



The DAKOTA Beacon

September 2008

Complimentary

The Monthly Journal of Politics, Economics, Science and Culture

Islam 101 Part III

The Not-So-Silent Majority

Ronald Reagan Minuteman Historic Site

America Become Increasingly Conservative

When Wasting Taxpayer Money is a "Success"

The Flying Flea

Masters of the Earth

By Dennis Manning

If there were Gods, how could I
wonder it to be not God? There-
fore there are no Gods! — Fried-
rich Nietzsche (from the *Human, All-
Too Human*, 1886)

God is dead, and we have killed
him. . . Is not the greatness of this
deed too great for us? Must we
not ourselves become gods simply
to be worthy of it? — Friedrich
Nietzsche (1844-1900)

Those whom the gods wish to
destroy they first make mad. —
Aeschylus

Friedrich Nietzsche is probably most widely (and correctly) known as the philosophical publisher of the Third Reich. Actually, he expressed disgust with most things German—including Jews—and defamed the Jews at a time when anti-Semitism was justly much taken for granted. Although he was the son of a pastor and was often teased by his schoolmates for his religiosity, Nietzsche spent most of his life in a philosophical war against Christianity. Shortly after publishing his work *The Antichrist*, he had a mental breakdown that lasted 11 years until his death in 1900. In the depths of his madness he identified himself with Christ and the demagogue

Greek god Dionysus. At the last, how-
ever, he came to realize, "There has come
over me, Gailian, there has come over
in the very heart of the greatest fool."

In Nietzsche's view, developments
in the science of his time as well as the
increasing secularization of European
society had effectively destroyed any ul-
timate Christian God might have for
meaning and values in the West.

The famous writer Thomas Mann
was so struck by the similarities between
the course of Nietzsche's life and the
development of certain aspects of 20th
century culture and events that he wrote
the novel *Doctor Faustus*, based largely
on those similarities. Nietzsche's own
life and philosophy seemed to predict
how the new century would unfold.

Indeed, nearly 80 years after Ni-
etzsche pronounced God dead, "death
of God" theology became all the rage
in the United States, and articles on this
topic appeared regularly in the popular
press. This "death of God" theology
appeared concurrently with the modern
era of environmentalism. It is said that it
takes 70 to 80 years for a key philosophical
idea to enter the fabric of everyday
culture. God's "death" opened the door
for the age of environmental religion.

Make no mistake, environmentalism
is a secular man-made man religion. It
has its prophets, its scriptures, and its
scriptures. Its goal is to define humanity
in its own terms and to exert a politi-
cal agenda of collectivism and control to
supplant the fallacy of socialism rep-
resented by the collapse of the Soviet
Union and other socialist states. Property
is, in effect, confiscated and collectivized
through environmental regulation even
though an individual might, de jure, con-
tinue to own his property. This goal and
strategy is openly admitted by certain so-
cialist academics. The nature of this idea

North Dakota's most popular political blog

SAY ANYTHING BLOG

www.sayanythingblog.com

religion is discussed by the late Michael Cremo at <http://www.cremomedia.com/09spirit-environmentalreligion.html>.

Some of you may remember the more modest conservation programs—common sense efforts in stewardship of the land that aimed to benefit human life without adversely affecting plants and animals. When words get so “-ize” attached to them, however—common sense will be the first casualty.

While legitimate science has always been conservative in its claims to understand the environment, junk science has striven to serve the ambitions of politicians and environmentalist control freaks. It is embarrassing for those people to sit in judgment over the sins of humans against the earth—we know what is wrong, how to fix it, and what protection is needed—to control, regulate, and sometimes even confine Earth, Air, and Water—in short, to be little gods.

The little gods of the federal government have attained a level of psychological inflation that rivals even that of the madman Nietzsche: they are not only considering using technology to modify the climate. And we're not talking here about cloud-seeding to cause drought-widener corn in Nebraska. We're talking about “geo-engineering” or, better said, Global Weather Fiddling (GWF)—changing the ecology of the ocean so that it absorbs more CO₂, or dumping pollutants into water ways to absorb sunlight, among other schemes. One hopes that we are not neglecting plans to intensify decreasing sunlight, though if we actually rather the earth,

Secular religions like environmentalism sit the fascist dragon that sleeps fitfully under our nation's Capital. New opportunities for power, control, and taxation arise, soon to be wedded to heavily subsidized, improbable alternative energy schemes—examples of which now litter our own North Dakota landscapes.

the necessary sun-blocking atmospheric pollutants will be provided naturally and in abundance.)

The Obama Dream Team proposes to modify immensely complex climatological processes that have developed over millions of years. The level of knowledge is modest, the level of hubris, monumental. These proposals are likely to contain huge amounts of unintended consequences.

Secular religions like environmentalism sit the fascist dragon that sleeps fitfully under our nation's Capital. New opportunities for power, control, and taxation arise, soon to be wedded to heavily subsidized, improbable alternative energy schemes—examples of which now litter our own North Dakota landscapes.

The madness of Nietzsche has be-

come the madness of the West. The current Administration appears to fancy itself inventing the heavens, rearranging the planets in their orbits, rolling the earth about in its grabby fingers. Moving on it and, with a nod and a wink, polishing it up a bit on its sleeve and putting it in its proper place.

At least people of the 19th century had the good sense to hospitalize their imaginations. In the hightest 21st century such people are elevated to high office.

From 1968 to 1998, Dennis Gilling was the Planning Director and primary developer of The Badger Library and Museum (<http://www.thebadger.org/>) located in Minneapolis. From 1997 to 2006, he directed *Archaeo Project*, a

“wild card” which—among other projects—created *The Mammoth Hunter* (<http://www.gilling.org/>) and *The Robin Center* (<http://www.dakotacenter.org/>). The former was established to promote northwest Hawaii as an international tourist and birding destination, and the latter as a first organization for volunteer work in the Pacific Rim region. Dennis Gilling was also chief editor of the publications *Healthy Island*, *Arctic*, *Arctic and Paper 2000* (in its current state in *Healthcare and Its Implications for the Planet*) of the *Nature*. He has directed editing, and has published over a hundred papers.

In 2006, Dennis Gilling edited a novel *Vally City* which is now here and there. He has done a column with the *Vally City Times Record* for the past two years.

The ACT college entrance exam tests readiness for college -- ND high school seniors test close to the national average, but lower than students in surrounding states.