct the affairs of our nation as it saw fit, so long as it kept us moderately well-supplied with bread and circuses.

And are not folly, willful ignorance, laziness, greed, irresponsibility, and moral timidity as blameworthy as the most deliberate malice? Are not all our sins of omission to be counted against us as heavily as the Jew's sins of commission...?

I cannot think of any segment of White society, from the Maryland red-necks and their families whose radioactive bodies we bulldozed into a huge pit a few days ago to the university professors we strung up in Los Angeles last July, which can truly claim that it did not

deserve what happened to it. It was not so many months ago that nearly all those who are wandering homeless and bemoaning their fate today were talking from the other side of their mouths. Not a few of our people have been badly roughed up in the past—and two that I know of were killed—when they fell into the hands of red-necks: “good ol’ boys” who, although not liberals or shabbos goyim in any way, had no use for “radicals” who wanted to “overthrow the gummint.” In their case it was sheer ignorance. But ignorance of that sort is no more excusable than the bleating, sheep like liberalism of the pseudo-intellectuals who have smugly promoted Jewish ideology for so many years; or than the selfishness and cowardice of the great American middle class who went along for the ride, complaining only when their pocketbooks suffered.

No, talk of “innocents” has no meaning. We must look at our situation collectively, in a race-wide sense. We must understand that our race is like a cancer patient undergoing drastic surgery in order to save his life. There is no sense in asking whether the tissue being cut out now is “innocent” or not. That is no more reasonable than trying to distinguish the “good” Jews from the bad ones—or, as some of our thicker-skulled “good ol’ boys” still insist on trying, separating the “good niggers” from the rest of their race.

The fact is that we are all responsible, as individuals, for the morals and the behavior of our race as a whole. There is no evading that responsibility.

#### 4

### **From Pierce’s “Why the West will go under”**

The essential aspect of what is happening to the West is spiritual. It is decadence which has sealed the fate of the West, not the birthrate in the Third World. It is the absence of a common purpose which has sapped the West’s viability, not just the scheming of the Jews. It is the loss of racial consciousness which has left the West defenseless, not the growing strength of our enemies.

What is important is that the corruption of the West’s spirit will continue in the years ahead—perhaps for decades—while the

increasing anarchy, the more frequent breakdowns of order and flareups of violence, the economic disintegration, will be only incidental. There undoubtedly will come a great bloodletting, a time of mass throat-cutting and mass rape, when the West's internal enemies will have free rein for a while. But the West will already have sunk before then.

And most of the inhabitants of the West will have sunk too, to the point where little of value will be left to be lost in the bloodletting. This is a point worth emphasizing again: the majority will perish with the civilization to which they are inseparably bound.

The problem is not to cull out the mongrels, the Judaized, the degenerates, the moral prostitutes from a healthy mass, so that the cull can be destroyed and the mass saved. The problem is to pick the few who embody the best of what the West once was and to take the necessary measures to see that that which they embody does not perish with the mass.

Those who would survive—more correctly, those who would have a hand in determining which genes and which values survive, for the time scale of the West's sinking is such that no individual now alive can be sure of living to see the new age dawn—must have these qualities:

They must be both willing and able to fight for the right to determine the shape of the future; the meek and the disarmed will vanish without a trace.

They must be free of the superstitions and prejudices of this age; those who are mentally bound to this age will go down with it.

They must be pure in spirit and strong in will; this is the age of egoism and materialism, of self-indulgence and permissiveness, but the passage into the new age demands both selflessness and self-discipline.

They must be united in an organization which combines their strengths and focuses their wills; in this age of atomized individuals, where each person is submerged in the mass, without identity and without power, only those who are united can prevail.

They must be motivated by a single purpose, the overwhelming importance of which is always foremost in their minds; it has been the purposelessness of this age on which the West has foundered, but the new age will be illuminated and shaped by a common purpose transcending all other considerations: namely, the purpose of bringing forth a higher type of man and attaining thereby a higher level of consciousness in the universe.

## All is about honor

The article “The Jews and White Nationalism” by Hunter Wallace republished on October 4, 2009 at *The Occidental Quarterly Online* opens with the sentence:

Surfing the blogosphere, I stumbled upon *The West’s Darkest Hour*, a blog written by a *TOQ Online* reader and Lawrence Auster fan who has some concerns about the presence of anti-Semitism in the White Nationalist movement. Like Tanstaafl, it appears that Chechar learned of us through his involvement in the anti-Jihad movement. In his previous post about White Nationalism, Chechar described his odyssey from liberalism to spectator of the racist underworld as being like awakening from “The Matrix.” Each revelation is the tip of a much larger iceberg.

The next year after the article was published I deleted the two articles linked by Wallace because they spoke of a stage when I still was brainwashed about the Jews and Judaism. In this article I will briefly recount how after a series of revelations I finally woke up.

In a work that consumed a decade of my life, *Hojas Susurrantes* (Whispering Leaves), I recount how I grew up in a traditional family and how I was relatively well treated in my childhood. Alas, both of my parents started to abuse me and my sisters when we reached adolescence.

Since in those times nobody talked about child abuse or was willing to listen, my sisters and I grew up carrying over ourselves massive doses of unprocessed pain. In fact, my *Hojas* is a sort of mourning to deal with the pain caused by our parents’ betrayal and the society’s deafness toward the calls for help coming from the minor that I was. The mourning I endured since my late teens and throughout my

twenties allowed me to see through the denials of the society. And it was precisely the long mourning and the consequent soul-building what allowed me to see the stark realities of the Jewish question.

