

## THE RELIGION OF REVOLUTION

by R. J. Rushdoony

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Ancient man believed extensively that the universe developed out of chaos, and that chaos was accordingly the source of all creativity and power. Social regeneration required therefore the rebirth of chaos, and this the ancient festivals, of which Saturnalia is best known popularly, sought to provide ritually. During a stated period of time, the festival, all laws of order were deliberately subverted. Property and marriage, for example, were rendered null and void. Lucian of Samosata, a second-century pagan writer, gives us an account of Saturnalia. For Lucian, the golden age preceded order; it was a time when "all men were good and all men were gold," when "slavery was not." The purpose of Saturnalia was to restore briefly that golden age through chaos and to revive contemporary society in its quest for the new golden age.

Lucian cited the Laws of Saturnalia, which are a revealing index to social expectation. The first two laws from the First Table of Laws are especially telling.

All business, be it public or private, is forbidden during the feast days, save such as tends to sport and solace and delight. Let none follow their avocations saving cooks and bakers.

All men shall be equal, slave and free, rich and poor, one with another.<sup>1</sup>

In older forms of the Saturnalia, a condemned prisoner became king during the festival and ruled, even to possessing the queen. As Caillois has noted, the festival was the suspension of time, law and order. "In every way, the primordial age must first actualized. The festival is chaos rediscovered and newly created."<sup>2</sup> In some cultures today, the youth enter marriage only after a period of Saturnalia, a time of required chaos and promiscuity as the only true means to realizing "order."

In the Second Table of the Laws as cited by Lucian of Samosata, the first law required that the rich, before Saturnalia began, shall record a tithe of their income, properties and clothing, which tithe must be disposed of on the eve of the festival. The rich must also pay the rents and debts of the poor. Gifts must be sent to the poor, and any rich man who, having given away liberally, failed to do so "with glad countenance...be it known to him that he hath incurred that penalty of the sickle, though he himself hath sent all he should..."<sup>3</sup> The sickle, *atharme*, or

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<sup>1</sup> H.W. and F.G. Fowler, translators: The Works of Lucian of Samosata, vol. IV, p.114. Oxford: Clarendon Press, 1905.

<sup>2</sup> Roger Caillois: Men and the Sacred, p. 112. The Free Press of Glencoe, Illinois; 1959.

<sup>3</sup> Lucian, IV, p. 115 f.

<sup>4</sup> Grillot de Givry: A Pictorial Anthology of Witchcraft, Alchemy and Magic, p. 90. J. C. Locke, trans. New Hyde Park, N.Y.: University Books, 1958.

magic knife, is an ancient symbol of magical power, whereby the "evil" ones are instantly dissolved or destroyed by the possessor of the sickle.<sup>4</sup>

In all such festivals, law, property, and order were offensive and had to be nullified. Sexual virtue also had to be deliberately overturned, wives being required to prostitute themselves, incest and other perversions also being demanded. In some cultures today, these customs continue, robbing, burning, pillaging, and raping becoming the law and order of the festival. In referring to one contemporary tribal culture, Caillois notes, "Ordinarily, these incestuous unions cause a chill of terror and abomination, and the guilty are condemned to the most vigorous punishments. Yet in the course of the festival, they are permitted and obligatory." They are, moreover, "ritualistic and holy."<sup>5</sup>

Why obligatory, and why holy? The answer is a religious one. If chaos is the origin of all being, then a religious revival requires a return to chaos, and the festival was and is the annual religious revival of such religious cultures. Christianity, by introducing faith in the sovereign God and His absolute law as the source of all creation, made true religious revival a return to God and to law. Instead of chaos, the characteristics of true renewal or revival are law and order, and the respect of marriage, property, status, and authorities. For the religions of chaos, play and escape from work, is the first step towards renewal. For the biblical religion, faith requires law, work and order as the instrument of renewal. The answer is thus clear-cut. If man worships chaos, then social renewal for him requires revolution, the ritualistic and necessary of chaos in order to remake man and society. In Lucian's day, the implications of Saturnalia were obvious. Cronosolon, the original chaos-god and lawgiver of Saturnalia, had abdicated to Zeus, and therefore only briefly could there be the demanded "redistribution of property"<sup>6</sup> and the hoped-for freedom from law. But the worshippers of chaos still hoped for the return of their golden age, when man would be beyond good and evil, beyond law, order, property, and religion.

