

Vicious Circles & Angry Squares

Pedophilia, Scapegoating, Taboo, & Social Control

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Part One: Hammers & Nails

1. Scapegoating & Mimesis

I recently had an exchange with a Christian reader on Facebook. She posted—not for the first time—about how pedophiles should be put to death. I disagreed.

My disagreement with sentiments of this sort is a strong one. It's not that I am *ipso facto* opposed to killing child rapists (I can still halfway enjoy a good Hollywood revenge fantasy now and then); it's that to argue for the death penalty *for anyone* is to endorse the legal and political system and the notions of crime and punishment. Like the Christian idea of Hell, these notions are based on the myth of agency. They also conveniently ignore how the legal system was established. To argue for the death penalty for pedophiles sidesteps the reality that, those with the power to implement the death penalty are, in many cases, also pedophiles, and worse.*

My other objection to the Christian zealot was that social problems can no more be separated from the society that gives rise to them than physical symptoms can be separated from the body. To suggest that a particular group of individuals or behaviors can be identified and removed as a way to restore balance to a social system is not good medicine. It's religious thinking; in fact it's the *basis* of religious thinking: scapegoating. The convenience and the allure of scapegoating is that it bypasses the question of how or why undesirable behaviors come about in the first place. It lets us off the hook regarding our complicity with the condemned.

The only thing scapegoating requires is a collective agreement about the guilt of the accused; that, and collective condemnation. It's ironic that these kinds of measures are so popular with Christians, since their own "savior" died as an erroneous sacrifice. According to Rene Girard (who converted to Catholicism late in life), the purpose of the Gospels was to expose this scapegoat mechanism and offer a new understanding of the divine, along with an alternate way for people to live together: love of our neighbor, non-resistance to evil, turning the other cheek. To remain open-hearted no matter what kind of adversity we are faced with.

* It would be easy for me to get disqualified from jury duty: not only do I disagree with the death penalty, I disagree with the entire legal system; though I do enjoy a good courtroom drama, as well as revenge fantasies.

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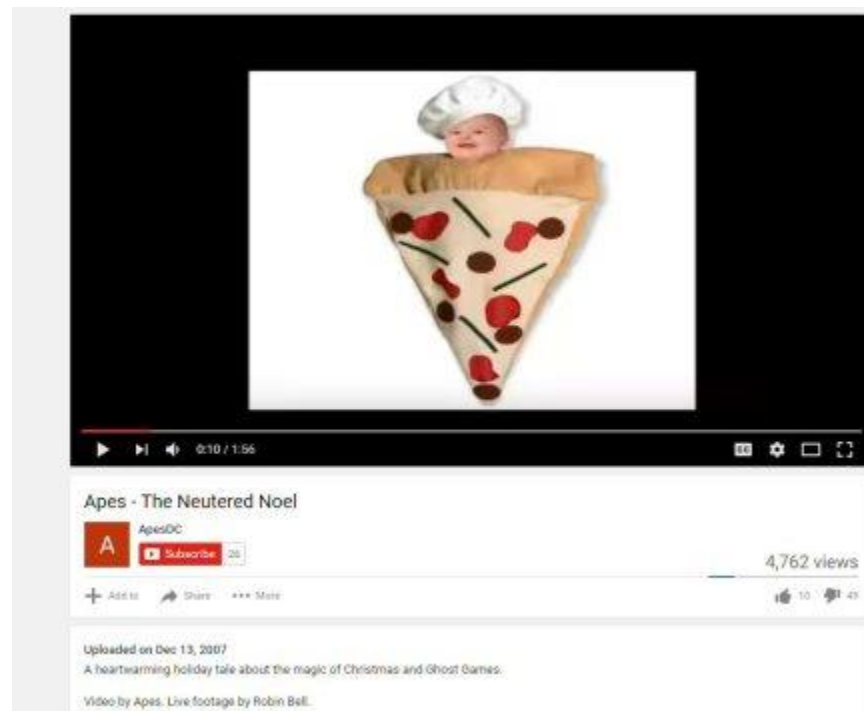
Any attempt to address a social problem like pedophilia by destroying the smattering of individuals who bring it to our attention is both futile and counter-productive. Yet as I offered these arguments up to the Christian on Facebook, I quickly realized I was faced with a conundrum. Even as I was arguing, as gently as I could, against the desire to condemn individuals based on their behaviors without taking the time to try and understand them, I felt a strong desire to do just that with this Christian. I wasn't calling for her execution, true, but I did unfollow her on Facebook so I wouldn't have to see her posts anymore. The symmetry and irony was as obvious as bleeding stigmata: I came away from the exchange feeling more or less about Christians as she felt about pedophiles. Such is the nature of mimetic violence, even when it is "only" the violence of disagreement.

2. Totem & Taboo/Order through Chaos



While this person's views were extreme, as only Christian views can be (she claimed St Paul preached that all effeminate men should be put to death), they aren't really all that different from the viewpoint of many, perhaps most people, when it comes to the subject of pedophilia and other (agreed upon) "pathologies." Along with a daily increasing awareness about the depth of depravity underlying our social structures, there is a corresponding outrage, anger, frustration, despair, and desire to do something about it. Extreme circumstances give rise to extreme measures. A community that's being torn apart from the inside cries out for the blood of a scapegoat to bind itself together. The blood of the scapegoat is necessary because of the

seeming impossibility of loving our neighbors as ourselves, most especially when they hold views which we find abhorrent.



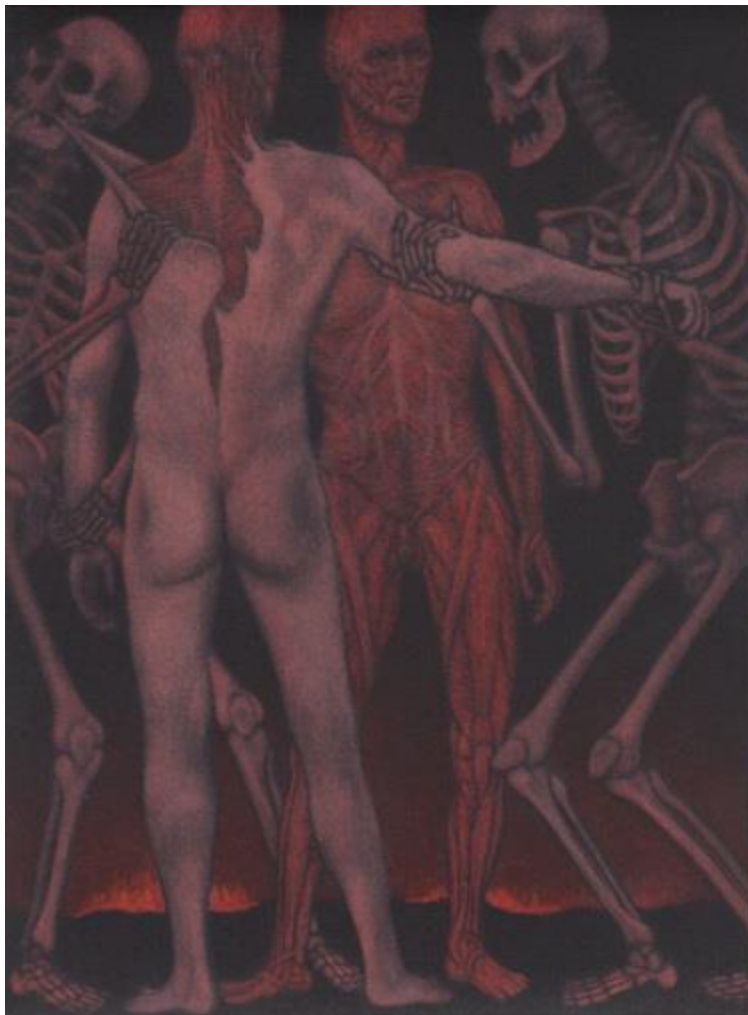
The reason I've been attracting readers of the Christian persuasion is that much of my recent work has been exploring these same kinds of atrocities in our culture. As someone commented at this blog recently: "Interesting that since you are one who shines a light on Satan, the Christians are drawn to you like flies to shit." But it's not only Christians. There's a growing tendency for people to see these problems as relating to a specific class and type of individual, and to believe that, if only these types (the psychopath-elite) could be identified and eradicated, all our societal problems would go away. This sort of belief is based on the falsity that traumatized human beings driven by unconscious forces possess agency, that they are solely responsible for their actions. The myth of agency argues that human beings are a mysterious exception to the rest of the physical universe in possessing autonomy within the system they are part of. Yet agency is something even the gods (planets and stars) do not appear to have. I guess it's all part of our *exceptionality*—a quintessentially American myth? This idea (exceptionalism) is equivalent in irrationality to the commonly held Christian belief that humans are born in original sin and yet given a choice (free will) to choose grace (Jesus Christ): a choice bestowed upon them by the same God who gave them the burden of original sin (i.e., no-choice *but* to sin), and who condemns us to eternal agony if we make the *wrong* choice. Isn't it odd how so many Christians, knowing all this, still choose to sin? Turning the other cheek is the non-choice to override that reptilian reactive drive within us, surrender the illusion of agency, and give up the ghost of ego to God.

Both secular and (faux-)Christian perspectives demand active opposition to the forces of nature, within us and outside of us. In contrast, my own view is clearly an unfashionable one. My own view is that only total, blanket acceptance of all "evil," both inside and outside us, can ever bring about any sort of meaningful

change, because only acceptance of and surrender to what we are unable to consciously control or comprehend (Satan, as much as God) will allow for a full integration of our unconscious fragments, for a restoration of wholeness and harmony both within *and* without. But I'm afraid language itself (the "doing" of awareness?) rebels against this idea and turns it into so much mystic mush.

Based on countless exchanges I have had, this view—that of not-doing—is seen as no different from passivity, lethargy, or avoidance. Those who have been religiously conditioned to philosophize with a hammer can only see every question as a nail.

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Divide and conquer is a commonly heard phrase and one that has probably never been more relevant than it is today, in the wake of the Trump election and the "liberal" uprising against it. What's less acknowledged is that external division is only possible when individuals are first divided internally, against themselves. Internal division as the means to order and control society (order through chaos) relates to the use of taboo.

What's taboo? I doubt if kids even know the word today, so here's a primer: Society depends on norms and norms require ab-norms, things considered unacceptable and for which we will be held accountable if we mess around with them—even if we too rashly express acceptance of them (it's potentially "taboo" for me to write a piece that suggests the need to be more understanding of pedophiles, say).

In today's social media climate, public shaming has taken on the force of legal punishment, and many, maybe even most, taboos relate less to behaviors than they do to values, beliefs, opinions, thoughts, and feelings. When Lindsey Stone posted a picture at Facebook of herself mock-shouting and giving the finger to a sign that read "Silence and Respect" at Arlington National Cemetery, she ended up losing her job and being vilified on a mass scale. The reaction (at least as Jon Ronson tells it in *Now You've Been Publicly Shamed*) was so extreme that Stone's life as she'd known it effectively came to an end. Technically, Stone was being judged for her action, but really she was being condemned for her values.



Stone's actions were harmless, but since they were disrespectful of certain values, they upset people and she was punished. You could say that she was punished essentially for hurting people's feelings, and much so-called "hate crime" amounts to the same thing. It's fitting in its way that the most common punishment for hate crime is public shaming, since being shamed is also all about having one's feelings hurt. The difference is that Stone was an individual who offended a whole amorphous group of people, and was then targeted by that same group. Stone's act did not really impact the lives of soldiers or their relatives, except that they got indignant about it. Their combined indignation had the power to turn her life upside down, however. That's how a community binds itself together around totem and taboo: by choosing a scapegoat that everyone can agree is beyond the pale (a pale is a barrier made of wooden stakes and came to mean "the area that is enclosed and safe").*

* The word also designated an area in Ireland, Scotland, or France controlled by England, and places outside this area were considered dangerous for the English to wander into. To be beyond the pale was to be outside the area accepted as "home."