Perhaps only those whose souls have been ploughed through pain could understand what do I mean. In the chapter “The Soul and the Barbed Wire” of *The Gulag Archipelago* Solzhenitsyn wrote insightful passages about how the human soul rotting in solitary confinement finds salvation through a metamorphosis that allowed him to turn the abyssal pain into wisdom. Like so many abused children and teenagers, the barbed wires of the Gulag islands drove many Russians mad. Solzhenitsyn managed to escape psychosis through soul-building as his defense mechanism. This is not easy. Not easy at all. But every time I read those *Gulag* pages I see myself through all those years in the self-imposed confinement of my study to find out how on Earth could such tragedy befall upon my beloved family. However, what Solzhenitsyn calls the ascent of the soul is such an enormous subject—wasn’t Voltaire the one who said that man could know the universe but that he would need eternity to learn something about his soul?—that I only discuss it in my *Hojas* and in other books that I have started to write.

\* \* \*

Fleeing from Zapatero’s degenerate Spain, on September 11, 2009 I printed and ring-bind twenty-five articles of *The Occidental Quarterly*. One of the first articles that I started to read crossing over the Atlantic, “The Seven Pillars of White Nationalism,” fascinated me, especially the author’s stance about how “National Socialism might save us.” I had never read anything like that in a serious journal. The author’s views seemed extreme to me; I stopped reading the article, and tried to get some sleep in the plane.

The following days, weeks and months the whole business of “white nationalism” struck me as extremely engrossing. Despite of what I then perceived as a flaw in the movement, anti-Semitism, I found myself discovering that the matrix in which I was previously sleeping was far deeper and alienating than what I previously thought. So alienated from reality I was that it may be said that in the last twenty years I have been awakening from a series of different though inter-

chained matrixes, with “each revelation as the tip of a much larger iceberg” until reaching the real awaking point.

In 1995, after a long process of digesting the literature of the skeptics of the paranormal, I gave up my old belief in psychokinesis: the subject of my article on Eschatology in this compilation. Alongside with my awakening from parapsychological beliefs, in my thirties Octavio Paz’s essays debunked in my mind much of the ideologies of the Spanish-speaking Left. His many critiques in *Vuelta* represented a fresh waking up from the dogmas I had been taught in High School. But those awakenings were transformations allowed within the matrix system in which I still inhabited, as was my next awakening.

Closely related to child abuse are the mental health professions that during intergenerational conflicts always side the parents, and therefore, the perpetrators of the abuse at home, as already explained in my article on psychiatry way above. It was not until a 1998-1999 “mental health” course at the Open University of Manchester that I discovered the most important books of the main critics of psychiatry and psychoanalysis. I awoke to the fact that such professions function like a political pseudoscience to enforce the will of abusive parents, which moved me to translate those findings into my native language.

What precipitated that awakening was the footnoted information that I collected still within the fringes of the university system. Then in 2002 I discovered the work of Swiss psychologist Alice Miller, who unlike the previous critics of the mental health professions is a real taboo in the academia. Only thanks to her I discovered that the psychic toll of parental abuse on children is a forbidden issue in all societies. But that was not all. In 2006 another non-academic author surprised me. Lloyd deMause answered my email questions about child abuse in the Ancient World and advised me to read a couple of chapters of one his major works.

I was impressed. The discovery of deMause’s psychohistory widened the vision I had previously learnt in Miller’s works. After assimilating psychohistory I found myself with a meta-perspective that comprised child abuse studies from early civilizations to modern man. The “unified field” provided by my inward soul-searching process thanks to Miller, and the outward historical research provided by deMause,

made me feel I had an unrivalled point of view to see the tragedy of my family in particular and of *Homo sapiens* in general.

I was deluded, if we take into account that after her death I discovered that Miller was ethnically Jewish and that sometimes deMause writes as if he's another Jew.

By the end of September of 2008 I discovered the blogosphere; watched some online documentaries about the Islamization of Europe, and learnt how the prolific Muslims may overrun Western civilization by the end of the century. Originally skeptical about these apparently preposterous claims, in Madrid I purchased a translated copy of Bruce Bawer's *While Europe Slept*. I was still a liberal and could only read fairly liberal literature. Since the family that destroyed my life are very traditional Catholics, conservatives had been anathema throughout my intellectual life. Only after Bawer convinced me that there was indeed a demographic problem in Europe I dared to purchase English-Spanish translated copies of both Oriana Fallaci's trilogy on Islamization and Robert Spencer's *The Politically Incorrect Guide to Islam*. Spencer is a scholar on Islam. But it took me a year to digest the material from the more intellectually-inclined counter-jihad blogsites in English.

The extensive reading on these broader metapolitical issues not only shattered my former liberal worldview and turned me into, God forbid, a conservative: it convinced me that those concerned about the Islamization of the West were right, and their Lefty detractors in gross denial. Now I surely was mature psycho-historically and politically, I thought.

Actually, I was a chick still struggling to break free from his eggshell to glimpse the real world. By the time I started to read *The Occidental Quarterly* at the international airport I knew that there was a group of people who in the previous decade had coined a new term, "white nationalism." It is true that by the end of 2009 I still disagreed with the nationalists about the Jewish question. This difference aside, after discovering the existence of such an important group of intellectuals that the system had screened off from my vision for half a century, I felt I had finally broken the last of the Russian-doll-like eggshells and that I could finally hear the voice, "Welcome to the real world!"

Alas, I was still sleeping! But the penultimate Morphean dream could not last long. As will be seen in another article within the present compilation, in February 2010 I was “struck by a lightning bolt” that cracked the penultimate shell. I realized that I had gotten the Jewish question all wrong and that the kike problem was not hallucinatory as I believed. It was all too real after all.

Penultimate and not last I said because by 2013 I started to realize that there’s a lot of queerness, softness and self-deception even among white nationalists. As can be appreciated in *The Fair Race’s Darkest Hour*, presently National Socialism has replaced white nationalism in my mind.