But if man worships the biblical God, then the revolutionary faith in chaos is the epitome of evil, the essence of lawlessness, and, as the church fathers and theologians quickly saw it, the manifestation of antichrist. The struggle against these religions of chaos, in their many local forms, is a central aspect of church history. This alien religion often entered the church in the form of various heresies, or survived in various carnivals, the Festival of Fools, the election of boy bishops, and, outside the church, in the satanic mass and other cultic practices. Very early too, however, various groups arose, demanding during the late medieval and early reformation eras, a revolution against all morality, property, law, and order as the one means of regenerating the world.

The link these ancient religions of chaos and the modern revolutionary movements is a very close and real one. The symbols themselves have remained constant throughout the centuries.

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<sup>5</sup> Caillois, p. 11.

<sup>6</sup> Lucian IV, p. 120.

among them being the ancient Phrygian cap of liberty (i.e. liberty from law, the liberty of chaos) which cap has found its way on to certain U.S. coins, the sickle or *atharme*, the hammer (an ancient symbol of the destroying power of lightning on the one hand, and of antinomian sexual fertility on the other), and others as well.

We should not be surprised, therefore, that Marxists and other worshipers of chaos are committed to revolution even when the peaceful take-over of a country is possible. Revolution must be created by mass liquidations and the destruction of all established law and order, including economic order. The "economics" of socialism (and welfare states) do not make sense because they are not intended to make sense: they are a defiance of the universe of God in the name of chaos. They invoke chaos as the highway to the golden age. If they fail, the guilt is not theirs. They blame the failure on residual areas and pockets of religion, law, and order, or property and national loyalty. Their solution therefore is to increase the chaos. Since their universe is a universe of chaos: their golden age can only come through planned chaos. Hence, they deny the validity of the biblical God; they cannot accept a world of moral and economic law. Their golden age requires the triumph of man over religion, over morality, and over economics. The liberation of man requires the systematic violation and destruction of every law sphere.

This religious demand for the return of chaos is the essence of Henry Miller's writings. It was this return to chaos that Karl Marx demanded in "Private, Property and Communism;" when he demanded "the positive abolition of every kind of alienation, i.e., the return of man from religion, the family, the state, etc., to his human, i.e., social existence."<sup>7</sup> Religion, the family, the state, property and law alienate man, in Marx's philosophy, from the amoral, unconscious bliss of unalienated and collective man. It is this world of the ant-hill, beyond good and evil, beyond law and beyond consciousness, which Roderick Seidenberg calls for in Post-Historic Man (1950, 1957), and Anatomy of the Future (1961). This post-historic man will, like the ant, be without history because he is outside the category of self-consciousness, i.e., alienation from the collective whole.

Our politics today, therefore, is clearly the politics of Saturnalia, in that it is in contempt of God and law and demands and assumes their mutual non-existence. The politics of Saturnalia does not recognize the validity of economic law because law has no place in its universe: the only ultimate category is chaos. In most countries, law today is what the courts declare it to be; law is thus totally immanent and man-made, and this is always a basic ingredient of chaos. The prophet Isaiah, faced by similar devotees of the religion of chaos: who cloaked themselves in the garments of God, declared bluntly, 'To the law and the testimony: if they speak not according to this word, it is because there is no light in them.' (Isaiah 8:20). The pernicious religious roots of the politics of Saturnalia must be exposed lest we be all overwhelmed by chaos.

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<sup>7</sup> Translation by Rays Dunoyevskaya, In Marxism and Freedom, p. 294. New York: Bookman Associates, 1958.

Many readers of a prominent Western newspaper were startled one Sunday to read a review of an "art film" showing in that city, Jean Genet's "Un Chant d' Amour" entirely given over to depicting acts of homosexuality among convicts. This film, which the reviewer said was apparently "generously financed", could be described, not as an "art film", which it claimed to be but only "as a stag film for homosexuals. Not, by the wildest stretch of reasoning is it suitable for public screening." According to the reviewer, ' 'the spectator is insultingly forced to play the role of a voyeur." But this critic's conclusion was entirely devoid of any moral criticism of Jean Genet's film version of portions of his novel, Our Lady of the Flowers. All he could say was simply this: "It shows poor judgement and deplorable taste, which are, after all, incompatible with all the arts."<sup>8</sup>

