

Forcing Change



LOOKING BACKWARD TO OUR TECHNO-FUTURE

By Carl Teichrib (www.forcingchange.org)

NOTE: “Looking Backward” is a slight revision of my chapter in the newly released book, *Pandemonium’s Engine* (Defender Publishing, 2011) - see page 3 for more information; the chapter in the book is “To Storm Heaven; To Be Like God; To Rule the World.” This report expands on the Technocracy and Transhuman themes presented in *Forcing Change* last year, and helps to put the Transhuman quest into an historical perspective. Indeed, “there is nothing new under the sun.” - Ecclesiastes. 1:9.

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Carl Teichrib, Editor.

“As our understanding of technology grows, so does our understanding of the spiritual universe... our conception of God has formed and reformed into the shape of our technology. Not only that, spiritual figures are seen as a master of current and future technology... Profound technological change and profound philosophical change are intermingled.” – Matt Swayne, November 2, 2010. [1]

“This is an age when the precision of our definitions is exceeded only by the vagueness of the philosophies behind them.” – Science fiction editor, Lester del Rey. [2]

“Transhuman (trans-hu'man), a. Beyond or more than human.” – *The Imperial Dictionary of the English Language* (1883).

It's easy to get wrapped up in the hardware of transhumanism, as it represents the cutting edge of today and points to tomorrow. Undoubtedly, the twenty-first century will be a game-changer in terms of human history and, like the century past, science and technology will play leading roles. Indeed, the techno-themes of our new era will revolve around quantum computing and artificial intelligence, mind-to-machine interfacing, nanotechnology, and the manipulation of the genome – all of which have seen advances in recent years.

Transhumanists look to these developments as the creative driver for a New Global Man, and as knowledge increases and cultures change in stride, the emergence of a New Global Society.

Science and technology, along with economics, politics, and religion, are morphing and converging in a *cusp* – one that points to an unknown, yet exciting singularity or merge point. This is the nebulous idea of *integration* or *emergence*, a new framework shaped by a radical blending of mind, machine, and knowledge. Spirituality too comes into play; in fact, spirituality and religious/philosophical views are far more important than often realized by the casual observer.

At one time such techno-futurism would have been considered *science fiction*. However, much of yesterday's fiction has become fact. At the basic level of *invention* we have examples such as the “communicator” of *Star Trek: The Next Generation* – a hands-free, voice communication device worn like a badge. In a similar fashion you can now set up your workplace with a wireless, hands-off, voice-command system from companies like Vocera. Other past sci-fi “gadgets” include “phaser” or laser guns, and “cloaking” devices. Today, “directed energy weapons” are included in defense budgeting, and cloaking principles have been in experimentation since at least 2007. [3] Even “mind-reading” is no longer relegated to fiction. [4]

Foreseeing the fictional stepping into the real, Hans Santesson, the last editor of the long-defunct sci-fi magazine, *Fantastic Universe*, penned the following in 1960: “What was impossible yesterday is possible today and will be history tomorrow.” [5]

A more troubling side emerges in the dystopian/utopian literature of yesteryear. *Technique*, the purposeful utilization of invention, science, and *process* to control individuals and shape society arises as a dominant theme. The see-all, crushing totalitarianism of George Orwell's *Nineteen Eighty-Four* comes to mind, as does the power of the National Institute of Co-ordinated Experiments in *That Hideous Strength*, by C.S. Lewis. Aldous Huxley's *Brave New World* painted a future-perfect civilization where mankind is conditioned to be happy, and happy to be controlled. *Things to Come*, the 1936 screenplay adaptation of H.G. Wells' similarly-titled book presented a technocratic world-state guided

Pandemonium's Engine

Pandemonium's Engine is a new book released from Defender Publishing. The topic: The growth and challenge of Transhumanism, including the role of philosophy and technology, and how our world is being radically reshaped through the works of Man's hands. The authors involved in this collaborative effort each bring a unique angle and perspective, yet a Biblical foundation and a love for human life underscores the entirety of this important book. You can order *Pandemonium's Engine* through RaidersNewsNetwork.com or Amazon.com.

The following is the complete chapter list:

Forward - Jim Fletcher.

Chapter 1 - *Pandemonium and "Her" Children*, by Thomas Horn.

Chapter 2 - *Nimrod: The First (And Future) Transhuman "Super Soldier,"* by J. Michael Bennett.

Chapter 3 - *The Folly of Synthetic Life: Genetic Tampering, Ancient and Modern*, by Gary Stearman.

Chapter 4 - *The Übermensch and the Antichrist*, by Douglas Woodward.