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3. Homosexuality: Not Controversial Enough?



Warning: what follows is guaranteed to offend some people. I am now about to wander “beyond the pale.” On my own head be it.

If actions that were once seen as taboo are now condoned by society, questioning the values that are condoning them has itself become taboo. Clearly these two facts are related. Gay marriage is socially endorsed; questioning it is generally seen (though not among Christians) as “homophobic.” Homophobia is close to being a crime today, and is certainly a social misdemeanor, at least among people I know (and even ones I don’t but who follow my output and are reading this blog). I don’t personally care whether homosexuals get married or not, socially speaking. I’m not someone who wants to defend the sacred institution of marriage. I think the whole thing is stupid and fucked up, and certainly nothing to be happy about; but then I feel that way about most things in society.

However, I do find myself (mostly silently) objecting to the unquestioning endorsement of homosexuality as a normal, healthy behavior. This isn’t because I believe it’s a sin but because I don’t think the psychological causes of homosexuality have been sufficiently explored. Homosexuality has gone from being a sin, to being a crime, to being a secret, shameful activity, to being something to be proud of, to being fully embraced—or rather, *enforced*—as something wonderful and wholesome. Despite what liberals believe, this has not happened as a result of a growing understanding of homosexuality, but after a thorough and well-organized social and ideological drive to promote it as a lifestyle choice, one that paradoxically, people *have* no choice about because—we are told—it’s their *biological* orientation. According to Wikipedia:

Scientists do not know the exact cause of sexual orientation, but they believe that it is caused by a complex interplay of genetic, hormonal, and environmental influences, and do not view it as a choice. They favor biologically-based theories, which point to genetic factors, the early uterine environment, both, or the inclusion of genetic and social factors. *There is no substantive evidence which suggests parenting or early childhood experiences play a role when it comes to sexual orientation.* While some people believe that homosexual activity is unnatural, scientific research has shown that homosexuality is a normal and natural variation in human sexuality and is not in and of itself a source of negative psychological effects. There is insufficient evidence to support the use of psychological interventions to change sexual orientation. . . . Same-sex sexual attractions, behavior, and orientations per se are normal and positive variants of human sexuality; in other words, they are not indicators of mental or developmental disorders. [emphasis added].

Now maybe I’m a homophobe, but while skimming this Wikipedia article I started to feel like I was being subjected to an intense barrage of propaganda. The last point above, for example, is listed as one of several “scientific facts” about homosexuality, though it looks conspicuously more like a theory to me. Then there’s the statement: “There is no substantive evidence which suggests parenting or early childhood experiences play a role when it comes to sexual orientation.” This isn’t merely presumptuous, it’s an out-and-out distortion of the truth (the use of the word “substantive” might reveal the bias of the whole article). There is *ample* evidence that parenting and early childhood experiences play a role when it comes to sexual orientation, but I guess it has been downplayed, insufficiently followed up, or simply suppressed enough for the collective mind of Wikipedia to ignore it. So why the bias?

The same applies to the statement: “There are no empirical studies or peer-reviewed research that support theories attributing same-sex sexual orientation to family dysfunction or trauma.” This seems to be a case of the liberal doth protest too much. “Empirical,” as in condoned by Empire? Peer-reviewed, meaning condoned by Academia. And so on. What’s implied here is that there’s been a withdrawal of support, peer or otherwise, for any studies which do support said unspeakable theories. I’m not sure why they are so unspeakable, but maybe it’s a clue that, for further proof of its bias, the Wikipedia article cites *the Kinsey report* as evidence; this being the same Kinsey who was exposed many years ago for using pedophiles to sexually manipulate children against their will and then presenting the findings as “proof” that children are sexual beings. So we may well ask, whose interests did *that* serve?



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We already *know*—because it can be observed in one’s daily life and interactions—that *some* cases of sexual orientation *do* relate to sexual trauma. We *know* that trauma affects the psychological development of children. And we know that psychological imprinting is a reality, one that profoundly influences our sexuality. To then deny *any and all connection* between homosexuality and family dysfunction or trauma makes no sense at all, *unless* there is an ideological agenda at work (conscious or otherwise). The scientific theory about homosexuality cited by Wikipedia allows that “environmental factors” determine a person’s sexual orientation; yet the same theory totally rejects trauma or family dysfunction as being possible among those factors. As logical argumentation, this is starting to look like the Warren Commission’s magic bullet theory. We have to twist our own rational faculties into pretzels to keep up with it. Simply stated, it is absurd.

The article even states that “environmental factors may be sociological, psychological, or involve the early uterine environment,” then intones its mantra: “There is no scientific evidence that abnormal parenting, sexual abuse, or other adverse life events influence sexual orientation. Current knowledge suggests that sexual orientation is usually established during early childhood.” These last two statements are actually placed back to back, yet somehow we are supposed not to notice how they contradict one another. Perhaps we are supposed to square this circle by deducing that *only positive life events influence sexual orientation* (unless it is pedophilia)? It’s a neoliberal New Age paradise in which all parenting is good parenting and all forms of sexual expression are healthy, and any that aren’t healthy (like child abuse, done by bad parents, who don’t count) only exist because those people were just *born bad*. It’s original sin for some, but not all. Paradoxically—just to show that doublethink is never far away in the noosphere of ideology—the problem is that these people haven’t been *rightly educated*.

That such blatant doublethink goes unnoticed and unremarked upon is probably the most compelling evidence of a covert agenda to misrepresent the reality around homosexuality, and sexual orientation in general, that I have seen to date. Initially, this present essay only referred to homosexuality in passing, as an example of ideological thought control pertaining to taboos. I went to Wikipedia to check some of my facts and discovered this morass of internally contradictory “reasoning” and straw logic, and was compelled to unpack what I found just in order to relieve my astonishment. And yes, I admit it, my indignation. How is it even possible we fail to see this kind of fact-distortion? The answer is that when information is actually propaganda, it is all tied up with social taboos and we are deeply invested in not questioning it, because to do so would be to risk stepping outside the pale. This agenda is one we have all been roped into, unless we’re Christians, that is (and I am starting to understand why they cling so tightly to their Bibles!).

Meanwhile, the supposed biological (evolutionary) basis for homosexuality has never, as far as I know, been convincingly addressed.*

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* The authors of a 2008 study stated “there is considerable evidence that human sexual orientation is genetically influenced, so it is not known how homosexuality, which tends to lower reproductive success, is maintained in the population at a relatively high frequency.” They hypothesized that “while genes predisposing to homosexuality reduce homosexuals’ reproductive success, they may confer some advantage in heterosexuals who carry them.” Their results suggested that “genes predisposing to homosexuality may confer a mating advantage in heterosexuals, which could help explain the evolution and maintenance of homosexuality in the population.” Maybe I’m just not educated enough, but this sounds like scientific gobbledygook to me. One friend suggested homosexuality was a form of population auto-control; if so it failed.



The bottom line about why homosexuality is emphatically *not* a “disorder” seems to be how well adapted to society its practitioners can be: “Thus, mental health professionals and researchers have long recognized that being homosexual poses no inherent obstacle to leading a happy, healthy, and *productive* life, and that the vast majority of gay and lesbian people *function well in the full array of social institutions* and interpersonal relationships” (emphasis added). Woopy-doo. High-level pedophiles are quite able to function within their social circles and intuitions too, and they are highly productive (look at Jimmy Savile). Is this *really* the best basis for judging whether a sexual preference is healthy or not? (And no, I am not equating homosexuality with pedophilia; I understand how hard it is these days not to let ideology do your thinking for you, but please *try*.) The notion that we live in an enlightened society whose institutions are geared towards human growth and happiness is so far from the truth as to constitute a “mental disorder” in and of itself; so on what criteria are homosexuals being sold a clean health bill, and to what end? *Cui bono*? And am I even allowed to ask this question without being branded a hater? And if not, again: *cui bono*?

The other primary criteria for why homosexuality is, emphatically, *not* a disorder is that of harm: since no one is harmed by it, the reasoning goes, how can it be a disorder? Two points here, firstly: while a disorder is something that, I think without exception, *results from* harm done to a person (usually as a child), not every disorder is observably harmful to others, not even to oneself. (Alcoholism is an example: how many years can go by before it becomes clear that a person has a drinking problem rather than simply a habit?) Homosexuality *might* be harmful to a person even in so subtle (and conversationally unsayable) a way as to isolate oneself from a loving sexual relationship with someone of the opposite sex, which *could* be essential to a person’s spiritual development. Shock, horror, yes, I know, this is an unpardonably heterocentric view and gay people can tell me I am restricting my own spiritual development by not exploring the joys of homosexuality. Whatever. They *could* be right. But so could I.

The other point is even touchier still, though it is not restricted to homosexuality and homosexual sex doesn’t necessarily involve it. It is the question of whether sodomy is a potentially harmful act, to both parties. There is no mention in Wikipedia’s sodomy article of the physical effects, and it’s not easy to find anything online about them either (except at Christian websites). Yet there’s not much doubt that it can and

does cause physical damage. Of course, circumcision is a harmful act, too, in ways probably barely imagined, and there are no proscriptions against that. So once again, if the nature of institutions and the moral standards they manufacture is that *they are means of social control*, then *why on earth would we place our unthinking trust in these standards?*

4. When Fear Drives



Of course, homosexuality is still condemned in parts of the world and violence against gay people is still a reality. So it's understandable that people would attempt to counteract this kind of hostility by enforcing a belief that homosexuality is "normal" (whatever that word means). But is it effective? Even if were true, it's unlikely to neutralize "irrational" fear and condemnation of homosexuals, because this kind of drive (like that inexorable Wikipedia article) essentially steamrollers over *all opposing views*. Rather than seeking to prove such views wrong with the weight of evidence, it literally criminalizes them. Ideology is not proof, and instead what we get is a case of one form of moralism replacing another. Where once homosexuality was immoral, now homophobia is. The same applies with racism: where once people of color were considered untouchables, now racists are seen as "deplorables."

Meanwhile, the anti-racists exalt themselves and their views to a higher moral plateau and do the same with whatever "minority" they are defending (the liberals' pet-cause; for my grandfather it was blacks, gays, and murderous mobsters doing jail time; almost certainly pedophiles too). This creates privileged "minority" classes (I put minority in quotes because the definition isn't always based on numbers), and, as everyone knows, these "minorities" get special treatment—for having been discriminated against previously. Yet if I (Joe Average guy that I am) am not permitted to express my opinions or feelings about someone or a group of people (or even national policy that relates to certain people, such as immigration laws) without being

stigmatized; and if that same (latter) someone or group of people is not merely protected from “prejudice” but is receiving special treatment (being idealized, essentially) and being presented as in some way beyond reproach (since any reproach is seen as discrimination), there’s only one thing that can happen, and it’s not increased tolerance. When those associated—rightly or wrongly—with the original perceived persecution drives (misogyny, racism, homophobia, etc.) become the persecuted “minority” (the underclass), naturally their anger, frustration, and hostility increases; and their numbers too.

Regardless of which minority or which kind of “prejudice” is being addressed, it is all scapegoating. It is the same social principal being applied to achieve the ends of an *actual* privileged minority class. What can be said about this group is very little. But they may not even *be* racist, homophobic, or misogynist at all; they may be something far beyond such limited and limiting terms (terms they would have created deliberately to befog the rest of us). It’s likely they view themselves as superior to all humankind, as we think of the term, regardless of type or orientation. And the worst of it is that, even by trying to identify and categorize them (the Kakistocracy), we are potentially playing into their hands.