Many were no doubt tempted to dismiss Genet and his film as examples of pornography which all civilized men will despise. But this is not easy to do. Genet's writings have received praise from many quarters, from *The New York Times* and other periodicals, and two of his books have been choices of a prominent American book club, catering ostensibly to intellectuals, *Readers' Subscription*.<sup>9</sup> Jean-Paul Sartre, existentialist philosopher, has written an admiring and verbose study of the man, entitled Saint Genet, a book which has received the praise of the *Boston Globe*, *Harper's Atlantic*, the *Chicago News*, the *London Times*, and *Newsweek*. The title makes us pause. Who is this man called "saint" by an atheistic philosopher? The *Readers' Subscription*, in promoting Genet's books, identifies him as a pornographer and homosexual, "a thief, deserter, beggar, convict, male prostitute" and now a writer on these things. *Time* has commented that "Genet is a matchless, unholy trinity of (scatology, pornography, and the legitimate study of evil). Beside him, Henry Miller is but a cheerfully smutty college sophomore, Sade a dilettante aristocrat of eccentric habits, Gide a genteel old lady sedately cultivating nightshade in her kitchen garden."<sup>10</sup> How then is Genet a saint? Ervin A. Glikes speaks of Genet's desire to be a saint:

"Saintliness" is a word Genet uses in all seriousness, but, of course, perversely. And yet he too means a dying to this world and rebirth in a better one — of his own making. Saintliness, for Genet, is the total surrender to beauty, and the greatest beauty consists in the creation of erotic fantasies so perfectly realized by a supreme effort of the will and imagination, and of the writer's craft, that they succeed in converting every minus in the world's calculus to a glowing plus in his own.<sup>11</sup>

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<sup>8</sup> Stanley Eichelbaum, "Critic's Notebook" in *Show Time*, San Francisco Examiner, Sunday, December 6, 1964, p. 3.

<sup>9</sup> The Griffin, vol. 12, no. 13 and vol. 13, no. 11.

<sup>10</sup> The Griffin, vol. 12, no. 13.

<sup>11</sup> Erwin A. Glikes, "A Perverse Kind of Saintliness," in The Griffin, vol. 13, no. 11.

To be a saint, in this definition, means to die first of all to the world of God and to godly law and society and then to be 'reborn' into a world of evil with a total dedication to it, to an asceticism of evil in which all goodness and righteousness is wholly renounced and forsaken. According to Sartre, pure will to Evil ... represents spirituality. The mind, which has been freed, here makes contact with itself, gives itself rules, confers upon the world its status."<sup>12</sup> The non-biblical and scholastic doctrine that "Sin is the gaping void of God" is affirmed; evil is seen as non-being. To affirm this non-being is to negate being, God (in terms of this school of thought), and to gain 'freedom'. "Unless one is a god, one cannot make oneself happy without the help of the universe; to make oneself unhappy, one needs only oneself." Evil is thus freedom: it means for Genet "to acquire the autonomy of his will."<sup>13</sup> His sacredness and holiness is this: "he does Evil for Evil's sake, without a reason, haughtily, by the simple, divine decree of His Will."<sup>14</sup> Evil means freedom from God, so that Genet declares, "I went to theft as to a liberation."<sup>15</sup> According to Sartre, "Translated into the language of Evil, Good is only an illusion; Evil is a Nothingness which arises upon the ruins of Good."<sup>16</sup> This means a war against God and His law, and against the very idea of God. As Spier has summarized it, for Sartre, "Real freedom is the absolute arbitrariness of man. Man is outside of law and in his deeds only reckons with himself. True responsibility is to be responsible to oneself and to no one else."<sup>17</sup>

The goal is chaos. "Thus my neighbor is for me the devil, and life in social relations with others is similar to the fall into sin." No relationship or obligation any other person can be permitted to limit one's anarchic freedom.<sup>18</sup> Man becomes his own god and recognizes no law or being in the universe other than himself. His goal becomes living beyond good and evil, beyond law and order, beyond any structure or standard which can inhibit or judge him. The "passion of man is the reverse of that of Christ, for man loses himself as man in order that God may be born. But the idea of God is contradictory, and we lose ourselves in vain. Man is a useless passion."<sup>19</sup> This is clearly and openly a philosophy of chaos and of nihilism which works towards the mass destruction of civilization, of all law and order, in the name of "freedom".

It works, moreover, for equality, because absolute equality means that right and wrong are all the same, superior and inferior are abolished, freedom and slavery are merely semantic quibblings, and no standard outside of man can be imposed upon him. This is the crusade of modern revolutions: Liberty, Fraternity and Equality. It is liberty from law into chaos, the total equality which results in the rejection of all standards, tests, and criteria, and brotherhood or fraternity in this world without God, law, or meaning. This was the goal of the French

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<sup>12</sup>Jean-Paul Sartre: Saint Genet, Actor and Martyr, p. 168. New York: Mentor Books 1964.