Chapter 5 - *Christian Transhumanism: Pandemonium's Latest Ploy*, by Cris D. Putnam.

Chapter 6 - *Transhumanism Enters Popular Culture*, by Frederick Meekins.

Chapter 7 - *Man Becoming His Own God?* by Douglas Hamp.

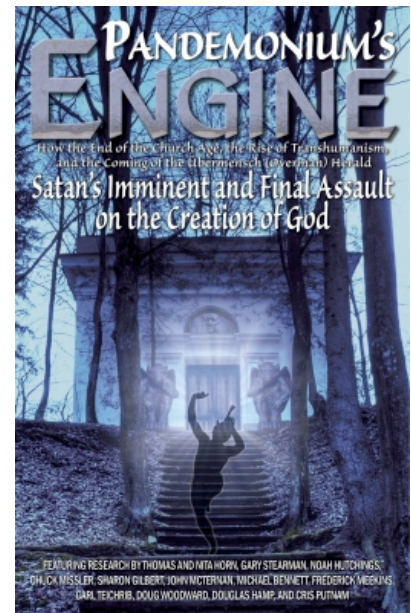
Chapter 8 - *Transhumanism From Noah To Noah*, by Noah W. Hutchings.

Chapter 9 - *Genetic Armageddon*, by John P. McTernan.

Chapter 10 - *To Storm Heaven; To Be Like God; To Rule the World*, by Carl Teichrib.

Chapter 11 - *Pandora's Box for the 21st Century? The Sorcerer's Apprentice*, by Chuck Missler.

Chapter 12 - *Dragon's Breath*, by Sharon K. Gilbert.



by a benevolent dictatorship of experts; “the brotherhood of efficiency, the freemasonry of science.” Finally, B.F. Skinner’s *Walden Two* envisioned a contemporary, scientifically-shaped society – one not conquered by force, “but through education, persuasion, example...a religious movement freed of any dallying with the supernatural and inspired by a determination to build heaven on earth.” [6]

A type of “religious movement” does underscore the above literary examples; Lewis was critical of this faith, Orwell saw its potential to dominate, while Skinner and Wells were apostles. Although Huxley offered a warning in *Brave New World*, he, too, was a believer in the Religion of Man.

This religion is evident throughout human history. It has been, and remains to be, a group quest, and can be summarized in one short declaration: Man will ascend. If this means waging war against a God that “doesn’t exist,” a common trait among the New Atheists, so be it – never mind the irrationality of this position. Likewise, hostility against the God of the Bible is often visible with those who hold to an alternative form of spirituality, such as Theosophy or the New Age. Here, the exclusive God stands in the way of the new Gnosticism and its promise of self-deification. While the Religion of Man

wears many masks, including Scientism – the faith that natural science is absolute – the essence still remains. Man will take charge of his own destiny; Man will claim I AM... *Man will ascend.*

We first see this in the Genesis account of the Fall of Man (Genesis 3:1–7), and later the Tower of Babel (Genesis 11:1–9). The Fall is our foundation example, with Lucifer casting doubt upon trusting God’s word, Man enticed through the promise of *specialized knowledge* and *immortality*, and the tantalizing fruit of God-likeness. Here we see the “first lie” in action; you, too, can be as God. The implication is clear: Man, subjected to God’s unreasonable demand, could never be complete. Lucifer, on the other hand, extends wholeness through knowledge – and thus a *perfected existence*. Therefore, in the occult interpretation, Lucifer is an exalted being that offers choice, progress, and enlightenment ; whereas Yahweh represents repression, petulance, and vindictiveness. Never mind that the Luciferian promise of immortality was shattered - the prior warning of Yahweh regarding cause-and-effect wasn’t hollow. Humanity’s cost in this “transaction of trust” was our relationship to our Creator. Man had made a conscious decision to follow another path: *Knowledge*, both devastatingly real and illusory – and the subsequent craving to remake Eden “by our own hands.” (An interesting speculation arises: What would mankind have gained in true knowledge and blessings had Lucifer been rejected?)