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The result of this long-term divide and conquer plan is to polarize people even more than they were before, and even as they are being mashed together into one great, happy, homogenous blob. Someone who might have been willing to accept homosexuality as a mostly harmless deviation will not be so willing to accept it as an *ipso facto* good thing. If they are forced to choose between ignorant intolerance and the neoliberal libertine avocation of just about every last form of sexual variation, they may well take refuge in the “homophobia” camp just to cling to some vestige of sanity (I know I have been tempted). We saw the

same basic pattern played out with Trump's election. When forced to choose between the advancing neoliberal lockstep represented by Hillary, and a reactionary revolt against all things PC in the form of the id-monster Trump, people "chose" the id. I don't blame them, though I do blame them for being stupid enough to think Trump is an outsider or "wild card" in the oligarchical game, for not realizing that the oligarchy hold all the cards because *that's what makes them the oligarchy* (they create their own rules, they decide which cards are wild, which ones trump the rest). But then, the aim of the divide and conquer game is to ensure there is no dialogue between opposing points of view, no comparing of the data, no middle ground, so everyone who plays it plays without a full deck. Divide and conquer means creating points of view that oppose and reinforce each other while being *equally erroneous because devoid of true context*.

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From a long term view, it's possible to see how the same social programs, values, and agendas (and even the same groups) that, for example, practiced slavery, over time adjusted it into less obviously exploitative social arrangements, how they then endorsed and pushed *anti-racist* ideologies while at the same time continuing to exploit people of whatever color in more or less the same ways. Like what corporations did with cigarettes: get us hooked on them and then tell us how deadly they are. Internal divide and conquer strategy means implementing racially (and sexually) exploitative social programs and ideologies (ones that have a basis in territoriality, i.e., that correspond with deep biological programs, something neoliberalism denies), then tell us *racism is wrong*, morally speaking. Ditto with women and misogyny, homosexuality and homophobia, and so on.

Social engineering employs taboo to control, oppress, and exploit the populace *regardless of color, race, sex, age, or ideological affiliation*. How it works, as far as I can figure it (I am still trying to wrap my mind around it) is *by creating taboos out of the very things which the ruling classes are doing behind closed doors* (in dungeons, basements, occult lodges, churches, schools, night clubs, or Pizza restaurants), as well as some of the things they are doing openly (corporate crimes etc.). Taboo-fearing people will keep to the

behaviors prescribed to them in order to avoid the consequences. I am sure anyone who's alive can relate to this, and if they can't, they are probably among the ruling class ("psychopaths"). Ordering society by using taboo is like corralling cows with electric fences and cattle prods. You create the structures you want them to enter into, then you provide the "shocks" to ensure they do. When fear drives, the devil rides.



This may be observable historically in how the bourgeois class aspired to become, and tried to imitate, the aristocracy: on the mistaken assumption that the aristocracy was a highly *moral* class (don't laugh), the bourgeoisie became *moralistic*. The aspiring bourgeoisie never suspected that the aristocracy were getting up to the most licentious behaviors imaginable; all the bourgeoisie knew was that they weren't being invited to the pizza parties, and never would be. And while they were aspiring to the imagined morality of the aristocracy, the bourgeoisie had an unconscious awareness of what the aristocracy was *really* up to. In fact (as we're seeing with Pizzagate), the aristocracy aren't even that careful about covering their vices up, because they know that fear blinds. This is how parents have programmed their children throughout the ages: "Do what I say, not what I do." It only works up to a point, however, because we are hardwired for imitation and not for obedience. Deep down, the bourgeoisie know that avoiding taboos and keeping within the moral boundaries provided by their superiors will never allow them to level up. They know that becoming socially empowered requires *imitating the hidden behaviors of the ruling class, and breaking the taboos*, so that's what they start to do.



Maybe this is what's happening now in Washington, as the creepy-hipster culture becomes darkly visible through Pizzagate. Despite the links to the Clintons and the Podestas, maybe this isn't so much a case of the autocratic elite being exposed (though it may come to that), but the aspiring bourgeoisie getting caught with egg on their faces, holding the wrong cutlery? The satanic hipsters, the libertine artists, the deranged liberals and leftists, all formerly oppressed, now learning to ape their oppressors, never suspecting that, while imitation never really persuades the people you are imitating, it does make you extremely useful for drawing enemy fire.

Try to break the taboos without inside access to the totems, and you may end up as a manufactured scapegoat.

Part Two: The Dark Secret of Parenting

1. A Vicious Circle that Can't Be Squared

When it comes to addressing pedophilia, as with homosexuality, there seems to be a massive blind spot. It is this: of all the men or women who sexually abuse children, a significant percentage of them *were themselves interfered with as children*.¹ Of the countless children who have been sexually interfered with, a large portion become alcoholics, drug addicts, manic depressives, and suicides.² There are others—a much smaller percentage—who grow up to become successful businessmen, artists, writers, musicians, scientists, religious leaders, politicians, and celebrities major and minor. (See also: “51 Famous Survivors of Child Abuse”.) It would be impossible to gauge the percentage that go on to develop sexual desire for children (whether or not they act on it); my point is simply to underline an existing *overlap* between the victims and the perpetrators of sexual child abuse. Despite this, our compassion for the victims is mirrored by an equal and opposite *lack* of compassion for the perpetrators. The more we identify with victims of child abuse, the more fiercely we condemn their abusers. This is a vicious circle that can't ever be squared. (Let's face it, outrage and wise judgment generally don't go hand in hand.)

In the past (and the present), advocates of pedophilia have argued for it as a valid lifestyle choice and a right of both adults and children.^{*} Those who condemn it have claimed it's a disease, a pathology, a “sin.”³ In both cases, short of trying to identify a pedophile gene or specific brain patterns (a 100% mechanistic model that Christians seem happy to cite⁴), there is no serious attempt to find the cause. Christians and scientific materialists are in total agreement when it comes to the relevance of depth psychology to understanding

^{*} United Kingdom: [Pedophilia wasn't always so reviled](#) See also: “[Not all paedophiles are bad people—we need to have a sense of proportion](#)”: “In my studies of the activist group Paedophile Information Exchange, many members admitted sexual feelings for children which they had been able to turn to social good.”

human behaviors or formulating social solutions: it has none. The fact that depth psychology is banished with equal conviction by both the religious and the secular mindset may be a clue as to what's driving both parties towards the same radical solution.

From a deep psychological view, pedophilia, whether latent or active, is the result of trauma and psychic fragmentation.* (This viewpoint has been contested, but I have yet to find any convincing alternate explanation.⁵) It is one of many symptoms of having psychic poisons put in one's body by other people, people who had those poisons put in them by other people, and so on, all the way back to the original "perp" (the snake in the garden, for Christians, ignorant and primitive behavior, to the secularists). Based on my own experience (which I have written and talked about elsewhere), those psychic poisons don't simply dissolve or get sweated out over time; they fester away in a person's unconscious. And as long as they remain unconscious, they will drive a person to *compulsively reenact* the original trauma in new, disguised ways, *in an unconscious attempt to bring about a resolution*. This is true whether we wind up in the role of the abuser or the role of the repeat-abused—or both. And by the same token, the unresolved trauma drives a person who has been abused as a child to seek and find *containers* to put those poisons into, to get rid of them, to pass on the psychic charge to someone, anyone (generally someone smaller and weaker), to relieve the hideous pressure of those toxic fragments that, like a virus inside a system, is compelling them to behave in ways both abhorrent and incomprehensible to them.

2. Pedophilia Vs. Sadism



* "The sexual problems reported so frequently in those subjected to child sexual abuse, particularly of the more chronic and physically intrusive types, may be conceptualised in terms of the disruption of the developing child's construction of sexuality and the nature of sexual activity. Child sexual abuse may well create for some victims a construction of sexual intimacy contaminated by exploitation and coercion. The lack of mutuality and benevolence implicit in a child being used as the object of an adult's sexual acts is a disastrous introduction to the possibility of loving sexual relationships. That experiences of sexual abuse, particularly when repeated or when involving a breach of what should be a caring and protecting relationship, leave no residual damage seems an inherently unlikely proposition." "Long-term Effects of Child Sexual Abuse," by Paul E. Mullen and Jillian Fleming.
<http://www.aets.org/article176.htm>

“Eye for eye, tooth for tooth.” (Leviticus 24:20, Exodus 21:24).

“And if thy right eye offend thee, pluck it out, and cast it from thee.” (Matthew 5:29)

“In the kingdom of the blind, the one-eyed man is king.” Latin proverb.

Condemnation without investigation is the height of ignorance, said Einstein (maybe). To condemn without understanding is not only unfair to the condemned; it also closes off the possibility of understanding the behavior being condemned. If we cut off a limb because we don't like how it's behaving, we may never identify what caused it to behave that way. The psyche that's fragmented, like the community that's divided, needs a scapegoat to bind itself together. But the result is closer to Frankenstein's monster than Paul's savior (or Nietzsche's *Übermensch*). It's a bundle of fragments (*fascies*), not a whole system.*



The other problem with violent opposition to, and moral judgment of, pedophiles is that it may actually strengthen the argument for normalizing pedophilia.[†] It's easy to forget how fast things change because

* “Fascies, from the Latin word *fascis*, meaning ‘bundle’) is a bound bundle of wooden rods, sometimes including an axe with its blade emerging. The fascies had its origin in the Etruscan civilization, and was passed on to ancient Rome, where it symbolized a magistrate's power and jurisdiction. The image has survived in the modern world as a representation of magisterial or collective power. The fascies frequently occurs as a charge in heraldry, it is present on an older design of the Mercury dime and behind the podium in the United States House of Representatives, it is used as the symbol of a number of Italian syndicalist groups, including the *Unione Sindacale Italiana*, and it was the origin of the name of the National Fascist Party in Italy (from which the term fascism is derived).” <https://en.wikipedia.org/wiki/Fascies>

[†] What if the social phenomenon of pedophilia is following roughly the same pattern as the social phenomenon of homosexuality (in the 20th century western world at least)? What if it's even a kind of continuation of the same social program? Even if this is overstating a social parallel, it still pays to think about how extreme hostility (Christian or otherwise) to homosexuality helped accentuate just how “wrong” it was to pathologize homosexuality, how it proved how ignorant and backward anyone was who believed that homosexuality was “unnatural” or unhealthy. Acceptance of homosexuality is now enforced, because even to suggest that homosexual tendencies might be related to psychological trauma is to be branded a homophobe and a hater, an

part of the way they change is that we are discouraged from even thinking in the old ways (i.e., the way our parents or grandparents thought). We are coerced, pressured, threatened, to forget all “wrong” interpretations to make room for the right ones. Pedophilia is considered pathology today; it is recognized as being extremely harmful to children. The line between consenting adult and non-consenting child-victim seems a clear and stark one. But what of teenagers who have sex with prepubescents, or a twenty-year-old who has sex with a seventeen year old? What of teenagers—and pre-teens— “sexting” each other (having long-distance sex via video or cell phone images), and thereby creating “kiddie porn”?⁶ What of parents who put their five-year old daughters into beauty pageants? The line is anything but clear and stark.

If the focus continues to be increasingly on either strictly materialistic or purely moral factors—if depth psychology is less and less admitted as evidence—it’s possible to imagine a day when people will believe that the harm done to children “seduced” by adults (like the harmfulness of homosexuality) was all grossly exaggerated, a day when denying children the “right” to consent to sex with adults will be as outmoded as the prohibition against women voting. If so, then Christian reactionaries will be every bit as instrumental in paving the way for such a shift as well-meaning liberals, morally turbulent libertines, and sadistic sexual predators.