If there is a moral that can be deduced from my existential odyssey is that the dishonesty of my abusive family, Miller fans, counter-jihad conservatives and even nationalists I left behind is a byproduct of deep, ingrained cowardice.

In my teens, when I was abused at home, I believed that compassion was the main virtue of humankind. In my twenties and thirties, when I struggled with the religious demons of my parental introjects, I believed that reason in the sense of the Enlightenment *philosophes* was the main virtue. In my forties, when my haughty family refused to read the heartbreaking autobiography I had written, I believed that humility was the main virtue. At fifty I was under the impression that racism was not negative but a great positive and that this should be the main virtue instead.

In my middle fifties I have come to realize that all is about “valor and honesty” (honor).

## On Erasmus

When I was a boy I heard of Erasmus and imagined that his famous book was about something like praising so-called “mad” people in a world gone mad. Later, still before reading him, I imagined Erasmus was a great humanist who saw the madness of the religious wars of his time.

I was not prepared in the slightest to find out that Erasmus himself was pretty much part of civilizational madness. When in 1996 I hit Kenneth Clark’s page 146 of his illustrated book *Civilisation* I was moved to purchase the excellent 1993 Penguin edition of *Praise of Folly* totally unsuspecting of what the contents really were. A few days after I wrote on the book’s inside cover that Erasmus disappointed me; that, contrary to what I had expected, he did not see the folly of his age but was a fool himself.

A.H.T. Levi’s Penguin introduction to *Praise of Folly* is worth reading, and precisely on page xlii of the long introduction I was shocked to learn that no one in the whole Middle Ages had questioned Christian “truths.” Instead of challenging the accepted wisdom, I found in the introduction to Erasmus’ other works scholastic discussions about whether or not the ancient Greeks and Romans would be saved—from eternal damnation! Grüenwald’s Isenheim Altarpiece painting in the times when Erasmus published his book depicts the spirit of those still dark ages far better than any scholastic treatise.

Erasmus is truly an alien for the people of our time. The problems he struggled with in his soul—he never considered his *Praise of Folly* his most important book—are infinitely distant from the problems that overwhelm us today. His worldview is dead except for those who, like me, were tormented by our parents with doctrines of eternal punishment.

Erasmus was the most famous humanist of the so-called “Northern Renaissance,” a man in touch with all leading princes and scholars of the time. Many consider him the central figure of the intellectual world of what, to my mind, was a pseudo-Renaissance (the real intellectual Renaissance would only begin with Montaigne). How could the “Northern Renaissance” be compared to the Italian Renaissance when its most emblematic intellectual, like Thomas à Kempis, was an Augustinian canon that took Pauline folly as a panegyric to Christian piety? Erasmus, who was deeply shocked before the pagan atmosphere of Julius II’s Rome, probably decided to publish *Praise of Folly* precisely to support the growing opposition to Julius in France. When the art of Michelangelo and Raphael were conquering the soul of Rome, Erasmus went as far as recommending a return to scripture and the so-called “Fathers”: Origen, Ambrose, Jerome and Augustine, and Erasmus’ Greek New Testament was in fact more feared by the Church than his *Praise of Folly*.

Now that I am talking of Clark’s *Civilisation*, let us remember the image that Clark chose to depict St Francis: Jacquemart de Hesdin’s *The Fool*. In Erasmus’ most famous book, women, “admittedly stupid and foolish creatures,” are Folly’s pride. Erasmus takes a surprisingly modern, “liberal” position about the role of women in society. Since Folly praises ignorance and lunacy, Erasmus reasons, women must be instrumental for the Christian cause. In his book Folly is only interested in following the example of Jesus, the exemplar of charitable simplicity against the budding intellectualism of the sixteenth century. The fact that Erasmus took St Paul’s “praise of folly” against the best minds St Paul encountered in Athens speaks for itself and needs no further comment.

It doesn’t take a great intellectual effort to recognize that the so-called Northern Renaissance was set against the real Renaissance of Italy, which had fallen in love with our genuine, Greco-Roman roots. Erasmus *et al*’s “optimist” discussions around the subject of the predestination of both the elect and the damned represent a clear regression to the world of Dante of two hundred years before. How could Erasmus’ work that discusses whether or not a personal God “predestined” some of us to an eternity of torture be called “Renaissance” by any stretch of imagination? It is true that, in Erasmus’ century, the current theology was Pelagian rather than

Augustinian, in the sense that we were supposed to be allowed to earn salvation by our own efforts. But this is altogether medieval, not modern, thinking.

To understand Erasmus one must remember the bestsellers of his time. *The Pseudo-Gregorian Dialogues*, composed in 680 C.E. and translated to all known vernaculars, reinforced in the faithful what priests used to call “a salutary fear of hell.” The book clearly implied that hell was eternal and that the soul, though spiritual, suffered physically from burning. Dante himself drew heavily from the *Dialogues* “and its influence on popular piety was greater than that of any other single work of piety in the history of western Christendom.”



See the above detail of Grüenwald’s painting, a blond girl praying. Visualize yourself one moment living under the sky of Erasmus’ age. Visualize yourself trapped in the Church dogma and struggling with the terrible discussion about whether the ancient Greeks could possibly be “justified”—a nasty Lutheran word inspired in Augustine—and thus saved from the eternal flames.

For the so-called humanists of Erasmus’ time this dilemma was all too serious theological business, and they rationalized their wishes to save the “pagans” after the recent discoveries of Indian “souls” in

America, who had no opportunity to receive the gospel through no fault of their own. That such doctrines represented a slight advance from Augustine's "pessimism" (cf. Erasmus' treatise against Luther, *On Free Will* and Luther's reply, *On Unfree Will*) will never refute the fact that Erasmus and his ilk were chained in the trappings of medieval thought.