Continuity of this theme is evident with the Genesis 11 account of the Tower of Babel, this time through the construction of a tower-city representative of Man’s power via a unified objective. Hebraic scholar Yehezkel Kaufmann described this as an attempt “to storm heaven; to be ‘like God,’ to rule the world.” [7] An interesting perspective can be found in the *Targum* tradition (the *Targum* is the Aramaic translation of the Tanakh – the Hebrew Old Testament). Here, the tower was to be capped with an idol holding a sword and ready to “make formations for battle.” [8] In other words Man, with the allegiance of an outside spiritual force as depicted by the idol, was readying himself to wage war against God and take charge of destiny. The works of man’s hands, the technology of a tower-city complex, acted as the focal point in this drama (*Babel* in Akkadian/Babylonian etymology means “Gate of God”). The words of esteemed Freemason and Theosophist, J.D. Buck, comes to mind; “The Kingdom of Heaven is taken by force.” [9] In a similar fashion, evolutionary philosopher Benjamin Kidd sounded a declaration that smacked of the Babel experience; “Civilization is absolutely invincible once it realizes the secret of its own unity.” [10]

The Tower of Babel account drives home an Old Testament theme: False religion – the abandonment of the true Yahweh for an alternative – is frequently accompanied by a tangible *edifice* or *system*. Deuteronomy 4 describes this as “the works of men’s hands,” idols made of wood and stone. Other “works” include monuments such as obelisks erected to pagan deities, and symbolism meant to reinforce esoteric doctrines. *Technique* followed in formularized religious behavior, such as prescribed rituals complete with expected spiritual experiences and outcomes (in the case of Moloch worship, this process included human sacrifice). Systems of divination, forbidden in Deuteronomy 18, are part of this construct. In this sense, *occultism becomes the science of alternative spirituality*.

Yahweh’s warning in Jeremiah 25:6–7 is a sobering reminder.

“Do not go after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that you might provoke me to anger with the works of your hands to your own hurt.”

John Gill's *Exposition* notes: "Whatever is against the glory of God is to the hurt of man; and whatever provokes Him is pernicious to them in its consequences." [11]

Consequences in this sense operates on two levels: Man intentionally harming humanity, something we are very proficient at; and God bringing forth specific judgment – the expulsion of humanity from the Garden of Eden being one example, the scattering at the Tower of Babel another, and a definitive judgment as pictured in the *Book of Revelation*.

Fast-forward to the modern age, and we find the Religion of Man flourishing, blossoming from the buds of the not-so-distant past. Extraordinary individuals such as Francis Bacon, Baruch de Spinoza, and Thomas Hobbes pushed old boundaries, setting in motion and propelling the Age of Reason. Enlightenment thus birthed secularism, humanistic rationality, higher criticism, and contemporary science. Benefits and curses followed as we gloried in the faith of our hands – industrialization and materialism, and the ability to wage war with an unparalleled appetite for destruction. At the same time, esoteric societies percolated: Rosicrucian philosophies and Freemasonry influenced men of science, learning, and politics in Britain, Continental Europe, and America.

The Western world rushed into the arms of science and technology, and quietly embraced a wider philosophy.



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Faith in Science

Contrary to the many techno-geeks who flash up on the blogosphere, transhumanism isn't a *new* movement. True, its current embodiment owes much to Max More and his Extropy Institute, but the modern foundations lie far deeper – arising from post-Enlightenment thought, the Technological Revolution, the intellectual and theological experiences of the Gilded Age, and various worldviews that jostled for position during the twentieth century. [12]

A pair of little-remembered French philosophers who had a teacher-student relationship, Henri de Saint-Simon (1760–1825) and Auguste Comte (1798–1857) are deserving of special attention. Simon, a progenitor of modern socialism, [13] and Comte, the father of “Positive Philosophy” [14] are the co-founders of contemporary sociology. Both men envisioned a science-based “new age for mankind.” [15]

Saint-Simon believed that the “scientists and captains of industry will replace the priests and feudal lords as the natural leaders of society.” [16] Finding the idea of God defective, he saw a day when science would reshape mankind.

“It is obvious that when the new scientific system has been constructed, a reorganization of the religious, political, ethical, and educational systems will take place; and consequently a reorganization of the church.” [17]

Believing Man had invented God, he was, however, open to the use of religion as a *political tool*. This was clear in his vision of a “New Christianity,” which was to be the final and universal religion under a central morality: “All men should treat others as brothers.” [18]

The pillar of this new faith was a form of socialism that was to be organized and managed by scientific, artistic, and industrial *directors*. To the elite, scientific truths would be the new religion. To the masses, this faith would take the form of mystery. [19] Holiness would come through the works of our hands.