<sup>13</sup> Ibid., p. 175.

<sup>14</sup> Ibid., p. 261.

<sup>15</sup> Ibid., p. 435.

<sup>16</sup> Ibid., p. 669.

<sup>17</sup>J.M. Spier: Christianity and Existentialism, p. 65. Philadelphia: Presbyterian and Reformed Publishing Co., 1953.

<sup>18</sup> Ibid., p. 66.

<sup>19</sup>Jean-Paul Sartre: Being and Nothingness, An Essay on Phenomenological Ontology, p. 615. New York: Philosophical Library, 1956.

Revolution.<sup>20</sup> It is the goal of The Communist Manifesto, and of Communist, Socialist, neo-orthodox, and existentialist philosophies. It is the goal of legal efforts to remove not only references to God from all civil life, but also to legalize the use of marijuana as a "constitutional right."<sup>21</sup> It is the goal of the increasingly successful efforts to destroy laws against pornography and subversion. And it is a major aspect of the "civil rights" movement.

Norman Mailer has pointed out that the modern outsider to God and law finds his hero in the Negro, whom he sees as "a natural social adventurer sworn against respectability, conformity, dullness, and emotional timidity."<sup>22</sup> The modern "white Negro" is a man who imagines the Negro to be his ideal man, a natural anarchist and nihilist, and therefore a social hero. Moreover, to gain the acceptance of the Negro, irrespective of his character, is to gain a victory against law and standards in the name of equality.

There is indication already of another "civil rights" offensive as a next step after the Negro: "the homosexual may be partly replacing the Negro as an object of liberal solicitude and the prime test, of liberal tolerance."<sup>23</sup> If there is no God and no divinely ordained law, then not only does perversion have equal rights with morality, but actually truer rights, because Christian morality is seen as an imposition on and a dehumanization of man, whereas perversion is an act of liberty and autonomy for this school of thought.

This new morality or amorality of chaos was advocated by the Kinsey report. In his study of women, Kinsey and his associates advocated premarital sexual freedom for girls as a means to post-marital sexual happiness and as important in developing the girl's total social relationships.<sup>24</sup> Adults endanger the free and happy development of children by instilling in them inhibitions and prohibitions which lead to a guilt reaction. "When there are long years of abstinence and restraint, and an avoidance of physical contacts and emotional responses before marriage, acquired inhibitions may do such damage to the capacity to respond that it may take some years to get rid of them after marriage, if indeed they are ever dissipated."<sup>25</sup> In cases involving molestation of young girls by adult men, Kinsey held that the real damage was done by cultural conditioning. The child is "constantly warned" by adults, parents and teachers, against strange men, and as a result they are "emotionally upset or frightened by their contacts with adults," although Kinsey stated that twenty per cent of such cases "felt that their pre-adolescent experience had contributed favorably to their later socio-sexual development." The fright of the eighty per cent Kinsey rated "nearer the level that children will show when they see insects, spiders, or other objects against which they have been adversely

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<sup>20</sup> See Nesta H. Webster: The French Revolution, A Study in Democracy. London: Constable, 1921.

<sup>21</sup> See, for the court action started, Marijuana Puff-In, and The La Guardia Report, Chapter 1., in the Supreme Court of California, Lowell F. Eggemeier, Petitioner. San Francisco: James R. White III, 1964.

<sup>22</sup> Cesar Grana: Bohemian versus Bourgeois, p. 180. New York: Basic Books, 1964.

<sup>23</sup> Dennis H. Wrong, "Homosexuality in America," in New Society, no. 29, June 27, 1963, p. 19.

<sup>24</sup> Alfred C. Kinsey, B. Pomeroy, Clyde E. Martin, Paul Gebhard, etc: Sexual Behavior in the Human Female, pp. 115, 327, f. Philadelphia: W. B. Saunders, 1953.

<sup>25</sup> *Ibid.*, p. 330.

conditioned. If a child were not culturally conditioned, it is doubtful if it would be disturbed by sexual approaches of the sort which had usually been involved in these histories." The real offender is not the adult child molester but the inhibiting parent and society with their moral 'thou shalt nots.'