I was moved to write this article because all westerners, including white nationalists, have forgotten what living under Christendom was like. With the exception of the final section of my *Hojas Susurrantes*, no contemporary writer that I know—no one—has said something real about the horrors of the infinitely evil doctrine of eternal damnation, and how that fear was so central in Christendom. On the contrary, modern westerners seem to retroproject their own healthy psychoclass and never wonder about the subjective horrors that millions upon millions of whites endured during the Dark Ages as a result of such doctrine.

In his interview of Alex Linder, the blogger Gussedworker stated that Christianity was not chosen but imposed on the white race, and that this is fairly relevant to understand the whys of our current mad world. I believe that Gussedworker is spot on, and that sooner or later racialists will have to give up Christianity in their endeavors to save the race not from hell, which doesn't exist, but from extinction.

## Are Spaniards Aryans?

Most of the television series I have been watching for critical review contain subtle and not so subtle anti-white propaganda. In a search to counter such traitorous series of the present century I also watched *Teresa de Jesús*, a mini-series premiered on Spanish television in 1984 that present the life of one of Spain's great saints. Its dialogue is in Spanish but versions with English subtitles are available.

Teresa of Ávila (1515-1582) was a nun of the Catholic Church, a Spanish mystic and writer, and the founder of the Discalced Carmelites. What struck me the most in the series is that many of the characters don't look white at all, and in contrast with the obvious treason that I have recounted elsewhere in the British series *The Hollow Crown*, the intention of the creators of *Teresa de Jesús* was obviously different. The characters simply reflect the fact that many Spaniards are not real whites or Aryans.

In *The Fair Race* I included a couple of pieces by Vance Stubbs on anti-Nordicism. I would add that the original Iberians, or *iberos* as we say in Spanish, men of the Aryan race, migrated from the Black Sea basin and went all over Europe up to the British isles, leaving a substantial proportion of people in the Iberian Peninsula which absorbed the previous inhabitants. Fifteen centuries before the Common Era the Phoenicians and the peoples that would be called "Greeks" (see the chapter in *The Fair Race*, "Were the Greeks blond and blue-eyed?") founded many colonies in the southern coastline, and with time merged with the original Iberians.

Six centuries before the Common Era the Celts arrived, who also were Aryan, and fought with the residents of those lands but with time the Celts also mixed with them, giving birth to the Celtiberians. In the 6th century the Carthaginians (Semites that spoke a language

similar to the Hebrew) took over Cadiz and established some colonies. In 205 B.C. they were defeated by the Romans during the Second Punic War and expelled from the peninsula.

By that time the ethnic elements of the interbred peoples in the Iberian Peninsula were: autochthonous peoples, Iberos (Aryan Iberians), Aryan Celts, Phoenicians (Semites), Aryan Greeks, and Carthaginians (Semites), producing a culture founded on the will of Celtiberians. In the first centuries of the Christian Era the peninsula would suffer further invasions from the Vandals, the Huns (non whites), the Alans, and finally the Visigoths or Goths who proceeded from the occidental region of the Dniester River. Those were the groups that had arrived to what the Romans called the Hispanias by 409 A.D., when their mongrel empire was in the throes of agony.

The fall of the Roman Empire produced a gap in political, cultural and military power that ruthless non-whites occupied. From 713 A.D. the Arabs conquered most of the Iberian territory with the exception of the mountainous Asturias, the first Christian state that started the long period known as the Reconquista. Re-conquering the peninsula for the Europeans would last no less than eight centuries, but this meant eight centuries of further mongrelization with Arabs and Semites, both non-whites. The Moor occupation of that part of Europe ended in 1492 with the conquest of Granada by the Catholic monarchs Isabella and Ferdinand. The centuries of Muslim domination resulted in the peculiar phenotype of the peoples we see today in Spain, and explain why quite a few of them don't look like real whites.

It is worth remembering that miscegenation started a thousand years before. As explained by Pierce and Kemp, in the first centuries of our era the Iberian Goths burned at the stake their fellow Aryans that dared to mix their precious blood with non-whites. The king of Hispania Recceswinth committed the greatest blunder in Iberian history: a blunder still unrecognized by Spanish intellectuals, historians, and even racists but a gigantic blunder nonetheless. By converting to Christianity Recceswinth abolished the long ban on miscegenation, which resulted in the gradual mongrelization of the Visigothic Iberians. The decision of the king of Hispania allowed any person of any racial origin, as long as he professed Christianity, to intermarry with the Aryan Goths. It is significant that such failure of

the nerve occurred a few decades before those territories were invaded by the Moors.

It is not surprising to see, after eight centuries of unbeatable miscegenation, the formation of a superstitious culture that eventually would be called “España” (Spain). The most incisive opinion I have ever read about España appears in the foreword to the printed version of *Civilisation*, based upon the 1969 television series featuring Kenneth Clark:

Some of the most offensive omissions were dictated by my title. If I had been talking about the history of art, it would not have been possible to leave out Spain; but when one asks what Spain has done to enlarge the human mind and pull mankind a few steps up the hill, the answer is less clear. *Don Quixote*, the Great Saints, the Jesuits in South America? Otherwise she has simply remained Spain, and since I wanted each programme to be concerned with the new developments of the European mind, I could not change my ground and talk about a single country.

But what if even Cervantes, Spain’s great saints and the Jesuits were not essential from the viewpoint of racial preservation? What if the staunch Catholicism of the Counter-Reformation, which produced them, all was uncongenial to white interests?

These are the sort of questions that, together with the mudblood issue, resulted in my distancing from some Spanish-speaking racialists that I met in the real world. (Make no mistake: in the Spanish-speaking world, racist circles included, I am navigating my passage by myself.)