“New Christianity is called upon to pronounce anathema upon theology, and to condemn as unholy any doctrine trying to teach men that there is any other way of obtaining eternal life, except that of working with all their might for the improvement of the conditions of life of their fellow men.” [20]

Worship would be regarded “only as a means of reminding men... of philanthropic feelings and ideas, and dogma should be conceived only as a collection of commentaries aimed at the general application of these ideas and feelings to political developments.” [21]

Bible study would be discouraged as this leads to metaphysical thought and the loss of *positive ideas*, and it would remind people of “shameful vices” that no longer exist – such as “bestiality and incest of all kinds.” Bible study would also promote Bible societies, better recognized as missionary agencies, which would waste productive energies by encouraging a doctrine contrary to the needs of a

scientific civilization. Furthermore, the study of Scripture “prevents the Protestants from working for a political system in which common interests will be managed by the ablest men in science, art, and industry – the best form of social system.” [22]

In 1803, Saint-Simon proposed that a group of twenty-one enlightened men be granted the permanent responsibility of overseeing human progress, and to achieve this task they would be given “the two great weapons of domination – prestige and wealth.” [23] Scientists would yield “spiritual power,” and in turn receive the esteem of humanity. [24] He also envisioned a politically-united Europe, and in 1814 circulated a “plan of organization” for a European parliament headed by a European King; “Men of business, scientists, magistrates, and administrators are the only class who should be summoned to form the House of Commons of the great parliament.” [25]

A New Christianity managed under scientific socialism would bring heaven on Earth,

“The Golden Age of the human race is not behind us but before us; it lies in the perfection of the social order. Our ancestors never saw it; our children will one day arrive there; it is for us to clear the way.” [26]

Auguste Comte, who trained in the École Polytechnique before working under Saint-Simon, expanded his teacher’s worldview into a “Religion of Humanity.” Understood through the laws of science, humanity was the “only true Great Being,” and thus, humanity should “direct every aspect of our life, individual or collective.” The God of traditional faith was floundering, according to enlightened intellectualism, and Comte’s Positivism – knowledge grounded in science instead of theology – advanced a new paradigm: *Scientific laws determine truth*, and these unchanging rules govern both the natural world and the social environment. Positivism was a “regenerating doctrine,” an “all-embracing creed” that would lead humanity out of ignorance and into the light of science-based reason. Order and Progress would follow.

Appointing himself the “High Priest of Humanity” and the “Founder of Universal Religion,” Comte created a system of rituals to mark the stages of life, “from birth to ‘incorporation’ or ‘transformation’ in the Great Being.” This included “positivist marriage ceremonies,” and foreshadowing “group therapy,” he devised “a system of group worship designed to reinforce social feelings...” [27]

Individualism in this “new age for mankind” would be replaced by a scientifically derived *collective*. Comte boiled this down to a question: “Men are not allowed to think freely about chemistry and biology, why should they think freely about political philosophy?” [28]

Commenting on Comte’s worldview, Herbert E. Cushman wrote,

“Science alone must be the new foundation – a science of facts. The age of freedom of conscience will cease when indubitable science rules man in his ethics, psychology, and government as it now rules in the natural sciences.” [29]

This would be a *natural process* culminating in a new social dynamic. First, the evolution of the mind would move from a theological framework to a positive worldview. In so doing, a change would

occur in how people behaved. Society would follow this pattern, and the tide of evolutionary laws would inevitably move the collective human experience to new heights. Demonstrating this advancement, Comte used *biological analogies* to illustrate social evolution well before Darwinist thinking entered the intellectual landscape. Mankind would *progress*.

Comte's influence was profound. His work was reviewed and considered by the likes of Hegel, John Stewart Mill, Nietzsche, Karl Marx, and Friedrich Engels (Marx derided Comte/Simon, while Engels displayed empathy – and by way Comte found his mark with Lenin and Stalin). [30] Durkheim, Herbert Spencer, Lester Ward, Max Weber, John Dewey, Andrew Carnegie, H.G. Wells, and B.F. Skinner were touched by his worldview. His ideas were embraced by many of Latin America's elite: Brazil's national motto, "Order and Progress," was directly pulled from the French philosopher.

Darwinian evolution emerged on the heels of Comte and Saint-Simon, and individuals such as Francis Galton and Karl Pearson advocated eugenics and Social Darwinism. Benjamin Kidd, a philosopher who pushed "social heredity" and the science of organizing human unity – what he called "the science of power" – described eugenics as the drive for "nothing less than the scientific breeding on a universal scale of the Nietzschean superman." [31] (Note: Friedrich Nietzsche was a German philosopher who taught the death of God and the rise of the *Übermensch* – the evolved superman, or Overman).

Evolution provided a scientific alternative to the "myth" of Genesis; Man could now "play God." *Physical* and *social* evolutionary management was now possible, and science would become the new creed and technique of the new dogma. A better human-stock and a redesigned social fabric would be achievable; *perfection could be realized through the application of knowledge*.