We appear to be very far from reaching a similar position on pedophilia to that now held on homosexuality; and yet currently, a large part of the anti-pedophilia drive is due to the growing awareness of just how widespread it is, and how inextricably tied up with our social institutions, structures, and values. So at what point does commonality cross over into normality?⁷



*

ignorant savage, rightwing reactionary, or Christian fundamentalist. Yet the question of whether homosexuality might sometimes be a result of environmentally caused psychological damage, and whether it might also be harmful in some way to those who practice it (psychically or even physically), has never been answered. It has simply been ruled inadmissible. Admittedly, this viewpoint is one trumpeted by Christian media. But that doesn’t necessarily make it wrong: <https://www.thetrumpet.com/article/13207.2.0.0/get-ready-people-are-trying-to-normalize-pedophilia>

Another problem with the condemnation of pedophilia is the term itself. The word “pedophilia” has been instrumental not in increasing awareness of the reality of child sexual abuse but in narrowing people’s perceptions around it, in closing down their ability to question and explore it, to really consider that it might cover a spectrum so wide and deep that it essentially includes everyone raised in our current society (and probably throughout history too). With something this pervasive, this endemic, how can pedophilia be called an aberration, at all?

Pedophilia is a single designator for an extremely wide spectrum of behaviors, ranging from the pathetic (and relatively harmless) to the most heinous and destructive acts human beings are capable of committing. At the risk of being further propagandized, I will refer to Wikipedia again:

“The word pedophilia comes from the Greek: παῖς, παιδός (paîs, paidós), meaning ‘child,’ and φιλία (philía), ‘friendly love’ or ‘friendship.’ Pedophilia is used for individuals with a primary or exclusive sexual interest in prepubescent children aged 13 or younger. Nepiophilia (from the Greek: νήπιος (népios) meaning ‘infant’ or ‘child,’ which in turn derives from ‘ne-’ and ‘epos’ meaning ‘not speaking’), sometimes called infantophilia, is a sub-type of pedophilia; it is used to refer to a sexual preference for infants and toddlers (ages 0–3 or those under age 5). Hebephilia is defined as individuals with a primary or exclusive sexual interest in 11- to 14-year-old pubescents. Pedophilia emerges before or during puberty, and is stable over time. It is self-discovered, not chosen. For these reasons, pedophilia has been described as a disorder of sexual preference, phenomenologically similar to a heterosexual or homosexual sexual orientation. These observations, however, do not exclude pedophilia from the group of mental disorders because pedophilic acts cause harm, and pedophiles can sometimes be helped by mental health professionals to refrain from acting on their impulses which cause harm to children.”

This is all a bit confusing, and for obvious reasons. The law of the jungle is never more inconveniently at odds with the law of the State than when it comes to the question of sexual readiness. At first pass it seems sensible to use the criteria of what causes harm to another to define what constitutes a mental disorder (in this case pedophilia, as opposed to hebephiliac, which while illegal and overlapping with pedophilia, is not viewed as a mental disorder). But as with homosexuality (or for that matter fully adult sexuality), the question of harm is both wide and deep, and if our society really wanted to outlaw everything harmful it would have to, first or last of all, outlaw itself and its own laws.





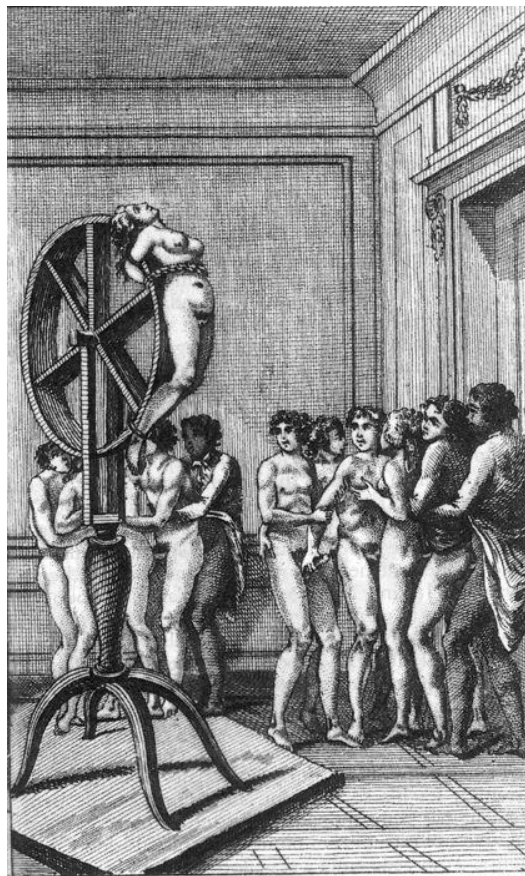
It's significant for example that people are talking a lot about pedophilia today but not so much about incest (which has always been rife in society). The two overlap but obviously are not synonymous, and though it's likely the majority of child sexual abuse is committed by parents, uncles and aunts, older siblings, and other family members, the kind of pedophile we hear most about is either the "stranger danger" of lone predators stalking other people's children or, more recently, that of politicians, DJs, and other high-profile public figures abusing children in a systematic, organized, and institutionally protected fashion. In these cases, it's likely that parents are often complicit with the abuse, to whatever degree, if not actually participating in it. (Strictly speaking, parents are always *somewhat* responsible for the abuse of their children, if only in terms of being neglectful and oblivious enough to let it happen.) One thing we almost never hear about is mothers who sexually abuse their children; yet this happens too, and in the available testimonies of ritual abuse, it seems to be almost as common as abuse by fathers.⁸ Apparently we have a selective kind of attention based on what is tolerable to us and what is not. I would guess this moving line of toleration is itself based on how close to home the stories are to us.

When it comes to organized sexual child abuse by the rich and powerful, as shocking as these stories are, they at least place the abuse fairly far outside our own communities and, most importantly, our own homes. Yet what seems to be involved in these cases is not so much pedophilia (the word means child-love) as sadism. There are forms of sexual child abuse that are not sadistic, and there are forms of sadism that don't involve children, so the two shouldn't be conflated any more than "regular" (adult consensual) sex and sadism should be. Sadism spans the entire spectrum of human sexuality: it can inform all types of

human relations, whether heterosexual, homosexual, pedophilic, or whatever else is on the menu these days. The use of sex as a means to dominate others is at base of the sadistic urge, and dominating a child is obviously easier than dominating an adult. Those who have an unhealthy desire to use sex as a means of causing pain to others are likely to be drawn to children as victims: not because they are pedophiles but because they are sadists.

With all this in mind, it may be that the problem being addressed, or rather not addressed, is less pedophilia *per se* than sadistic pedophilia, which is part of a larger problem of sadism, *per se*, and of the more destructive kind of narcissism or solipsistic self-regard. If we dare to journey deeper still, we may be compelled to look at *traumatized sexuality in all its forms*, that is to say, a libido that's been polluted and distorted by sexual trauma of one sort or another. This could even include birth trauma and emotional incest, both of which are probably so common in western families as to be almost the rule (even without Lloyd de Mause's crazy-making statistics⁹).

So where does normality end, and abomination begin?



3. Christ-ian Love

Such indifference to the finer points of sexual perversion and its relation to childhood trauma obviously makes life a lot harder for someone who is sexually confused or dysfunctional and may have certain desires that take them dangerously close to what's being socially condemned as perversion. But it also makes things easier for acting pedophiles and other sexual predators to slip through the net in all this confusion (look at [the McMartin preschool case](#)). This isn't a question of rational processes so much as emotional reactions, social contagion, and mimetic violence. Once a community is stirred into a panic-frenzy at the suspicion of inhuman predators in its midst, it invariably spills out onto more innocent bystanders. Even someone who tries to consider the perspective of the alleged pedophile (as I am doing now) can become suspect, or someone who isn't expressing a suitable level of outrage and condemnation. People within the group know this, instinctively, and they are likely to increase their own ire to signal to the group that they are *kosher*. This sort of thing makes escalation inevitable.

Of all of these concerned citizens, what percentage of them was sexually abused as children (with or without memory of it)? What percentage is interfering with their *own* children—or someone else's? Doesn't it stand to reason that, in a small community, child abusers would be among the loudest voices decrying child abuse? Of course, it is easy to get up in arms about some newcomer in town nobody much likes, or some distant celebrity. But what about when it's a spouse, a brother, an aunt, a mother or father, doing the interfering? Then the standard operating procedure is to say nothing and pretend the abuse is not happening, even to convince oneself that it *isn't*. There might even be a correlation between the denial of abuse happening in one's own family, or among trusted community members, and the ferocity of condemnation for child abuse in the abstract, and for abusers (or possible abusers) identified *outside* one's immediate circle.



As Michael Leshner notes in *Sexual Abuse, Shonda and Concealment in Orthodox Jewish Communities*, pedophilia is condemned in the abstract but tolerated in actuality. Presumably it is condemned abstractly partially *because* it is tolerated in actuality. We judge and reject most fiercely in others that which we cannot bear to see in ourselves. This makes condemnation of abstract pedophilia *a kind of safety valve that allows us to continue tolerating it in actuality*.

My own aim in mapping the extent to which child sexual abuse pervades and supports our current social structures, and always has, is not to “expose” the evildoers and expunge them from the world. It is part of an attempt to show how society and culture is founded on the kind of actions we consider to be the *most* abhorrent and unacceptable. So how can society take a position against these behaviors? What if *this* is the way of our world? What if all religion, science, art, and politics are inextricably entangled with those fundamental abuses of power by which the strong exploit and torment the weak? If we want to pull on the string of “pedophilia” to try and remove it from the social fabric of our lives, are we prepared to watch the entire tapestry come undone, starting and ending with our beliefs about ourselves? And if not, what will be the result of that preliminary tug?

Much as I would like to banish Christians and reactionary-types who preach death to pedophiles and other extreme, delusional, or harmful beliefs from my own sphere of social interactions—and much as this desire initially motivated this current essay—I can’t in good faith act on that impulse. The reason I can’t act on it is that the collective body of human beings—both alive and dead—of which we are all a part is much like our own body or any other biological organism. Each part is integral and can only be understood in relation to the whole system. (The reverse is true too: the whole system can only be understood once all the parts have been integrated into it.) Because of this, my disagreement with this particular Christian is a potentially rich area of discovery, both for me and for others. It allows for confrontation with hidden or disowned parts of my psyche that I would otherwise have been able to avoid. This is an exact match for the opportunity that pedophilia as a social “ill” offers us, but *only if we resist the urge to condemn it without investigation*. Instead we have to be willing to follow it into some dark areas within ourselves that correspond with this external “abomination.” We have to see and own our complicity with evil.



If there is one redeeming value that might be called Christian (or Christ-ian), it is the value of unconditional love. Unconditional love means no conditions. What form such love might take in terms of social reforms is impossible to say, since, so far as I know, there has never *been* a social reform that stemmed from unconditional love. It's hard enough for us to love our spouses, children, and ourselves unconditionally, never mind people who are utterly antithetical to our beliefs and values. Yet there may be no "exercise" more worthwhile than this: to extend compassion to the people (and the corresponding aspects within ourselves) that are most repugnant to us, and embrace the very qualities we most desperately want to condemn and abolish, forever, from our worlds.

To be true to my own standard of total acceptance of both self and other in all their manifestations, I must accept the other who preaches condemnation and extreme prejudice under the guise of Christian ethics. How to accept the part that rejects, without letting it reject the part that accepts? Only love can square this circle. To hold a space for Christians (and Satanists), I must be truly Christ-ian.