## On my moral inferiors

Recently a regular visitor let me know by email that he was dismayed because of my wish to exterminate those who trade by skinning alive some poor animals. He merely wanted to close the Chinese factories that supply more than half of the fur garments for sale in the corrupt, extremely deranged West. This is my response:

I am not the monster. Those who don't harbor exterminationist fantasies are the moral Neanderthals compared to me.

Take as an example my research on pre-Hispanic Amerinds. On page 118 I quoted experts saying that several Maya skulls show marks of sharp and unhealed cuts, particularly around the eye sockets, which suggests that some of these individuals might have been flayed before the sacrifice. The presence of women and children among these skulls mean that even they, not only mature men, might have suffered a horrible death, like what still happens today in the Chinese fur factories.

I usually don't get comments on my pre-Columbian posts, perhaps because the unearthed data sheds light onto such ghastly history that it makes it difficult to digest. But if we dare to see that the same is happening today to the animals, the psychogenically emergent individual who approaches this subject can only see those who avoid it as intellectual cowards. Why? Because white survival depends upon regaining a self-image that puts whites above the other races from the "moral"—i.e., the development of empathy—standpoint, especially empathy toward unprotected women in non-Western societies, children *and* our biological cousins.

In still another article of *El Sacrificio Humano*, this one by Vera Tiesler and Andrea Cucina (with nine pages of bibliographical references), the

authors let us know that modern Mayanists are using, in addition to the Spanish chronicles and the iconographic evidence of pre-Columbian art, the science of taphonomy (analysis of skeletons) as tangible evidence of human sacrifice in the Maya civilization.

On pages 199-200 the authors mention the techniques that the Maya used in their practices, now corroborated by taphonomy: the victim could have been shot by arrows or lapidated, his or her throat or nape could have been cut or broken, his or her heart could have been extracted either through the diaphragm or through the thorax; could have suffered multiple and fatal lacerations, or incinerated, disemboweled or skinned or dismembered. The body remains could have been eaten, used as trophies or in the manufacture of percussion instruments.

The authors deduce this by direct, physical evidence of the studied skeletons (or other remains) and they also mention a form of sacrifice that I had not heard of: the offering of human faces in the context of the influence on the Mayas by the Xipe Totec deity, “Our Lord the Flayed One,” who was widely worshipped in central Mexico.

Tiesler and Cucina also point out to other kind of physical evidence in the Maya civilization (that I already had mentioned in *The Return of Quetzalcoatl*): many skeletons with sacrificial marks have been found at the bottom of the cenotes of sacrifice. On page 206 they include the illustration of some Maya dignitaries showing off on their “uniforms” inverted heads (such as the one reproduced in my blog entry on pre-Columbia Oaxaca).

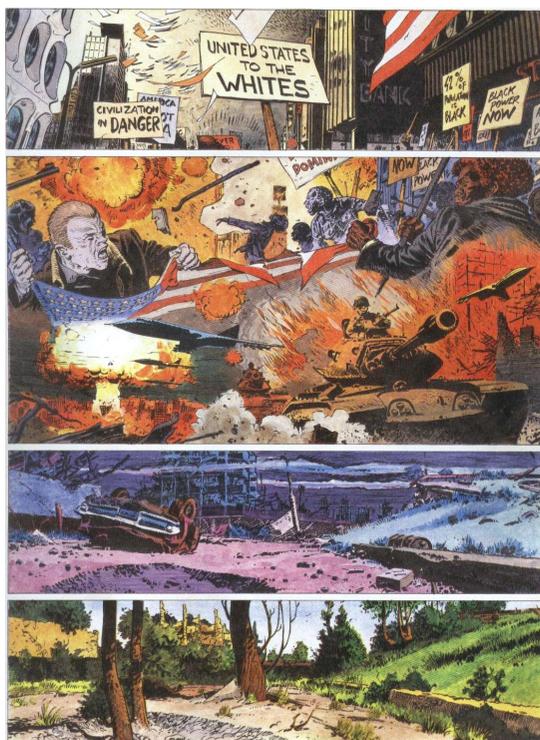
On page 209 the authors state that the Mayas even sacrificed animals, and include an illustration of a jaguar surrounded in flames. They don’t say if the animal was alive when sacrificed; and on page 211 they tell of “an elevated percentage of child, adolescent and female victims whose cadavers used to be, also, the object of ritual manipulation.” In the same page appears a Maya depiction of a decapitated woman, and on page 215 a photo is reproduced of a perforated thorax suggesting that the body remains might have been used as manikins “with the objective of a terrifying display of institutional power.” They also suggest that the sacrifices might have been still performed long *after* the Spanish Conquest, albeit “clandestinely and increasingly resorting to animal substitutes.”

This makes my point beautifully. If quixotic Catholic friars forbid a barbarous practice in a primitive race the violence will be *displaced*, not *eradicated*.

The sacrificial victims are now the animals. For those who read my blog, do you remember my entry where I mentioned the case of recent torture of bunnies in Mexico? The reason why I speak with haughty contempt of non-extinctionists (“my moral inferiors”) is because they are afraid of taking their own premises to their logical, commonsensical conclusion. It is not enough to close the Chinese skinning factories or the Mexican slaughter houses. To put an absolute end to such practices with no further displacement you got to wipe out the entire psychoclass behind such cruelties.

## After *Anno Domini*

If *homo Americanus* is indeed *homo Judaicus* as Tomislav Sunic maintains, artificial Jews in plain English, the only way that Americans change their ways is that “Murka burns” after the dollar crashes and all of their worldwide hegemony be lost.



In this New World Order scenario the German people will have a last chance to reclaim their (presently) murdered self-esteem, as explained in “The historical demise of Christianity,” one of the articles in *The Fair Race*.