Although Saint-Simon and Comte are little known today, their fingerprints are nevertheless indelibly etched in civilization's fabric. The modern "Religion of Man," expressed through scientific socialism, secular humanism, and Technocracy – the belief that engineers and scientific experts should run society – owe much to this duo. Transhumanism also finds its roots in this soil, for transhumanism is far more than an endeavor to enhance individuals, but a calling to re-configure our species and thus re-cast civilization through science.



Saint Simon (top)
and
Auguste Comte

Professor James H. Leuba, in his 1912 book, *A Psychological Study of Religion*, advocated a Comte-like belief system where “man is at once human and divine.” [32]

“A religion in agreement with the accepted body of scientific knowledge, and centered about humanity conceived as the manifestation of a Force tending to the creation of an ideal society, would occupy in the social life the place that a religion would normally hold...” [33]

Mankind would thus move “onward towards a goal already dimly discernible; a perfectly organized society...” [34] This would become a “transhuman power” and a “transhuman force.”

“Humanity would play a role similar to the one given it in Comtism, but in which Humanity would be regarded as an expression of a transhuman power realizing itself in Humanity. In his direction, at any rate, points the *Zeitgeist*.” [35] (*italics in original*).

Yes, the *Zeitgeist* – the spirit of the age – points to a transhuman future. And at the same time it directs us back to Saint Simon and Comte: *The Religion of Humanity*.

Science of Mysticism

Science and technology greatly expanded toward the last half of the 1800s and into the next century. It was an exciting era of innovation as demonstrated at the great world fairs and expositions of Paris, Brussels, and Chicago. Society from the 1880s to the 1940s witnessed a technical leap of mind-bending proportions. All one has to do is consider the jump from horse-and-buggy to jet-powered flight, and from coal-oil lamps to the unleashing of the atom, all within the space of *a single lifespan*. In a narrower time frame, one writer, in comparing the Paris Exposition of 1900 with the 1893 Chicago World Fair, tells us; “In these seven years man had translated himself into a new universe which had no common scale of measurement with the old.” [36]

Other shifts were occurring. This was evident during the 1893 World’s Parliament of Religions, held in conjunction with the Chicago World Fair. The Parliament boasted; “This is the day a new fraternity is born into the world of human progress... IT IS THE BROTHERHOOD OF RELIGIONS.” [37] (*capitals in original*). A type of universalism was advocated, one that would “establish upon earth a heavenly order.” [38] One participant expressed it this way; “The goal before is Paradise. Eden is to rise.” [39] Religion would morph toward a spiritual collective: *Perfection in Unity*.

Philosophical societies, spiritualist groups, and new cults and religions gained adherents during this era – including Mormonism, spreading Joseph Smith’s teaching that, “God himself was once as we are now, and is an exalted man.” [40] Esotericism also increased. Freemasonry and Rosicrucian orders found new traction. Theosophy, founded by H.P. Blavatsky, was birthed and made inroads in the United States, England, and India. An underground swell of national mysticism emerged in Germany, fueled in part by Theosophy, while paralleling the “God is dead” influence of Nietzsche and the ongo-

ing sway of Comte's positivism. The Hermetic Order of the Golden Dawn came into existence, and through its occult teachings and experiential rituals its members strived "to be more than human, to transcend physical limitations" – "to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius." [41] The esoteric "Golden Age" was coming into view, and it was wedded to a cryptic version of evolution: A step-by-step process toward Ascension.

Presenting a Masonic perspective, W.L. Wilmshurst penned the following in his classic, *The Meaning of Masonry*.

"From grade to grade the candidate is being led from an old to an entirely new quality of life. He begins his Masonic career as the natural man; he ends it by becoming through its discipline, a regenerated perfected man. To attain this transmutation, this metamorphosis of himself, he is taught first to purify and subdue his sensual nature; then to purify and develop his mental nature; and finally, by utter surrender of his old life and losing his soul to save it, he rises from the dead a Master, a just man made perfect..."

This – the evolution of man into superman – was always the purpose of the ancient Mysteries [the old religions of Babylon, etc.], and the real purpose of modern Masonry is, not the social and charitable purpose to which so much attention is paid, but the expediting of the spiritual evolution of those who aspire to perfect their own nature and transform it into a more god-like quality. And this is a definite science, a royal art..." [42]

Manly P. Hall, a noted Masonic and esoteric philosopher, equated this perfection to the occult Christ-state: An office or position representing the highest expression of spiritual evolution and human aspiration. [43] Degree-by-degree, Hall taught that humanity as a species-system is advancing "age after age." The goal is the awakening of the "dormant germ-like potentialities of Divinity re-

NEW FAITHS, NEW WORLD

The religious environment of the 1800s and early 1900s was awash with new faiths, sects, cults, spiritual movements and esoteric groups. Without question, this time period is still impacting our 21st century society. Although the following list is far from complete, it does give a sense of the historic religious/spiritual shift.