Some of the more experienced students of juvenile problems have come to believe that the emotional reactions of the parents, police officers, and other adults who discover that the child has had such a contact, may disturb the child more seriously than the sexual contacts themselves. The current hysteria over sex offenders may very well have serious effects on the ability of many of these children to work out sexual adjustments some years later in their marriages.<sup>26</sup>

Kinsey was very definitely one of these "more experienced students" for whom the real criminal was the advocate of Christian morality. The mental and spiritual damage is done by these moralists, not by the "sex offender". As for physical damage to the child, this, Kinsey said, was "exceedingly small". In 4441 cases, he found "only one clear-cut case of serious injury done to the child, and a very few instances of vaginal bleeding which, however, did not appear to do any appreciable damage."<sup>27</sup> For Kinsey, the substantial damage, therefore, has come from moral teaching!

Kinsey declared there were six forms of natural or normal sexual "outlets": homosexuality, heterosexuality, animal contacts, petting, masturbation, and nocturnal emissions, and according to a psychiatrist, viewed them in terms of 'total equality.' More, since the publication of Kinsey's first volume on sex, "This manifestation (of counterfeit sex) is homosexuality, and its increased prevalence can be directly traced to Kinsey."<sup>28</sup>

Ugly and revolting as this subject is, it cannot be avoided. There is at present a major legal, legislative, literary and studied assault on biblical morality. It is, moreover, not only heavily promoted by the left, but it is also financed by major foundations. The Kinsey studies have been financed by the Rockefeller Foundation, and Wormser has cited their "special responsibility" for the Kinsey reports.<sup>29</sup>

But an even more central responsibility rests on the churches, which have espoused a new theology and a new morality. Bishop John Robinson's Honest to God, which is a popularization of Paul Tillich's theology, is well known. Robinson believes that "the only intrinsic evil is lack of love," because "nothing else makes a thing right or wrong." Any sexual act is valid, in or out of

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<sup>26</sup> Ibid., p. 121

<sup>27</sup> Ibid., p. 122

<sup>28</sup> Edmund Bergler, M.D.: Counterfeit-Sex: Homosexuality, Impotence, Frigidity, pp. viii-x. New York: Grune and Stratton, 1958; second edition, enlarged.

<sup>29</sup> Rene A. Wormser: Foundations: Their Power and Influence, pp. 100ff, 351 ff. New York: Devin-Adair, 1958.

marriage, heterosexual or homosexual, as long as love prevails, "For nothing can of itself be labelled as 'wrong'."<sup>30</sup>

When neo-orthodox churchmen speak of "the freedom of God," they mean that their God (who is non-existent to begin with; being an idea and a value) is not bound by any moral law in his own being nor any eternal decree. Instead of a fixed law and a fixed nature, he has total freedom to be the reverse tomorrow of what he is today. This means that there is no absolute law in god's being other than total' freedom, and, accordingly, there is no absolute law for man other than total freedom. This, of course, is exactly what the anarchist cults of chaos are teaching as well. It is also the same as the ancient cult of Bacchanalia, which swept Rome during the Second Punic War (218—201 B.C.), gaining almost half the population and aspiring to total power. The cult was extensively involved, not only in the most flagrant of sexual crimes, but in illegal political activities. "The holiest article of their faith was to think nothing a crime."<sup>31</sup> Over and over again, through the centuries, esoteric cults and revolutionary movements have affirmed this same doctrine of "liberty". One occultist, in opposing the role of Masonry in the French Revolution, spoke of their creed of liberty, fraternity, and equality as "liberty for envying, equality in degradation, fraternity for destruction."<sup>32</sup> During the Russian Revolution, the Christian framework of the state was overthrown, as well as Christian law, morality, and marriage. Women were nationalized and made the common sexual property of all card-carrying working men, and the family was abolished. Only the radical decline in the birth-rate, wide-spread social disorder, and the break-down of society led to a statist-controlled return to family life some years later, in legislation between 1936 and 1944."<sup>33</sup>

All this, in brief, is the doctrine of the ancient church and religion of antichrist, whose first temporary recruits were gained in the Garden of Eden, when Adam and Eve succumbed to the satanic temptation, 'Ye shall be as gods (or God), knowing good and evil" (Genesis 3:5). To be as gods, this was the temptation: every man his own law-maker and a total law unto himself, determining for himself what is good and evil. Whatever this man-god declares to be good for him, is therefore good because he knows it as good in terms of the absolute law of his will. The only true morality is thus self-willed morality, what the individual wants. If any god or gods exist, they cannot have any advantage over men: their law is no more binding than that of any other being in the universe.