4. Poison Containers & Unlived Lives



My own felt sense about pedophilia—having and acting on a sexual response to prepubescent children—is this: when a child's libido is mishandled (or sabotaged) by adults or older children during the child's formative stages, the child may remain "stuck" at that level of sexual development. Biologically, of course, they will grow to adulthood; but emotionally, psychologically, and sexually, they remain at the age when

the abuse occurred. Hence it may be “natural” for them to be attracted to children of a similar age, because that is *what feels safest to them*. Having said all that, it may also be the case that *anyone* who has had their psyche infiltrated by other people’s poisons—and this probably includes everyone—is going to be using sex, to one degree or another, *to try and get rid of those poisons*, regardless of what kind of sex they have and how apparently “functional” they may be, socially speaking.

To recalibrate a bit, my point about poison containers doesn’t require that all sexual predators, sociopaths, or whatever else we want to call them (I’d prefer not to label individuals so much as behaviors), were sexually abused. What it means is that poisons were put in them, and that sexual abuse is one of the most common ways for this to happen, as well as one of the ways to try and get rid of those poisons. *The primary motivation for sexual abuse, I believe, is the offloading of psychic poisons onto—and into—another.* Unfortunately, this understanding is virtually non-existent in the current debate, to the degree that, even though I think there is a “substantive” psychological basis for it, it may be viewed by many as sheer metaphysics. And while it may *seem* that the use of the term “poison” here is largely metaphorical, this may only be due to the unfamiliarity of the model being used. Extreme emotions *do* cause chemical reactions in the body (adrenalin being the most obvious). Insofar as abuse involves one person passing a negative emotional charge onto another (often with the aim of making them feel how they do), and insofar as that charge triggers chemical processes in the body of the abused, then the term “poison container” is close to being a literal description of what’s occurring.

Children are the perfect poison containers because they are defenseless and unpolluted: they have not yet had time to intoxicate themselves with negative emotions. The more “pure” or empty the vessel, the more easily it will receive the poison. If we want to trace this mechanism far enough back, or deep enough in, we may uncover the dark secret of parenting: the unconscious drive to have children as receptacles for poisons. My own experience bears this out, as does the prevalence of child abuse in our culture. If we widen our definition of sexual abuse and allow also for the sexual objectification of a child through the parent’s (or primary caregiver’s) gaze, through fantasy, emotional incest, and the like, then who *doesn’t* have some experience of this? And who among us is sufficiently free from poisons to cast the first stone? If the poisons go all the way back to the womb, then the Virgin Birth may be no more than the inebriated dream of a damaged fetus.



I don't mean to suggest that parents would *consciously* have children for poison containers—that is too horrendous to imagine (though apparently it *is* a conscious decision in the cases of networks breeding children for abuse, sacrifice, sexual enslavement, etc.). What I mean is that conscious behavior which we abhor and consider psychopathic in others may often, even always, be mirroring our own, less extreme and *unconscious* behaviors. Is the idea of parents having children as a means to offload poisons so far removed from two adults (or one, these days) deciding to have a child to improve their lives in some way? Or wanting children who will do them proud by achieving things the parents were unable to achieve?

Is there anything more dangerous to a child, finally, than the unconscious desires ~ those lives unlived ~ of its parents?

Part Three: Abuse Culture

1. Adult Horror Shows

Children are immeasurably more vulnerable and sensitive than adults. It's immeasurable because the only way to measure someone's distress is to empathically feel it, and we can't have empathy for what we are no longer able to feel ourselves. (This is probably how a scientist like Kinsey could interpret a child's panting and crying at being sexually molested as "arousal.")

Because of this increased sensitivity, children experience abuse at a vastly deeper level of intensity to what we, as fragmented adults, can even begin to comprehend. Adults who are already traumatized and fragmented by their own childhood experiences have shut down their capacities to feel intensely as the only way to survive the trauma.

As a result, adults may treat their own children in ways they don't recognize as abusive. It's that obliviousness, as much as the abuse itself, that has such a severe impact on children. Even relatively minor forms of abuse (a lack of love, kindness, or respect) can cause profound distress for a child whose identity is still forming. It can lead to dissociation, a disembodied dream state in which the child attempts to make sense of the trauma and in the process gives birth to nightmarish scenarios endlessly repeating inside its inner world.

This may also be the source of those grim fairy tales (which children respond to precisely *because* they are nightmarish), and of much of the darker, more disturbing art that tries to address these sorts of childhood trauma indirectly (and yet often unwittingly perpetuates them).



*

If traumatized children grow up to be adults, and if they never address, integrate or heal their early experiences of abuse, there's a good chance they will end up unconsciously acting those nightmare scenarios out: on their partners, their children, or on other people's children.

They might have no memory of the actual events, or even of the waking nightmares they caused; but the feelings still trapped in the body would be agonizingly acute for them, and those feelings could drive them to act in whatever way was necessary to assuage them.

These traumatized people would not be reenacting *what actually happened to them*, but something more in line with their own subjective, nightmarish experiences. It could even take such a "theatrical" form as to include demons, gargoyles, dark robes, tunnels, dungeons, and all the other trappings of satanic ritual.

Child abuse = trauma = dissociation

= subjective nightmare associations

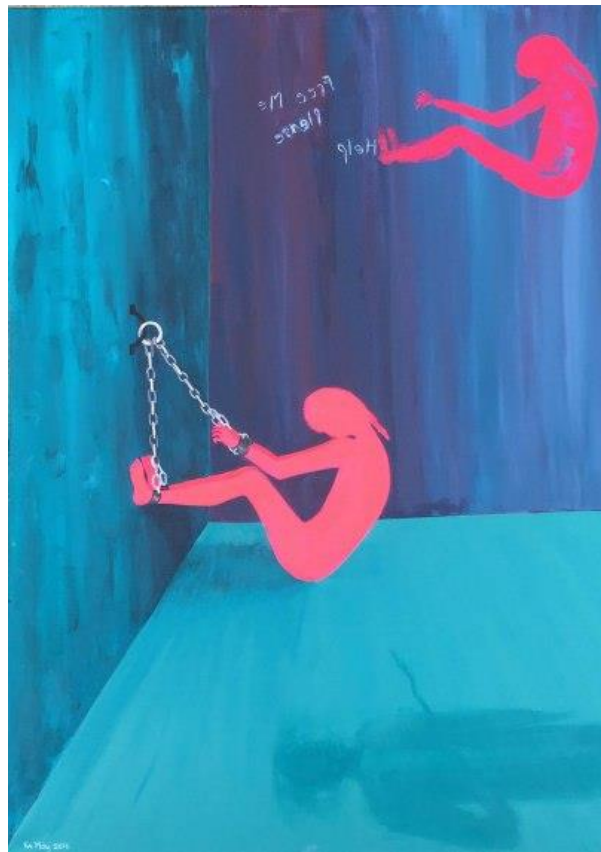
= memory loss

= adult compulsion to reenact the lost experiences and make the subjective objective

= higher-level of abuse of next generation children.

And so on. What would be the potential, exponential escalation rate of such an equation? Would it resemble the hidden side of culture and society as we are now starting to glimpse it, through media (or alt-media) storms like the ones created by Jimmy Savile, Marc Dutroux, or “Pizzagate”?

When I first made this correlation, in response to a comment at my blog, I was struck by how this could be something like the explanation I had long been seeking, for how the horrendous practices of ritual abuse became part of human culture to begin with. Did it happen something like this: via the unconscious, compulsive translation of subjective, affective trauma undergone by children into adult re-enactments that *literalized* forms of early abuse, and rendered them as true adult horror shows?*



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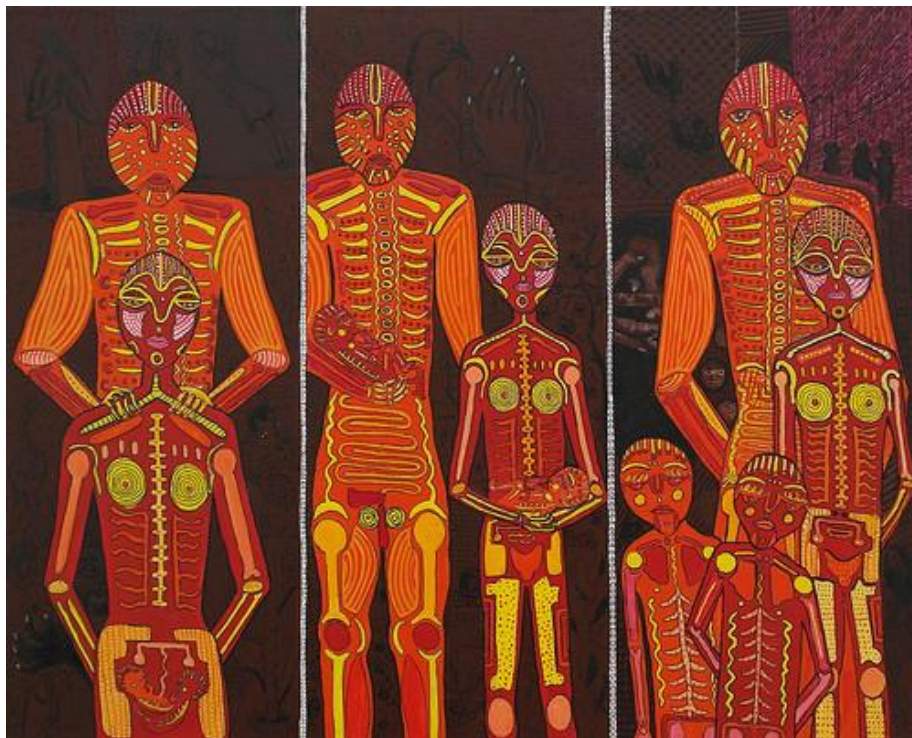
Occult style ritual abuse is like the dark side of “creative self-expression”: destructive self-repression. And yet it also has a creative, theatrical component, one that is fueled by the same unconscious trauma as dark fairy tales or cathartic works of art. It’s nearly impossible to delineate where one ends and the other begins, because it is a continuum and there *is* no actual cut-off point. These horror shows are being both openly and secretly enacted via fantasy *and* reality. That’s abuse culture: abuse that is culturally conditioned and a culture that is fundamentally abusive.

* I think Lloyd de Mause touches on this with his essay about memories of the placenta being projected out by Jew-fearing Nazis in terror of a devouring sea beast.... <http://primal-page.com/ldfetal1.htm>

Pizzagate is an eerie conflation of fantasy and reality (culture and abuse) in which it is hard for anyone (at least if they are being honest) to tell where the fantasy-projection ends and the cold black reality begins. This is the liminal realm of dissociation—the same realm, or state, created in victims of sexual abuse trauma (such as alien contact spokesman Whitley Strieber) as a means to *channel and direct the energy of the psyche into compulsive reenactments*. And maybe even into psychic materializations, too, since who's to say what's possible in this realm?

So what happens when this liminal, dissociated space spills out into the collective sphere, and we can no longer tell “fake news” from official propaganda or distinguish symbolic “joke” enactments (like the recent CERN ritual) from art installations from occult rituals that include unspeakable acts of violence against children and infants? When the fake horror of childhood-rooted “screen” memory (fairy tales and slasher movies) becomes indistinguishable from the real horror of our everyday lives (because it *is* indistinguishable), and the local MacDonald's, pre-school, TV show, or Pizza restaurant becomes the equivalent to Guatamo Bay—or the Overlook Hotel?

We are through the looking glass is what, and what happens on the other side, almost inevitably, is panic. This too can be made to serve the interests of the prevailing cultural abuse programs, as a means to perpetuate itself through increased misery, confusion, disorientation, and despair. It is sustained liminality, with no end in sight. Strawberry fields forever: a place where false ceremony masters dress up as kiddie clowns, spirit-cook our children in pizza ovens, turn female bodies into cakes, and devour our souls, endlessly and forever.