1820s: Mormonism takes root; Joseph Smith starts his church in 1830.

1825: The American Unitarian Association was founded. In 1961 it joined with the older Universalist Church to form the Unitarian Universalists.

1830s: The New Thought movement gains a foothold, spinning out groups and churches for well over a century.

1848: The birth of Modern Spiritism.

1863: Building on the 1844 proclamation of the Báb, Bahá'u'lláh declares himself the prophesied chosen One, and the Bahá'í faith was born.

1866: The Societas Rosicruciana in Anglia was formed, bridging Masonic and Rosicrucian elements in England.

1875: Theosophical Society started, and introduced Eastern philosophies to Europe and America social elites. Its influence has been monumental.

1879: Christian Science, via Mary Baker Eddy, is organized as a church.

1879: Charles Taze Russell launched what is now recognized as the Jehovah's Witnesses.

1884: The Hermetic Society formed to study esoteric philosophy.

[Continued page 11]

siding within all human nature... divine perfection through aspiration.” [44]

J.D. Buck drove this point home; notice the all-or-nothing approach:

“It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ. If the Christ-state can be attained by but one human being during the whole evolution of the race, then the evolution of man is a farce and human perfection an impossibility... Jesus is no less Divine because all men may reach the same Divine perfection.” [45]

Buck viewed the symbolism and working of Freemasonry as the “Divine Science.” Like Hall, the quest for perfectibility and ascendancy moves the entire human race: “Humanity *in toto*, then, is the only Personal God; and *Christos* is the realization, or perfection of this Divine *Persona*, in Individual conscious experience” [46] (*italics in original*).

This “human divinity” is individually appropriated yet completed in the *collective*, thus all parts of life eventually need to be subsumed, including science. Henry C. Clausen, while Sovereign Grand Commander – the highest officer of the Supreme Council of the Scottish Rite of Freemasonry – welcomed the role of natural science in the “Emergence of the Mystical.”

“Science and religion will be welded into a unified exponent of an overriding spiritual power... The theme in essence is that the revelations of Eastern mysticism and the discoveries of modern science support the Masonic and Scottish Rite beliefs and teachings.” [47]

“Science and philosophy, especially when linked through mysticism, have yet to conquer ignorance and superstition. Victory, however, appears on the horizon. Laboratory and library, science and philosophy... outstanding technicians and theologians are now uniting as advocates of man’s unique quality, his immortal soul and ever expanding soul.” [48]

New Faiths, New World *Continued*

1887: The Hermetic Order of the Golden Dawn was formalized under the Isis-Urania Temple in England.

1888: The Church of the Divine Science was established.

1891: The Unity School of Christianity, an offshoot of the New Thought movement, was formed as Unity.

1895-1904: Although its beginnings are difficult to pin down, the Ordo Templi Orientis was formed as a Masonic-esoteric body. The OTO left an historically important mark on Western occultism.

1909: Max Heindel organized the Rosicrucian Fellowship.

1910: Sufism, a form of Islamic mysticism, was introduced to the Western World by Knayat-Khan.

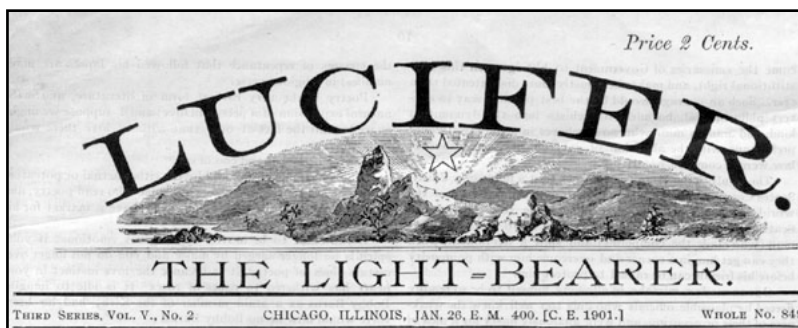
1915: The Ancient Mystical Order Rosae Crucis, a Rosicrucian group, was established. Today, the headquarters for AM-ORC is located in San Jose, California.

1916: Blending Theosophical ideas with the Old Catholic movement, the Liberal Catholic Church was birthed.