As a result, pseudo-Christianity, when patterned after this first principle of the Church of Antichrist, must deny that there is any fundamental division among men in terms of God's absolute law. John Dewey denied any value to supernatural, orthodox Christianity because it is

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<sup>30</sup> John A. T. Robinson: Honest to God, p. 118f. Philadelphia: Westminster Press, 1963.

<sup>31</sup> Otto Kiefer: Sexual Life in Ancient Rome, p. 120. New York: Dutton, 1935.

<sup>32</sup> Eliphas Levi, Histoire de la Magic, p. 407, cited in Nosta H. Webster: Secret Societies and Subversive Movements, p. 154 f. Hawthorne, California: Omni, 1964, 8th edition.

<sup>33</sup> Carle C. Zimmerman and Lucius F. Cervantes, S, J. : Marriage and the Family, pp. 524-530. Chicago: Regnery, 1956.



basically and radically anti-democratic. The God of Scripture has an eternal and unchanging law in terms of which men are saved or lost. Christianity thus divides men into "the saved and the lost" and is thereby committed to a "spiritual aristocracy". Dewey declared, "I cannot understand how any realization of the democratic ideal as a vital moral and spiritual ideal in human affairs is possible without surrender of the conception of the basic division to which supernatural Christianity is committed."<sup>34</sup> In John Dewey's system, God is not permitted to discriminate between good and evil, the teacher between the passing and the failing, and society between one class of men and another. All must be one in a total democracy in which the individual is nothing apart from society.

This same faith underlies the religion of the brotherhood of man. The Bible teaches the separation of men in terms of faith. But these new self-styled "constructive" voices in the church want the total unity of man irrespective of faith. Thus, one ostensibly "Reformed" professor sees true Calvinism as a belief that we "constitute one family" and are "the universal 'neighborhood' of man". He declares, "I may no more choose my neighbor than I choose myself; my task is to recognize, not discriminate."<sup>35</sup> If this be true, then Christ was certainly in error in discriminating against the Pharisees rather than merely recognizing and accepting them, and Calvin and Luther erred in their separation from Rome.

Our task is "to not discriminate!" Many voices are insistent on this. How far do some go in this regard? The answer is, all the way. The constitution of the Mattachine Society of Washington clearly declares that it means recognizing homosexuals. Its purpose is "To secure for homosexuals the right to life, liberty, and the pursuit of happiness, as proclaimed for all men by the Declaration of Independence; and to secure for homosexuals the basic right and liberties established the word and the spirit of the Constitution of the United States: to equalize the status and position of the homosexual with those of the heterosexual by achieving equality under law, equality of opportunity, equality in the society of his fellow men, and by eliminating adverse prejudice, both private and official". The purpose also is "to secure for the homosexual the right, as a human being, to develop and achieve his full potential and dignity."<sup>36</sup> This homosexual organization identified itself as "a civil liberties organization" defending "a minority."<sup>37</sup> Since human beings have, in the humanistic perspective, rights apart from God's word and law, they and their rights are beyond law, and every attempt to impose a moral requirement on these "minority" groups is a "violation" of civil liberties. "Our society does not allow" homosexuals their "right as human beings to develop and achieve their full potential" of its laws and "prejudices" against homosexuality, and the society is "trying to dispel the public's irrational prejudice so they can do this."<sup>38</sup> Christian morality is thus seen as "irrational prejudice" which denies recognition to fellow

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<sup>34</sup> John Dewey: A Common Faith p. 51 f. New Haven: Yale University Press, 1934.

<sup>35</sup> L. D.K.: "Foundation for Calvinistic Social Philosophy," In The Reformed Journal, March, 1964, p. 4.

<sup>36</sup> Amending District of Columbia Charitable Solicitation Act, Hearings on H. R. 5990, p. 13. U.S. Government Printing Office, 1964.

<sup>37</sup> Ibid., p. 22.

<sup>38</sup> Ibid., p. 34.

human beings. Since no recognition is granted to biblical faith and law, it is possible for the representatives of this "civil rights" movement to hold that "homosexuality is neither a sickness, a disease, a neurosis, a psychosis, a disorder, a defect, or other disturbance, merely a matter of an inclination of a significantly large number of citizens." We must recognize or take people as they are:

...in terms of our basic purpose, we are no more interested in changing the homosexual-heterosexuality than B'nai B'rith Anti-Defamation League is interested in solving the problem of anti-Semitism by conversion of just two Christians.

We start off by saying here we have these two people. They are citizens and human beings, and they are entitled to, although they presently do not have, all of their rights and we are trying to work for the achievement of those.