2. A Pizza-Related Handkerchief with a Map: The Fragmented States of Dissociation



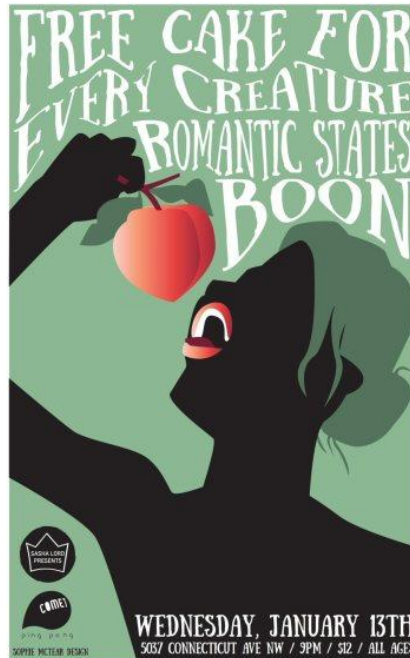
The human/animal panic response has three primary modes: fight, flight, and fright (or freeze). The second two make us easy prey. The first, that of fight, turns us into potential predators. This is where the “witch hunt” comes in.

The witch hunt narrative is the adult response to the child’s awareness of fairy tale reality: that witches *are* real, and not all of them are good, in fact some *do* eat children— actually, literally *eat children* (maybe). The urge either to run from such a reality or to shut down our senses entirely is immense. There’s also an impulse to counteract that urge with an opposite and equal reaction, one of aggression. There’s nothing more dangerous than a wounded animal that’s cornered.

What counts above all, in such a condition of overwhelming fear and loathing, is being able to take a step back and turn one’s gaze inward. Not to avoid what is in front of one, but to understand through an *internally* centered lens. It’s like a waking dream that has taken decades to finally materialize. What counts now is seeing, confronting, and exposing our *own* programs of power-abuse.

Eradicating the Pizza-eating villains out there isn’t going to set us free from these internal programs; it is much more likely to have the opposite effect and turn us into something monstrous in our bid to eradicate these seeming monsters in our midst (it’s called self-righteousness, and it’s the negative identity’s favorite trick). Every black hat villain believes he’s a white hat savior. He *knows* it, because he’s using all his power and force, all his rage, to summon up a projected image of a greater evil, and destroy it, in order to make himself *feel “good.”* (Or herself.)

*



Another way of looking at Pizzagate and all it implies is to factor in the vast historical backstory to the current abuses that may or may not be coming to light. It's not this or that bunch of people. It goes back to ancient Greece, ancient Egypt, ancient Babylon, and beyond. Degenerate art isn't so much a case of art that's degenerated but of how degeneracy has always used "art" (fantasy, dissociation) as both a cover for its toxins and a delivery device. Culture itself is toxic because these early programs of abuse began millennia ago, pre-historically even. Culture formed out of them, partially as a defense against them, and partially as a cover for them (the defense of dissociation *is* a cover, tragically enough).

It's possible I am in panic mode myself (it sure feels like it sometimes), but it does seem as though we are reaching some sort of critical mass in terms of how these cultural abuse programs are finally coming to light. But even if we are, this is all the more reason to remain calm. Outrage, indignation, and fury aren't going to bring an end to the abuse, only to some of the people committing it, and even then only the ones who are insufficiently hooked in to the higher power levels to avoid the "purge."

Beyond that, it's not just a question of the people who are actively committing the crimes; it's the thousands upon thousands of enablers who really don't care (though they say they do, and even believe it) and who far outnumber those of us who *do* care; and then there are the victims. Even assuming we could identify and root out every perpetrator, down to the last mom, pop, aunt, and brother (which might not leave many people), what about the victims? How are we going to ensure their healing so they won't pass on the trauma?

This goes beyond massive. It's so vast that being able to see it *as it is* and not lose our marbles is itself a heroic feat. Maybe it's the only thing that really *can* be done, or needs to happen? Just to see the world *as it is* and not look away: not freeze, not fight, not take flight. Just look, and see.

*

There's a Native American belief that it will take seven generations of completely abuse-free child-raising before the world is healed. This doesn't seem too likely to happen as long as any vestige of our current society and culture remains. And if it *were* all to go away, who would be left to raise their children lovingly?

At present, what I see is a kind of massive changing of the guard, combined with a coming out of the closet for the "satanic" elite. Whether it's either/or, or both/and, is hard to predict. People are being acclimatized, that much seems clear to me; and outrage isn't going to shake them out of their funk, because when people are exposed to too much truth too fast, they shut down. It's not a rational or conscious thing, it just happens.

It's essential not to underestimate how endemic the problem of child sexual abuse is. It's *not* just some "satanic" elite. They may take it to extremes and they may have created a whole hidden-in-plain-sight culture to push the themes and memes that will incept such behaviors in new generations of kids across a whole class spectrum. But ordinary, everyday sexual interference with children is literally everywhere. We may have no real inkling of how prevalent it is, because it's literally unthinkable. Start with your own childhood. Maybe you know there's something terrible there. Or maybe you are sure there isn't. In the latter case, chances are you're wrong. Just look.

3. Satan Life: The Baroque and the Banal



When it comes to “Pizzagate,” just as with the 2016 US election, I am less interested in the facts of the case than I am in people’s changing reactions to them. This latter is at least something I can experience directly.

Most people are trying to understand the acts and individuals being signaled by “Pizzagate” by first transposing them to their own (highly subjective, and possibly imaginary) worlds. Their world is one in which raping and murdering children is *a rare event that everyone agrees is wrong*.

The idea there might be a social set in which *everyone* is committing these forbidden behaviors because they are, in fact, “the done thing” is unimaginable to us, at least as long as we continue to assume the world is the way we perceive it to be (i.e., largely made up of normal, decent people).

The assumption that the world is essentially made up of what we consider ordinary, decent people makes it impossible to understand something like Pizzagate, because to do so we have to imagine a world (one that so far is only very dimly perceived) in which child rape *is* something to joke about, something to hang art on your wall about, and something to send risky-edgy Instagram messages to your buddies about.

If this world exists hidden behind the world we think we live in, it’s possible for Alefantis et al. to get away with it because, Hell, who would be so blatant about it if they were really involved in that sort of stuff? (Also, they may not even *realize* how inappropriate it is, because in their world, it isn’t.) Our hand-me-down imaginary constructs of evil may be preventing us from recognizing actual evil when we encounter it, evil that is both baroque *and* banal. The name Alefantis is probably a pseudonym, and it also happens to be an anagram of “Satan Life.” Crazy coincidence, or tip of the hat to those in the know?

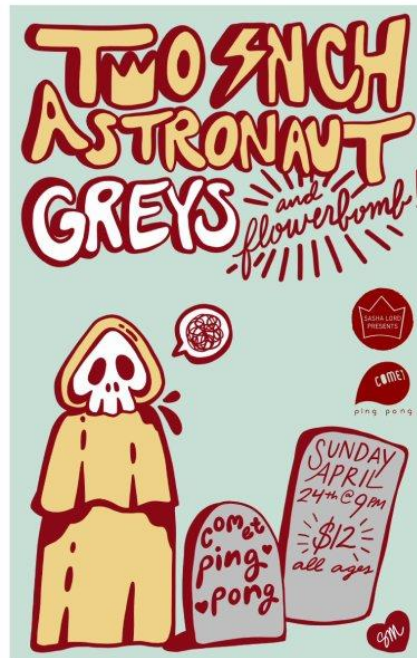
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Based on my interactions at an online forum and other conversations, the general reaction to Pizzagate starts with “Nothing to see here, it’s all just a coincidence, speculation, projection, the ‘fevered fantasies’ of weak minds grasping at straws”; to, “It’s just art and to question art on moral grounds makes you a Philistine”; to a slow, sickly realization that something real *is* being indicated, something that’s almost unbelievably dark.

Not everyone comes around, however, and among those who are sticking to a steady denial of all the evidence (mostly based on the idea that it’s all a right-wing fake-news conspiracy by 4Chan and reddit/The_Donald), it is just about possible to imagine a progression from “It’s just art and/or sick humor,” to “OK, maybe it’s real; but maybe it’s not *such* a bad thing?” (Those kids look pretty happy, right?) The “Maybe it’s not *such* a bad thing?” potential non-reaction can only arise in tandem with the opposite reaction, however, which is the dreaded “witch hunt” response, i.e., a general outcry about the rank evil of the elite, and a corresponding demand for *blood*.

These two opposing reactions seem to go hand in hand: the more the Christian and other “paranoid” types become hysterical and demand justice, the more the “soft” Satanists and neoliberals can believe that the real danger is of a witch hunt, making the James Alefantises and Amanda Kleinmans of the world seem

relatively harmless. Since the alleged “shooter” incident at Comet Ping Pong, they can even be seen as the *victims* in the story.



*

It’s hard to see how anyone who looks at the evidence around Pizzagate could sincerely argue that it’s pointing at harmless or irrelevant behaviors, however. At best, a bunch of people (including a powerful Washington entrepreneur, Alefantis, partnered with David Brock and connected to a former presidential candidate) are acting like pedophiles and murderers and making jokes about it. *If* the countless emails, Instagram photos, videos clips, music videos, poster art, innuendos, and all the rest are accurate, then something strange and unwholesome has either been occurring at Comet Ping Pong or is being referred to by people there who are complicit with something strange and unwholesome. That is surely beyond all reasonable doubt by now—even though the MSM narrative of “Pizzagate fake news” does not refer to the questionable taste of Comet Ping Pong art, etc., *at all*, thereby massively accentuating the seeming “nuttness” of the “fake news” site theories.*

* Most people involved in investigating Pizzagate are doing their research by clicking a mouse, and it’s easy to get dissociated and sucked into fantasy narratives when all your research is done through a computer screen. I’m trusting however there are enough sincere researchers involved that fake clues are being identified, while real leads are being pursued. (I consider the Madeleine McCann link to be questionable and possible well-poisoning; typically, this is the evidence that’s getting the most play.) Barring that, I haven’t heard a single reasonable argument for saying that this could all be harmless, besides the old mantra of “not enough evidence” or “too circumstantial and speculative, it wouldn’t hold up in court,” a well-known Jesuit-magick trick for turning a search for the truth into a “witch hunt.” Then there are arguments like “If I had a kill room, I wouldn’t joke about it on Instagram.” This is oft-used “logic,” that perpetrators of this kind of behavior would be more careful to conceal it

The main argument against the relevance of this evidence is mostly a non-argument that claims it's all a Wikileaks-slash-4chan "psyop" spreading manufactured non-evidence across the Internet to discredit the Clintons and buff up Trump's campaign, in the process fooling researchers and investigators into chasing after chimera rather than uncovering actual crimes.

I say "non-argument" because this is as much of a conspiracy theory as that Comet Ping Pong is a nub of child trafficking and torture linked to the Clinton Foundation, and because the source of any alleged evidence for the latter claim can surely be evaluated *independently of the reality of the first claim*. In other words, to prove it's all a "fake news psy-op," the supposedly fabricated or spurious nature of the evidence must first be shown. This latter point is where most of the disagreement arises. It is quite subjective whether or not pictures of small children with accompanying jokes about "hotards" or emails about pizza-related maps are relevant as evidence.

Did you leave a handkerchief

From:ses@sandlerfoundation.org
To: john.podesta@gmail.com
CC: eryl.sepp@gmail.com
Date: 2014-09-02 17:54
Subject: Did you leave a handkerchief

Hi John,

The realtor found a handkerchief (I think it has a map that seems pizza-related. Is it yours? They can send it if you want. I know you're busy, so feel free not to respond if it's not yours or you don't want it.