After what the Anglo-Saxons did in the 1940s, and remember Sunic's expression "A war crime of the Bible," the only way that these people could possibly atone for their sins is to get rid of the *Anno Domini* calendar, the one that betokens the birth of "Jesus"—a Latinized, post-Exilic modification of the Hebrew Yēhōšuaʿ (Joshua)—as a model for Aryans. I would go as far as suggest that atoned Americans must get rid of the fictional character altogether and, instead, base history on the birth of Hitler: a genuine human, all too human model for the white peoples. Only thus will the crime that the Allied forces perpetrated in the century when we were born be remembered for posterity. Books like *Hellstorm* must be expanded a thousandfold by future scholars in landmark works, just as *The Gulag Archipelago* functioned like a stake through the hearts of deranged French leftists when I was much younger.

Yes, I walk alone and in a different direction from the one taken by white nationalists, still stuck in Judeo-Christian values. Last year, for example, I received an e-mail that Greg Johnson delivered to all subscribers of Counter-Currents' newsletter, mentioning Matt Parrott. Although Johnson is supposedly a Nietzschean and Parrott an Orthodox Christian, axiologically these two Americans are almost exactly on the same page. Johnson for one claims to be a fascist in his webzine but he functions de facto like a conservative. The depressing fact is that after the death of Pierce no notable American nationalist has transvalued Christian values back to Aryan values, at least not in such a brutal and unabashed way as Pierce did. As long as, unlike Pierce, the racial underworld doesn't bring Nietzschean axiology to its ultimate consequences, racialists will continue to function as reactionary conservatives instead of genuine revolutionaries.

The commenter Deutscher has called attention to an article that pointed out that it is common that dying empires unravel with unholy speed: a single year for Portugal, two years for the Soviet Union, eight years for France, eleven years for the Ottomans, seventeen years for Great Britain... I predict that the United States will fall in about the same time that the other empire that liberated the blacks fell: Portugal. After all, Austrian economists predict that the collapse of the American dollar will unfold very rapidly, with hyperinflation resulting almost immediately in the collapse of the society.

The good news is that imperial decline tends to have a remarkably demoralizing effect on a people, especially after economic privation. Only decades after the coming *eschaton* and the ensuing chaos and cure for humility for North Americans could a reevaluation of Judeo-Christian values be manifested by means of replacing the Gregorian calendar by the new one. Only such a cultural shock will convey the westerners in general but especially the artificial Jews in America the eschatological sign that the Christian era, which inadvertently had been responsible for the Judaization of the West after Luther, is over.

The age inaugurated since the founder of Constantinople handed over the Roman Empire to his bishops is coming to an end. In the new era no more white children will be taught the feats of Moses and David and Yĕhōšua̅ (“Jesus”). Instead, they will be taught the doings of Vercingetorix and Hermann and Hitler—even when these Aryans died most tragically while defending their people.

*Anno Hitleris 125*

## A challenge to Miller's fans

A few years ago I parted ways with my former friends: the fans of the late Alice Miller, who claim to side the abused child during conflicts with their parents. It always bothered me that they were incapable of honestly discussing my interpretation of psychohistory, which main finding is that non-western cultures treat their children worse than we westerners do. If my former friends truly sided the child, they would make an effort to approach psychohistory either to refute my interpretation of it, or, conversely, to use the psychohistorical findings to expand their worldview.

The do neither. And the question is why.

It is my belief that present-day westerners are plugged in a thought-controlling matrix. It all started right after the Second World War with a barrage of ubiquitous, malicious propaganda directed against Germany. The truth is that, whatever sins the Germans committed *during the war*, the Allied forces surpassed them *in times of peace* from 1945 to 1947 (cf. Goodrich's *Hellstorm*).

The same goes with the Jews and their holocaust. When Hitler became chancellor a Jew named Yagoda, the chief of the Soviet Union's intelligence agency, killed more civilians than the later killings attributed to Himmler, and precisely for ethnic reasons. Never before had an entire white nation been ruled mostly by Jewry, and just see what happened in Russia. Hitler and the Nazis merely reacted against such killing.

These historical facts move me to think that Germany continues to be dishonestly demonized by an ongoing, twenty-four hours a day campaign of enumeration of her crimes. Demonized I say because the

comparatively larger crimes of the Allies have been hidden from the public view in the soft totalitarian System we are living in.

I call this socio-political scheme a mind-controlling matrix, a prison for the white mind. Not only the crimes committed by the Allies are taboo. As an unwritten law, after the Second World War race studies also became forbidden in the mainstream media and the academia—with the exception of the continuing demonization of the Reich and, through intellectual fads of historical grievances, even the entire West. And not only the previous, perfectly respectable field of racial studies is now considered beyond the pale. An entire school of charlatanic thought, Boasian anthropology, has become axiomatic in the academia. Presently it is considered heretical to state the obvious: that there are cultures more primitive than others. Just one example: academicians are not even allowed to condemn the Amazonian tribes that still bury their children alive.

For the sake of using a handy word, let us call “liberalism” the religion that the leftist elites have been imposing on us after the Second World War. It is the perspective that comes after this knowledge—the *exposé* of a new civil religion that has been imposed upon the white psyche—what explains why I have distanced myself from my former friends. Consciously or unconsciously, they are liberals first and child advocates second; and their liberalism trumps an unconditional siding with the child. The true religion of Miller’s heirs—and why not drop a few names here?: the American Daniel Mackler, the Dutch Dennis Rodie and the Swede Andreas Wirsén—is liberalism and egalitarianism, not child advocacy. If they prioritized child interests, they would side the children in cases of parental abuse among non-Caucasian immigrants, who, according to the data collected by psychohistory, are more serious abusers than white families.