All of this represents what Theosophy views as the “evolution of the world soul,” a process whereby spiritual and material progression are part of the larger drama of incorporation into the “Universal Over-Soul.” Theosophy, the chief predecessor of today’s New Age movement, considers itself the “Science of Religion,” integrating Eastern beliefs with Occidental mysticism and interpreting science through an occult lens – including evolution and quantum physics. It teaches that all spiritual traditions hold elements of cosmic truth, and that all faiths will soon amalgamate into a new world religion. Humanity, therefore, must evolve and assimilate in order to manifest the “World Soul.” In the 1892 edition of *Lucifer*, a Theosophical magazine of occult exploration, this translation process was described as passing from “the lower kingdoms of nature, up to the divine trans-human realisation at the close.” [49]

Interestingly, the *Lucifer* title was chosen not just to “scare the goody-goody, with its popular connotation of brimstone and lurid flames of hell,” but more importantly because,

“He [Lucifer] offers a philosophy of hoary antiquity... based on the researches of Sages and Seers, trained to the highest point of evolution yet touched by man... He offers a science which treads avenues of research unknown to the Western World [marked by traditional Christianity], and explores realms of the universe which the West either denies or marks as unsearchable by man. He offers a religion which outrages neither the intellect nor the conscience, one which satisfies the longings of the heart while justifying itself at the bar of reason... he thus comes with his hands full of gifts of priceless value...” [50]



In Theosophy, this Luciferian-inspired evolution occurs through seven “root races,” and Ascended Masters – individuals who have already transfigured to a higher plane – assist in Mankind’s perfection. Theosophists tell us we are moving into the sixth level of existence, with the final act soon to take center ring. Robert Ellwood explains,

“This is how I see the coming sixth root race... an amalgamation of all those relatively enlightened individual humans into what is really a transhuman stage, the neuro technological linkage of all minds into a grand array of consciousness. That united supermind will be the seventh rootrace, the last which will have need at all for this physical world and which we hope will live on a spiritual level appropriate to its tremendous leap into cosmic consciousness.” [51]

Faith in Lucifer, Faith in Man

The modern transhuman movement has largely been secular/atheistic in its outlook. [52] Rather than the Biblically-oriented Holy God who created mankind and extends mercy and judgment – concepts laughed at by many transhuman advocates – science becomes the light that guides humanity. Ironically, while the future is being explored within the hard-wired environment of laboratories and technical institutions, the foundation of transhumanism rests on an ancient *religious* desire: *Apotheosis*, Man becoming “as God.” Therefore, transhumanism is the technical quest for the Holy Grail, *ascension through engineering*. It is techno-Alchemy, or “Future Magic” as suggested by past director of the World Transhumanist Association, Giulio Prisco, who optimistically dreams of unlimited potential.

“Spacetime engineering and future magic will permit achieving, by scientific means, most of the promises of religions – and many amazing things that no human religion ever dreamed. Eventually we will be able to resurrect the dead by ‘copying them to the future’.” [53]

Religious themes abound in the transhuman landscape, mirroring aspects of Comte while indulging in the transhuman perfection spoken of in esoteric camps. Moreover, for all its secular humanism, there is considerable discussion about the biblical God – who supposedly isn’t real. Here, anger and hostility is directed at Him, while desiring to elevate humanity to a position that supposedly doesn’t exist: God. Some, like Max More, explain this is as being symbolic and not ontological. Yet, the weight of the loathing often makes it difficult to see this as merely emblematic.

An example can be found in the earlier work of More, the founder of the Extropy Institute – “the original transhumanist organization founded in 1991.” [54] Mr. More is an atheist, at least concerning the Christian God, a position stated at the 2010 Transhumanism and Spirituality conference in Salt Lake City, Utah (see Volume 4, Issue 10 of *Forcing Change*, “The Rise of the Techno-Gods: The Merging of Transhumanism and Spirituality” - www.forcingchange.org). Like many atheists who seek a posthuman reality, his animosity toward the God of the Bible was palpable, referring to Him as a “petulant child...a cosmic sadist who seems to like to set things up to torture us.” [55] This reinforced what he wrote during Extropy’s first official year. Advocating the cause of his institute, he published an article in *Atheist Notes* titled, “In Praise of the Devil.”

“My goal is to bring out the values and perspectives of the Christian tradition and to demonstrate how it is fundamentally at odds with the values held by myself and all extropians...

The story is that God threw Lucifer out of heaven because Lucifer had started to question God and was spreading dissension among the angels. We must remember that this story is told from the point of view of the Godists (if I may coin a term) and not from that of the Luciferians (I will use this term to distinguish us from the official Satanists with whom I have fundamental differences). The truth may just as easily be that Lucifer *resigned* from heaven.