Susaner

The naysayers tend to argue in a circular manner by saying that these "exhibits" (in some cases literally) are irrelevant as evidence because they have been "cooked" by right-wing nutjobs. The reason it's obvious they have been cooked, is that they are irrelevant. This lack of logical reasoning seems typical of the "defense," who, ironically, use "lack of logical reasoning" as their main offense against anyone who suggests that Comet Ping Pong might *at least be worth further investigation*.

This fraught division between points of view has gone fully nuclear since Edgar Welsh allegedly went into Comet Ping Pong with an automated rifle and (allegedly) fired a couple of shots at the floor. Within the space of a week, not only has the "fake news" meme gone MSM viral, it has now become firmly and fatally linked to acts of violence.

than they are apparently being. But who's the best judge of how child-murdering psychopaths behave here? If we project our own psychology into the minds of alleged child-murderers, the results probably won't be all that close to reality. Even though these sorts of arguments are essentially worthless, we hear them all the time.

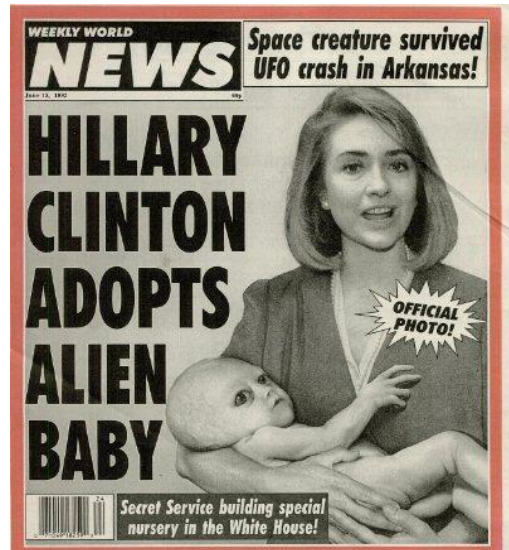
A New York Times interview with Welsh tried to present Welsh as a hapless victim of fake news conspiracy theory sites (like this one?), making the real “terrorists,” uh, you and I. To suggest that this in itself is being deliberately orchestrated is to show a blue-meany lack of sensitivity for the “victims” (Alefantis and his client and employee base), and so be further associated with the alleged, rapidly-growing violent-extremist demographic. It will soon be advisable for every independent researcher of high states crimes, child trafficking, etc., to post a banner at his or her site saying “In no way does this site endorse violence.” And you know what they say about denials (if you have to say it . . .).

4. Let Them Eat Pizza

If Pizzagate is meant as a distraction from more actual government crimes, as some people (like Alex Jones or Peter Levenda) are now arguing, it doesn’t seem to be working, not for me anyway. Following Pizzagate leads (via Voat and other tip offs) has not distracted me from bigger, deeper, darker stuff but only led me *back* into the partially mapped terrain of social engineering that I first began to explore in earnest with “Occult Yorkshire.” (See for example, the connections between the Clinton Foundation and Absolute Rescue to Kids (ARK), and the literally Huxleyan programs of psychosynthesis and child experimentation, here.)

What I’ve seen coming from “Pizzagate” is more a case of accelerated polarization. There’s been a separation of the discussion/narrative into factions and layers, like an onion. Pizzagate looks nutty to some people, and yet it intersects with things they know are true, thing that are proven to be true (Laura Silsby child trafficking in Haiti, the Marc Dutroux affair, Jeffrey Epstein’s Lolita Express). Even so, it still looks nutty to these people, and they have allergies that cannot be ignored. So at what point does it *become* nutty and they have their allergic reaction? The means to avoiding the “nutty” stuff is compartmentalization. It entails the creation of internal invisible lines that awareness will not cross. That may be the goal, here, in which case it is as it has always been: psychic fragmentation, within and without.

*



But there's more to it. The more of a concerted effort there is to discourage people from taking "Pizzagate" seriously, the more it signals to some of us that there is something worth looking further into. The attempt to shut down the Pizzagate discussion, not just by mainstream media but by some leading researchers in the alt-media community (Peter Levenda joined the Pizzagate debunking choir recently and told researchers to "grow the f*** up" and get over their "fevered fantasies"), is having the seemingly counter-intentional effect of, on the one hand, discrediting those voices calling for the shut-down and, on the other, giving more legitimacy and relevance to those voices who refuse to be discouraged.

As mentioned in part one of this piece, what seems to be lurking beneath the surface of this polarization (witch hunt vs. nothing to see here) is the age-old dilemma of the Bourgeoisie: "To beat or to join?" Those who can't beat the elite want to join them; conversely, those who can't join them, want to beat them. And so the gulf widens. How easily a person accepts (while denying) these sorts of behaviors depends in part on how close they are to them. Hipster-artist types, secular neoliberals, and occult-friendly authors like Levenda are more likely to see the sickly pedophilia jokes and sexual abuse references peppered throughout Pizzagate as "harmless" than, say, fundamental Christians are. At the same time, logically speaking, *how close people get to this world would also depend on how easily they accept it*. Signaling tolerance, and even tacit approval, of these activities is a good way to get invited to participate in them. *

* There's also the question of what we mean by acceptance. There's the acceptance of "Nothing to see here/it's just art/it's not really that harmful anyway," which is really a tacit giving of consent, and a movement towards complicity. There's also the acceptance (which I am struggling to reach) of "This is part of our culture and condemning it is not going to make it go away so let's try and understand it." Likewise, non-acceptance ranges from angry lynch mobs to reasoned arguments about why these behaviors are destructive and how they need to be better understood to counter their destructive effects.



Both blind condemnation and blind complicity, moral judgment and amoral acceptance, play into the machinery of abuse culture. In either case, we're using the wrong tools for understanding the behaviors. There isn't a moral basis for condemning behaviors or thoughts, and there never has been and never will, because mores continue to change according to what serves the ruling class, what keeps abuse culture self-generating and self-repairing. The same is true of amorality, which is the flip side of moralism. Amorality presumes that the only reason to check our behaviors is a moral one, and moral reasons can be dismissed on the premise that the only law is the law of the jungle. Amorality (nihilism) denies a non-biological dimension to human existence. It rejects the psyche, where all poisons go to dwell, and wants to become one with the poisons instead.

The only thing left—when both moralism and amorality fail—is a deepening understanding of these hidden licentious behaviors, of the culture that spawned them, and of the horrendous harm they are doing at a largely hidden (because unacknowledged) level. This includes harm to the perpetrators, and to everyone and everything in the material universe. It's a harm that's literally incalculable, and because of that, it's becoming more and more unspeakable and unthinkable. This whiteout of awareness about the reality of psychic harm creates a vacuum, and into that vacuum, or out of it, a whole new philosophy is emerging.*

* When things of this sort start coming to light, I think it's a natural process that occurs spontaneously, of its own accord, free of human intention or design. There will always be a small few who are tuned in, through their wounds, to that process, who can assist it by seeing, understanding, and integrating the darkness as it's being revealed, and by sharing their own process with others. There's another percentage (larger but probably still small) that has always been working to prevent these things from coming to light because of their involvement with and investment in them. It would be silly to underestimate the presence of actual child abusers and, at the very least, users of child porn in any discussion we enter into. We know they make up a large percentage of the populace, possibly even a majority in the wealthier and more privileged sections of society. So why do we continue acting as if they are never among us? After that, there's a much larger majority that's unwittingly enabling and assisting the second portion (the elites and aspiring elites, aristocracy and bourgeoisie), while opposing the first (the survivors or possible survivors who are seeking healing, wholeness, integration). This is due to their own innate and profound resistance to seeing the unbelievably unpleasant, and seemingly endless, underlayer of society, and of their own lives and behaviors (especially if they are parents). The three "groups" must also correspond with psychological aspects or "programs" in each of us, as individuals. There is within each of us, a traumatized child that cannot bear to be here; a violent controlling force that will do whatever it can to keep that child dissociated, shut away, and silenced; and a small, still voice of truth that begins as a whimper and slowly, slowly turns into a roar of thunder. It's that roar that signals the lightning.

5. Restless Vessels & Royal Vices



Am I concerned I might have jumped the shark by taking Pizzagate seriously enough to use it as an example of abuse culture? To be writing about it just as if it had been fully established as real? Of course I am. How could I not be? There are rubber sharks everywhere among the real ones, and it is getting harder and harder not to jump these days.

We are entering the twilight of the idols. We are immersed in a culture that is in the throes of total putrefaction—or transformation—a place in which knowing what's real becomes almost impossible. But it's not as though I have a choice. All unenlightened action is compulsive to a degree. For me, all the clues around Pizzagate "add up." They seem coherent because they fit into an overall perception I have of the world, a perception I seem to have always subscribed to. Why that's the case is part of the mystery I am unraveling. Is it because I grew up inside this world, witnessed it as a child, then later forgot it as I moved into adolescence and adulthood, only to rediscover it in my early twenties at a purely abstract and intellectual level, via conspiracy theory? Is this why I took to this sort of material like a long-stranded duck to water?

Pizzagate makes sense to me. It confirms my bias. Skeptics can use that to explain away everything I write and call it confabulation based on paper-thin evidence. They can say it is delusion cleverly argued and made to *seem* real. That could be so, though the question of where these delusions came from would still need to be answered.

On the other hand, it *could* be that I *do* know—from formative experiences—how these sorts of perpetrators move through our world, the sorts of masks they wear and the games they play. It could be that I have learned to recognize this through a combination of direct, traumatic encounters (now forgotten) and half a lifetime’s painstaking and obsessive research into these subterranean movements. Maybe I am like a child who grew up inside the Mafia and who learned all the “tells” and then forgot? Maybe now I am watching and recognizing the micro-movements, the set-ups and the subterfuges, instinctively *knowing* what they all mean? Even if this were the case, I still don’t know what the end game is or whether I am *supposed* to see all this or not. For all I know, *I* could be the mark. Just because I know how to identify one level of conspiracy doesn’t mean there aren’t deeper levels which I am not clued into. I could be part of the “Pizzagate psyop.” But like I say, it’s not as if I have a choice.

*



After psychic fragmentation and dissociation, the primary goal (or at least the most observable symptom) of organized sexual abuse is probably the premature sexualization of children. How many generations are there now who have been psychologically and sexually reconfigured by this abuse culture? How far-reaching and widespread are the tentacles of trauma? If Pizzagate is real, then the clientele of Comet Ping Pong—the ones in the know, the hipster-artist-mock-satanic-libertine Bourgeoisie pseudo-elite—would have been reared for this from birth, even from prior to birth. Sexual abuse—even the remote abuse of cultural saturation, though I strongly doubt it’s only that—shatters the psyche, hijacks the libido, and turns the body into a restless vessel for hungry desires, endless cravings for the next cheese-pizza fix.

My brother (Sebastian Horsley, look him up), lost his virginity when he was twelve (at the Fabian progressive school Abbotsholme). That was back in the 1970s, and who knows how young kids are doing it today? (Not their parents, obviously; unless they are doing it with them.) I went the other way (I was twenty-seven before I had sex), and though I spent time experimenting with prostitutes in my thirties, most of my life (including married life) has entailed a kind of mysteriously self-imposed and mostly begrudging celibacy. My idea of decadent, potentially harmful behavior these days is eating too many Kettle crisps. Is it

really possible for me to relate to the cheese-eating pseudo-aristocrats of Pizzagate? Or am I completely out of my depth here?

In fact, my sexual inhibitions and overdeveloped sense of self-restraint are inseparable from my proximity as a child to sexual abuse and involuntary affinity with it. I *know* what I am capable of, or would be, if I crossed that line, and that knowing has always been there. It is the knowing that, if I let my libido possess me, there would be no way to control it, and eventually it would lead to violence. The thin end of that pizza wedge really is—or really could be—something as innocuous as Kettle crisps. The thick end is what we're staring at now.