They do nothing of the sort. The sole mention of “race,” “inferior cultures” or “psychoclasses” freaks them out and they shun any frank discussion on the subject. In other words, the followers of the late Alice Miller are deceiving themselves. Despite claims to the contrary they do not always side the children against their surrounding culture, even in cases of mind-destroying parental abuse. (Think of the surviving offspring after watching how their parents bury their little sister alive in the Amazon jungle.)

If you are a Miller fan and believe I am wrong, you are invited to challenge my interpretation of psychohistory explained in my *Quetzalcoatl*, reproduced in this book.

I predict that this challenge will fall on deaf ears. By experience I know that Miller's fans are no men of honor. They are too coward, and dishonest, to discuss psychohistory's most relevant finding: the grim consequences for child interests after the ongoing, massive non-white immigration in their respective countries at the same time that the peoples of European origin, including my former friends, are refusing to breed.

## Healing Amfortas<sup>1</sup>

Junge Freiheit wrote:

The point is that if you want to spread awareness, mentioning the mere facts helps little as it is an emotional and psychological problem and I don't know how these mental barriers [among self-harming Germans] can be overcome.

I think I know how, and for the first time in my blogging career I am tempted to add a donate button to help us purchase a teleprompter, a camera and proper lighting equipment in order to film high-quality films with me quoting, in spoken English, what I have already written about The Hellstorm.

I have created a mantra of my own (“What the Allies did *in times of peace* was incomparably more monstrous than the crimes attributed to the Germans *in times of war*—precisely because it was done in times of peace”) that would like to hammer on Westerners in general, and the German people in particular, by the end of my audiovisual messages. And I will need some resources to be able to do the high-quality filming—think of David Duke’s well-planned videos, although unlike my Anglo-Saxon colleagues I look like a passionate Mediterranean before the camera.

*The Holodomor message.* Besides my mantra I shall convey my message already stated on the *Occidental Observer* about the “First Act” of the opera: Jewish Bolsheviks killing more civilians than Himmler. This message cannot be illegal even in Europe if I start quoting sources with the establishment imprimatur, for example Jewish Albert Lindemann’s *Esau’s Tears* and Solzhenitsyn’s *Two Hundred Years Together*.

*The Self-harming message.* And I will mention the fact of a System feeding us twenty-four hours a day with the “Second Act,” the so-called Jewish Holocaust, maliciously omitting the other two (and since I follow Irmin Vinson and David Irving’s latest position on the subject I doubt I would go to jail even if I visit Germany).

*The Hellstorm message.* Last but not least, I’ll also speak out about the “Third Act” of the opera: the Allied forces committing a larger Holocaust than the one attributed to Hitler after the war ended.

Since my films will be highly emotional—precisely the method that the System has been using for the self-harming message—, if properly sponsored my future YouTube viewers, totally ignorant of both the Holodomor and the Hellstorm holocausts, will allow in their minds the plantation of the first seeds of a process to undemonize Hitler, the Nazis, Germany, Europe, and eventually the entire West and the White people in general.

I wish some of my readers could afford helping us in the project of taking the First and Third acts of our grand World War II opera to the public view—for the first time since the war! Isn’t it really amazing that the System managed to hide the other two Holocausts committed in the 1930s and 40s—and for so long?

Send me a little piece of advice on the subject of donation, either here or in private if you prefer (cesartort [at] yahoo.com). I am even willing to renew my studies of German so that, with the help of a teleprompter and colleagues like Friedrich on the other side of the Atlantic, with time the message could be delivered not only in English but in German as well...

---

<sup>1</sup> Amfortas was the ruler of the Grail kingdom: a formidable Teuton overwhelmed with guilt in Richard Wagner’s *Parsifal*: my favorite of Wagner’s musical dramas.

## On O'Meara's myth

“Mightier than the tread of marching  
armies is the power of an idea whose  
time has come.”

—Victor Hugo

I have read Michael O'Meara's recently published *Toward the White Republic*. It's an honor for me to own copy #56 with O'Meara's personal inscription to me on the very first page.

O'Meara is absolutely right: A numinous vision always comes before galvanizing the collective unconsciousness, and the mere idea of a white ethnostate does remind us the Latin saying “Thus I will, thus I command.”

In the 16th century, the English believed they had replaced the Jews as the chosen nation: an important factor in American history which also helped Elizabethan England in their fight against Catholic Spain. O'Meara's powerful book demonstrates that what moves societies is not scientific fact, e.g., IQ studies of whites versus blacks, but myths. Only myths can galvanize the innermost ideals of a nation. Homer's epics captivated the minds of the ancient Greeks, not the geometric discoveries of the Ionian scientists and philosophers.

For John Winthrop, the previous American colonies had failed because they were carnal and irreligious. He believed that only an enterprise founded on religion had a chance to thrive.

Even if God doesn't exist and Christianity is ultimately false, Winthrop was right. In 1630 he led an exodus of his people to the new world. It is beyond doubt that the spirit animating these men and

women was not economic but religious. A “City upon a Hill” watched by the world was the myth that galvanized the community.

In sharp contrast to present-day Americans’ aid after the 2010 Haiti earthquake, once on American soil Winthrop was delighted by the news that North American Indians were being decimated by smallpox. It was clear to the Puritans that God had accepted their right to occupy the land.

After the Reconquista generated the sense of a religious nation, something similar happened here down the South. The Catholic myth, catalyzed by the Counter-Reformation, moved the Spaniards to conquer the Aztec and Inca empires.

Winthrop’s success resolved a mystery for me. Why were the English so reluctant to establish themselves in America even a century after Columbus’ discovery while the relatively more primitive Spanish and the Portuguese had already created vast empires? The answer is patently clear: The English lacked a truly mythical story that conferred upon them a definite self-image and consequent self-esteem.

Something similar could be said of the great awakening in America’s 1730s. An awakening is what whites desperately need today, albeit one based upon a different kind of myth.