The NAACP does not try to see what can be done about bleaching the Negro.<sup>39</sup> In spite of the condemnation of homosexuality by the Bible, and the death penalty required for its practice (Deut. 23:17, Lev. 18:22, 20:13, etc.), it is actually claimed by a minister that homosexuality and Christianity "are not inconsistent with each other," a position also held by other churchmen.<sup>40</sup> When Congressman Dowdy quoted Scripture to disprove the statements made before the Committee regarding the Bible and homosexuality, the president of the Mattachine Society of Washington, Franklin E. Kameny, who had brought the subject up, objected: "This is a matter of theology. I feel that a theological discussion on the part of a member of Congress in his capacity is grossly improper under the first amendment to the Constitution."<sup>41</sup> Mr. Kameny declared that moral legislation was basically illegal. "Matters of morality and morality are matters of personal opinion and individual religious belief and under the first amendment to the Constitution the Federal Government is prohibited from interceding in them as such."<sup>42</sup> As long as there is free consent, no act should be illegal, Kameny held. Prostitution is simply free enterprise, and strictly a private affair, not a subject for legislation.<sup>43</sup> Homosexuality is no more "unnatural" than eating cooked food and wearing clothing, according to an Anglican divine.<sup>44</sup> A Civil Liberties Union attorney, Monroe H. Freedman, appeared before the House Committee also, as Chairman of the Freedom of Communications Committee, because he was concerned with the "interference with ... freedom of speech, freedom of association" current against "Mr. Kameny's group" by prevailing laws.<sup>45</sup>

Unfortunately, the principles of the Mattachine Society are increasingly becoming the principles of the courts. There is good reason for this. All law is inescapably a reflection of morality and all morality is an expression of a religious faith. Laws against murder and adultery

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<sup>39</sup> *Ibid.*, p. 35.

<sup>40</sup> *Ibid.*, p. 60ff.

<sup>41</sup> *Ibid.*, p. 62.

<sup>42</sup> *Ibid.*, p. 68f.

<sup>43</sup> *Ibid.*, p. 73.

<sup>44</sup> *Ibid.*, p. 85.

<sup>45</sup> *Ibid.*, p. 107.

represent moral judgments that these acts are evil, and these judgments are aspects of a religious faith which requires that man live in terms of God's righteous law rather than in contempt of it. Law is always inescapably religious. Modern 'law' increasingly represents the new established religion of many courts. Its basic creed is easily summarized:

- I. Because God does not exist, all is permissible.
- II. Because God does not exist, man is or can become god.
- III. Because man is ultimate and a god, he cannot be coerced or forced into a morality imposed by a non-humanistic or anti-humanistic faith.
- IV. Therefore, man must not be converted; he must be recognized in his humanistic faith, and Christians must be educated into this recognition.
- V. Therefore, law must serve man; man and society are not under law but over law.
- VI. Therefore, the established religion of the state is and must be humanism, that common faith of which all men as men are members without any requirement other than being men: and this is democracy; it is fraternity, equality, and true liberty.

John Dewey's A Common Faith called precisely for a common faith, one which by definition could exclude no man - except the orthodox Christian. The humanists and occultists of our time are working to create that faith and the world of that faith. Foster Bailey believes it is dawning: "we are passing rapidly into another sign, the sign Aquarius," of the Water-Carrier and bringer of true cleansing and purification.<sup>46</sup> But the "time" of Aquarius is also to be a flood of destruction against orthodox Christianity. Like the demonic revolutionists of Dostoevsky's The Possessed, these men begin with unlimited freedom for man to do as he pleases and end with the unlimited despotism of the state and total slavery. With their cult of chaos, they seek total destruction for total good, and they end in their own destruction. "For God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7).

### III.

In a novel by Lawrence Durrell, Black Book, we read, "Why are we afraid of becoming insects? I can imagine no lovelier goal. The streets of Paradise are not more lovely than the highways of the ant heap .... Let the hive take my responsibilities. I am weary of them."<sup>47</sup> This total regimentation and dehumanization of the ant heap is the goal of modern anti-Christian man. He dreams of a total man-made order which every day more nearly resembles total chaos. And, as we have seen, this is necessarily so, because, when chaos is made ultimate and chaos is the source of all life and order, then chaos will ultimately govern all things. Chaos becomes the inescapable god who swallows all his creatures and allows for no escape.

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<sup>46</sup> Foster Bailey: The Spirit of Masonry, p. 69 f. Tunbridge Wells, Kent England; Lucis Press. 1957.

<sup>47</sup> Lawrence Durrell: The Black Book, p. 215 f. New York: Dutton, 1960.