*

When we are fragmented through sexual abuse, when we are filled with the psychic poisons of others, we are faced with a long, unimaginably hard journey towards integrating that trauma. Unless we are willing to make that journey (my brother wasn't), there is no peace for us except through unconsciousness, and through *unconscious behaviors*, behaviors such as provide the temporary relief of sexual euphoria (though drugs is a partial substitute).

How young does that endless craving for relief begin? We are born into a culture that essentially prescribes gratification of the self and objectification of the other—that presents the other as nothing *but* an object for self-gratification. In such a culture, conscience (what values life) becomes the principle obstacle to the one-pointed diamond-hard goal of endless self-gratification, which is really relief from the agony of those cultural psychic poisons. Once a certain line is crossed, the hungry fragment is presented with no limits save the limits of what is physically possible: the limits of the flesh. While these *are* limits, they may be unimaginable to those of us who have never crossed that line and seen what mere flesh is capable of.

Those of us who are too wounded, too timid, or too self-aware to step over that line (or at least to stay over it for long) might never suspect the true nature of a world that exists just beyond the façade of our supposedly civilized world. It is a world that I suspect hasn't really changed in thousands of years, save for the fashions and the concealments, the rationales, the changing code that conceals the absence of code.

This hidden but essential world is primal and bestial; it exists before language or restrictions; it is a world in which appetites alone determine men and women's actions. People who live in this world are capable of committing any act at all which will satisfy those appetites. They have networks to facilitate their actions, and to reinforce their already impenetrable rationalizations for them. Evil has become their good. Why would they be furtive or ashamed, when they are as cunning and ferocious as wolves, and when they truly believe what they are doing is a form of initiation—not only for themselves but possibly for their victims too? Why not, if they themselves got this way through similar forms of abuse?

*



Is this a fantasy on my part? Is it a way to compensate for the rather routinary but life-giving austerity of my daily life? And if it is, what then? Does that make it less literally real, or more so? If I have these fantasies, why not others who are less inhibited by their circumstance or psychology to act upon them? Most nights, I dream of satisfying my basest appetites without qualm or conscience, without concern for the other because I know this “other” is a phantom projection of my psyche, a literal plaything for my unconscious desires. Then I wake, and force myself to begin another day in an existence devoid of overt excitement, an existence in which buying a bag of Kettle chips is risk-taking behavior. (I am overstating it a bit: I am frequently in some sort of crisis, and my fevered online investigations seem to be amping up every day; but still, the intended contrast remains.)

But I know this is not just a projection of my unlive life. We all know there is an entire subculture of groups and individuals who act out their fantasies somewhere besides their dreams. The idea that they find or create secret spaces in which to have total control over others and satisfy their secret cravings should not come as any surprise. Some of these places are open to whoever possesses the right references or password. The only surprise is that we ever imagined this underworld didn’t exist, just because we weren’t, in fact, made privy to those secret gatherings. There is a reason for the secrecy, but it’s not the reason we are trained to believe in. There is no vice like the vices of kings because it’s those same vices that *become* the taboos that the kings and queens use to control their serfdoms.

Who were the original royalty? Only the most vicious members of any given community: those barbarian warlords cunning, cruel, and brutal enough to forge thrones out of human bones and baptize themselves in the blood of children. Why would we think they would have refined their behaviors, these chiefs of vice, when it was their vices that made them chiefs? Because they grew fat and complacent? In some case that’s probably true; but what of the ones who continued to rule?

If these barbarian warlords learned to assume the airs and grace of aristocracy, it can only be because they knew of the dangers of mimesis. Maybe they learned it the hard way: to walk safely through their kingdom, the last thing this savage nobility needed was to inspire the serfs to imitate their savagery. Frederick the Great of Prussia told a visiting prince that the miracle of his tightly trained army was not in how disciplined and ordered they were, but in the fact that “they could both be perfectly safe surrounded by 60,000 men who were their irreconcilable enemies. Furthermore, though each soldier had more strength, and was better armed than both of them, they all trembled in their King’s presence.”¹⁰

Perhaps the hardest part to imagine about the secret life of “Satanists” is that this isn’t a subculture at all. It’s a superculture. It rules over and contains the rest of the world while remaining hidden from it, hidden *within* it. This is, by definition, extremely hard to fathom. It’s like trying to imagine a fifth dimension while confined to the four below. But it shouldn’t be so hard, because we also belong to that dimension and it has always been here, acting on us in ways both invisible and oppressive. It has always had us in its merciless grasp, this vice of kings.

¹ According to some statistics, the average active pedophile (as distinct from incestuous family members) can abuse dozens, even hundreds, of children in a lifetime. (See for example Andrew Boyd’s *Blasphemous Rumors*, page 103): “A recent survey of 571 child molesters in America showed that each had abused an average of 380 children.” This is almost certainly a gross exaggeration, however, unless that is the child abusers in question are part of organized abuse rings. “Undoubtedly, there are some child sex offenders who victimise very large numbers of children. For example, in a recent case in the Netherlands, a man confessed to sexually abusing 83 children during his employment at two crèches and as a babysitter (‘Dutch creche worker abused 83 children’ 9 News 12 January 2011). In another case documented by Salter (2003), a school athletics director abused children over a period of nearly 20 years. This man estimated he had abused 1,250 children. As these examples suggest, this type of perpetrator usually has access to large numbers of children over an extended period of time. Many are ‘professional perpetrators’; that is, those who use ‘the institutions or organizations within which they work to target and abuse children’ (Sullivan & Beech 2004: 39). Sullivan and Beech’s (2004) study of professional perpetrators (n=41) found that 15 percent chose their occupation (e.g., clergy, teaching, child care) exclusively so they could sexually abuse children and a further 41.5 percent admitted that this was part of their motivation.” “Misperceptions about child sex offenders: Trends & issues in crime and criminal justice no.429,” by Kelly Richards. So even if it’s only a small percentage of abuse victims who go onto perpetuate abuse, it still seems likely that, as a social problem, pedophilia isn’t likely to go away any time soon.

² “The effects of child sexual abuse include depression, post-traumatic stress disorder, anxiety, propensity to further victimization in adulthood, and physical injury to the child, among other problems. Sexual abuse by a family member is a form of incest, and can result in more serious and long-term psychological trauma, especially in the case of parental incest. Approximately 15% to 25% of women and 5% to 15% of men were sexually abused when they were children. Most sexual abuse offenders are acquainted with their victims; approximately 30% are relatives of the child, most often brothers, fathers, uncles or cousins; around 60% are other acquaintances such as friends of the family, babysitters, or neighbors; strangers are the offenders in approximately 10% of child sexual abuse cases. Most child sexual abuse is committed by men; studies show that women commit 14% to 40% of offenses reported against boys and 6% of offenses reported against girls. Most offenders who sexually abuse prepubescent children are pedophiles; however, some offenders do not meet the clinical diagnosis standards for pedophilia.” http://www.thefullwiki.org/Child_sexual_abuse

³ “Psychopathology and Personality Traits of Pedophiles,” by Lisa J. Cohen, PhD and Igor I. Galynker, MD, PhD.

⁴ [“Study Finds Pedophiles’ Brains Wired to Find Children Attractive: A new study says pedophiles’ brains are wired differently than most adults’—and that means they could be diagnosed and treated before they’re able to abuse.”](#)

⁵ “Causal factors of child sex offenders are not known conclusively. The experience of sexual abuse as a child was previously thought to be a strong risk factor, but research does not show a causal relationship, as the vast majority of sexually abused children do not grow up to be adult offenders, nor do the majority of adult offenders report childhood sexual abuse. The US Government Accountability Office concluded, ‘the existence of a cycle of sexual abuse was not established.’ Prior to 1996, there was greater belief in the theory of a ‘cycle of violence,’ because most of the research done was retrospective—abusers were asked if they had experienced past abuse. Even the majority of studies found that most adult sex offenders said they had not been sexually abused during childhood, but studies varied in terms of their estimates of the percentage of such offenders who had been abused, from 0 to 79 percent. More recent prospective longitudinal research—studying children with documented cases of sexual abuse over time to determine what percentage become adult offenders—has demonstrated that the cycle of violence theory is not an adequate explanation for why people molest children. Offenses may be facilitated by cognitive distortions of the offender, such as minimization of the abuse, victim blaming, and excuses.” [http://www.thefullwiki.org/Child sexual abuse#Causal factors](http://www.thefullwiki.org/Child_sexual_abuse#Causal_factors) On the other hand, in “Developmental risk factors for sexual offending,” by Lee JK, Jackson HJ, Pattison P, Ward T. *Child Abuse Negl.* 2002: “Childhood Emotional Abuse and Family Dysfunction, Childhood Behavior Problems, and Childhood Sexual Abuse were found to be general developmental risk factors for paraphilias. Furthermore, Childhood Emotional Abuse and Family Dysfunction was found to be a common developmental risk factor for pedophilia, exhibitionism, rape, or multiple paraphilia. Additional analyses revealed that childhood emotional abuse contributed significantly as a common developmental risk factor compared to family dysfunction. Besides, Childhood Sexual Abuse was found to be a specific developmental risk factor for pedophilia.” [“Developmental risk factors for sexual offending,”](#) by Lee JK, Jackson HJ, Pattison P, Ward T.

⁶ [“Teenage Sexting Is Not Child Porn,”](#) *New York Times* 2016: “The University of New Hampshire’s Crimes Against Children Research Center estimates that 7 percent of people arrested on suspicion of child pornography production in 2009 were teenagers who shared images with peers consensually.”

⁷ Recent examples of a possible media push to normalize pedophilia: [“Self-confessed paedophile claims he’s ETHICAL for not abusing children—and wants to change society’s views on his sexual desires,”](#) by Tom Midlane & Anthony Bond, *Daily Mirror* Nov 2016. [“What It’s Like to Be a Celibate Pedophile,”](#) by Alexa Tsoulis-Reay, *New York Magazine*, August 2016. [“I’m a pedophile, but not a monster,”](#) by Todd Nikkerson, *Salon.com* Sept 2015. [“‘Virtuous paedophile’ outs himself on camera,”](#) *Daily Telegraph* Nov 2014. [“Pedophilia: A Disorder, Not a Crime,”](#) by Margo Kaplan, *New York Times* Oct 2014.

⁸ See the literature from survivors of ritual abuse such as Wendy Hoffman; or for an overview, Sara Scott’s: *The Politics and Experience of Ritual Abuse: Beyond Disbelief*.

⁹ Lloyd deMause’s statistics, which some people may question (I find them hard to believe myself), state that 50% of children (60% of female and 45% of male) are victims of sexual abuse (I think his numbers apply to the US, but it may be further afield). The average couple has more than one child, so this doesn’t mean that 50% of parents are abusing their children; but even if we half de Mause’s figures, it still must be a shockingly high number.

¹⁰ “One day while reviewing his troops in Pomerania, [Frederick] asked the old Prince d’Anhalt what he admired most about the scene they saw before them. He said he admired the fine appearance of the men and the perfection of their drill movements. Frederick got much closer to the point. He was astonished they could both be perfectly safe surrounded by 60,000 men who were their irreconcilable enemies. Furthermore, though each soldier had more strength, and was better armed than both of them, they all trembled in their King’s presence. Such fear, he concluded, was the wonderful effect of order, vigilance and determination.” *Memoirs and Papers of Sir Andrew Mitchell*; Andrew Bisset, editor; London, 1850, p 99, as quoted in *Hohenzollern: Tragic Private Lives* by Douglas Norman Parker, Melbourne, Australia.