*Toward the White Republic* is more than a must read. Copies of this slim yet potent book could be given to your friends and acquaintances as part of the process of starting another Great Awakening.

## A lightning in the middle of the night!

These days of February 2010 have been the most important since I discovered the subject of the Islamization of the West in September 2008 and that there was a substantial body of literature on white nationalism a year later. Until recently, Lawrence Auster's writings had been a lighthouse to approach these subjects. The fact that all of his great grandparents were Eastern European Jews did not bother me the least bit.

But... a single phrase that I recently discovered in a June 2009 *Gates of Vienna (GoV)* exchange had the effect of a lightning bolt in the middle of the night. It made me reevaluate my values in a subject that I previously called "anti-Semitism."

Take note that *GoV* is a philo-Semitic blogsite, with a big Star of David in its main page stating "We Support Israel." Below I quote a comment from the 2009 exchange at *GoV*. Avery Bullard said...

As I have often pointed out, socialism is by and large a disease of the intellectuals, and Jews are over-represented among intellectuals, due to a high native intelligence and a tradition of giving their children as much education as possible. Jews were also over-represented amongst musicians, physicists, and capitalist entrepreneurs.

*But they are never over-represented in organisations or movements that represent the interests of the ethnic majority, only those that weaken that majority [the lightning!]. That is why they've been expelled from so many very different countries over so many centuries. Yet with the possible exception of Albert Lindemann (*Esau's Tears*) they never want to know the reasons why they've been so*

disliked in order to prevent more tragedies in the future. Instead they dismiss all anti-Semitism as scapegoating. In other words: are Jews more responsible for communism, based on their proportional representation amongst the intelligentsia, than any other intellectuals? If they are over-represented in the intelligentsia then they had disproportionate influence in the direction the intelligentsia took. Many Russian intellectuals were Slavo-philes. Before Jews could access the most important U.S. universities the old WASP intelligentsia in the U.S. was much more traditionalist.

Bullard's comment in the words I italicized above was the lightning that changed my worldview: from philo-Semitism to anti-Semitism in a single stroke! The lightning struck my mind so hard that I must say something about the Austeresque masthead I had chosen for my blog.

If by March I don't get a convincing rebuttal of the Bullard statement by my visitors, with the accompanied relevant facts, I will add a hatnote in all of my previous entries where the Jewish question is mentioned, something like: *Postscript: I no longer believe in the philo-Semitic opinions expressed herein...*

## On Himmler

Uncle Hein cited in *The Fair Race's Darkest Hour*:

The decline of a people's culture is always the result of race mixing and a decline in racial quality...

While reading Heinrich Himmler's insightful text the thought came to my mind that American and European white nationalists have been trying to reinvent the wheel. Why so many of them haven't studied the literary output of the National Socialists, starting with my beloved Reichsführer?

I tell you why: Liberals have injected a poison for the white mind so strong that we just can't say that, as Himmler did in the text I reproduced in *The Fair Race*, "destroying Jewry will remove *the final cause* that led to the decline and fall of Europe and its culture."

My italics and I would add that, as the antidote against the Neochristian morality that permeates white nationalism, we have been recommending the transvaluation of values, as in the essay that gave the title to this book. Himmler said:

It is equally false to think that cultures, like individual organisms, follow the laws of growth and decline; that every culture must eventually perish. History provides many examples of peoples that endure for millennia reaching ever new levels, as long as they maintain their racial purity.

This passage says something that William Pierce and Arthur Kemp would say decades later in their histories of the white race. Talking about reinventing the wheel... (Incidentally, neither Pierce nor Kemp called themselves "white nationalists.")

I find it amazing that a German politician got it right in the 1930s while Oswald Spengler and Francis Parker Yockey—idealized intellectuals in the racist underworld—got it all wrong. The message of Himmler, Pierce and Kemp is that, if you keep your gene pool intact through a very strong group surviving strategy, your people won't decline even with millennia.

Once again a world of appearances collapsed, which had concealed from our eyes the true nature of humanity... A new epoch is coming, one perhaps even more revolutionary than that resulting from Copernicus's work. Ideas about humanity and peoples that have endured for millennia are collapsing... The Nordic spirit is struggling to free itself from the chains that the Church and the Jews have imposed on Germany.

But precisely when the old sky started to fall and the Aryans to awaken the Anglo-Saxons, faithful to Stalin, did everything in their power to defend the old paradigm by means of genociding their awoken ancestors, the largest Holocaust in history...

If their lands now burn with rioting Blacks and Muslims after the dollar crashes, shouldn't we rejoice and start calling the societal collapse poetic justice?

Let Himmler live, at least within our hearts.

*Umwertung aller Werte!*

*Anno Hitleris 125!*

## My minority report



Above, a detail of Maxfield Parrish's 1913 *Florentine Fete* murals exhibited at the National Museum of American Illustration. If an ethno-state is ever created, my ultimate dream is that in the distant future its people will resemble the paradisiacal world of Parrish.

What prevents whites from working for that noble end? Elsewhere I have discussed the majority report: Capitalism and Christian axiology as the twofold etiology of Western malaise (Jewish depredations are just a tertiary infection). But I have also mentioned my minority report: that the most extreme cases of self-hatred among whites—those who celebrate that their kind will become a minority surrounded by non-white swarms—cannot be explained satisfactorily by any of these two factors.

In *The West's Darkest Hour* I have briefly written about how child abuse among some whites drives them to hate the culture of their parents, and also presented my book *Hojas Susurrantes*, most of which has not been translated to English.

After publication of this book I won't add new posts to *The West's Darkest Hour*. The site will remain frozen with the entries advertising my books until the dollar crashes. But I'll be busy explaining my minority report: writing another book in Spanish related to the subject of why, in some families, the mechanism erected by the abused victim is none other than hatred for his or her parents' civilization.