A sophisticated modern development of the ancient chaos cult is the theory of evolution, which is the religion of modern scientists.<sup>48</sup> All things supposedly developed out of an original chaos of being, and the process of evolution is the assumption of a continuous act of chaos against present order. The current idea of evolution by mutations is held in the face of the known fact that mutations are at the least almost all deleterious and destructive. More basic, the evolutionist sees nature and man and all being as one continuous whole; there is no supernatural and no distinction between created being, and uncreated being, God. Evolutionists speak of their universe as open, i.e., evolving, but their universe is actually closed and self-sufficient. The closed universe means that the life of man is wholly comprehended, as are all things, within the order of nature, since nothing transcends nature. As a result, ultimate authority and proximate authority are made one. There is no law beyond man and nature, and, since man and nature are both evolving, there is no fixed or eternal law, no absolute right and wrong. There is thus for the evolutionist no supreme court of appeal to God against evil, no power in law or in righteousness, no unchanging revelation on which to stand. There is simply evolution, and evolution means change. Change thus becomes man's hope and salvation. Earlier evolutionists saw change as slow and gradual, but, gradually, it came to be "recognized" that man could himself promote change and thus he could further evolution. This guided change is, in every area, revolutionary action, a deliberate disruption of order designed to produce a superior order. It is the ancient use of chaos as the means to true order. The evolutionist looks to chaos as the Christian looks to God. Since the evolutionist, as scientific planner, does not believe in any absolute right or wrong, there is nothing except old "prejudices" to prevent him from using man experimentally and without restraint as a test animal in creating or evolving his scientific social order. Man is thus his guinea pig and tool towards the "brave new world" of science. The more remote men of such science become from Christian faith and morality, the bolder they will be in their "scientific socialism." And it is this freedom from God and morality and this evolutionary belief which constitutes the "science" of Marx's "scientific socialism".

The Christian places his hope in the saving power of Jesus Christ and the infallible word of God, the Bible. "The evolutionist places his hope in revolutionary change as the effectual power to new life and order. The Christian cannot afford to compromise at this point. To diminish the sovereignty of God in creation at any point is to diminish His sovereignty in redemption, providence, predestination, and regeneration. To be created in God's image means that man is responsible to God, not to the state. It means that man is primarily and essentially under authority, the authority of God's law, and man cannot therefore be the state's creature or slave, The state, like man, must be under God's law. For the evolutionist, there is no law beyond the law of the state; man is the only source of law, and the elite man is the best voice of that human law, which is tyranny. Man, created in God's image, is fallen. The basis of man's fall is his original sin, trying to be as God, every man his own god; this means a world of

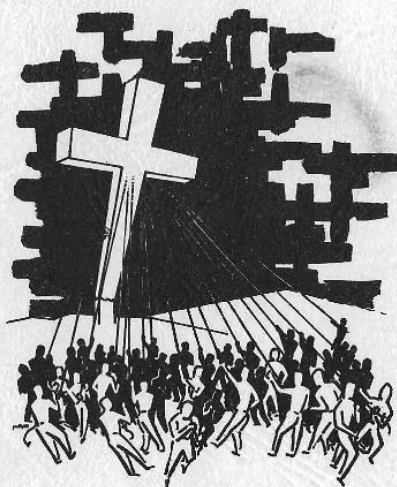
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<sup>48</sup> See John Whitcomb Jr. Henry M. Morris: The Genesis Flood, 1964; and Henry M. Morris: The Twilight of Evolution, 1964; both published by The Presbyterian and Reformed Publishing Company, Philadelphia.

anarchy, of many conflicting ultimate wills. Man has tried to justify his sin from the beginning by positing a world of anarchy, of chance and chaos, to avoid God's voice. But this fallen man cannot escape God's judgment nor can he save himself. He can be redeemed and can come to fulfilment only as he is recreated by Jesus Christ, the true man and the true image of God. The closed world of the evolutionist means the death of law and of liberty. It leaves man no ground of appeal against tyranny. Instead of man, created in the image of God, being able to appeal to the word of God as the law of his being, it leaves man created in the image of chaos and only able to appeal to chaos as his hope of redemption. The question, therefore, is not an academic or an abstract one: the liberty and destiny of man is at stake. It is either the savage and destructive forces of man-made and man-invoked chaos or "the glorious liberty of the children of God" (Romans 8:21), a liberty which is godly man's immortal destiny and his present privilege.

# *the Religion of Revolution*

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