God, being the well-documented sadist that he is, no doubt wanted to keep Lucifer around so that he could punish him and try to get him back under his (God's) power. Probably what really happened was that Lucifer came to hate God's kingdom, his sadism, his demand for slavish conformity and obedience, his psychotic rage at any display of independent thinking and behaviour. Lucifer realised that he could never fully think for himself and could certainly not act on his independent thinking so long as he was under God's control. Therefore he left Heaven, that terrible spiritual-State ruled by the cosmic sadist Jehovah, and was accompanied by some of the angels who had had enough courage to question God's authority and his value-perspective.

Lucifer is the embodiment of reason, of intelligence, of critical thought. He stands against the dogma of God and all other dogmas. He stands for the exploration of new ideas and new perspectives in the pursuit of truth...

Praise Lucifer! Praise the pursuit of truth through rationality. God was right to tell us not to worship false idols, but he refrained from telling us that all idols are false, and that all worship is dangerous. Even our praise of Lucifer must not be worship of an idol, but rather an expression of our agreement with his value-orientation and his perspective.

No one has authority over you – you are your own authority, your own value-chooser, your own thinker. Join me, join Lucifer, and join Extropy in fighting God and his entropic forces with our minds, our wills and our courage. God's army is strong, but they are backed by ignorance, fear and cowardice. Reality is fundamentally on our side.

Forward into the light!" [56]

Mr. More's position isn't new. It wasn't original in 1991, and it's not fresh today – it's as old as the Fall, and reflects the attitude of humanity since we broke God's contract of trust. So we strive to rebuild Eden in our image as we shake our collective and individual fists toward Heaven. This line of thinking is evident with other Transhuman supporters; Mark Pesce, a co-inventor of 3-D interfacing for the world-wide web, and a panelist and judge on ABC's show *The New Inventors*, puts it this way in his documentary *Becoming Transhuman*:

"Once the genome was transcribed, once we knew what had made us human, we had, in that moment, passed into the transhuman. Knowing our codes, we can recreate them in our so-called synthetic rows of ones and zeros. Artificial Life. And now we have discovered the multiverse, where nothing is true and everything is permissible. And now we will reach into the improbable, re-sequence ourselves into a new Being, de-bugging the natural state, translating ourselves into supernatural, incorruptible, eternal. There is no god but Man." [57]

[continued on page 16]

Extropy: Progress and Transformation

The Extropy Institute is, arguably, the first modern Transhuman think-tank. Founded by Max More in the late 1980s, it developed a set of Principles to act as a framework for the evolution of human advancement. The following is a brief summary of the Extropy Principles as found on the Extropy website, where each point is explained with more detail (<http://www.extropy.org/principles.htm>).



Perpetual Progress

Extropy means seeking more intelligence, wisdom, and effectiveness, an open-ended lifespan, and the removal of political, cultural, biological, and psychological limits to continuing development. Perpetually overcoming constraints on our progress and possibilities as individuals, as organizations, and as a species. Growing in healthy directions without bound.

Self-Transformation

Extropy means affirming continual ethical, intellectual, and physical self-improvement, through critical and creative thinking, perpetual learning, personal responsibility, proactivity, and experimentation. Using technology — in the widest sense to seek physiological and neurological augmentation along with emotional and psychological refinement.

Practical Optimism

Extropy means fueling action with positive expectations – individuals and organizations being tirelessly proactive. Adopting a rational, action-based optimism or "proaction", in place of both blind faith and stagnant pessimism.

Intelligent Technology

Extropy means designing and managing technologies not as ends in themselves but as effective means for improving life. Applying science and technology creatively and courageously to transcend "natural" but harmful, confining qualities derived from our biological heritage, culture, and environment.

Open Society - information and democracy

Extropy means supporting social orders that foster freedom of communication, freedom of action, experimentation, innovation, questioning, and learning. Opposing authoritarian social control and unnecessary hierarchy and favoring the rule of law and decentralization of power and responsibility. Preferring bargaining over battling, exchange over extortion, and communication over compulsion. Openness to improvement rather than a static utopia. Extropia ("ever-receding stretch goals for society") over utopia ("no place").

Self-Direction

Extropy means valuing independent thinking, individual freedom, personal responsibility, self-direction, self-respect, and a parallel respect for others.

Rational Thinking

Extropy means favoring reason over blind faith and questioning over dogma. It means understanding, experimenting, learning, challenging, and innovating rather than clinging to beliefs.

In *Beyond Transhuman*, Mr. Pesce depicts ascension in biblically-twisted terms:

“Men die, planets die, even stars die. We know all this. Because we know it, we seek something more – a transcendence of transience, translation to incorruptible form. An escape if you will, a stop to the wheel. We seek, therefore, to bless ourselves with perfect knowledge and perfect will; To become as gods, take the universe in hand, and transform it in our image – for our own delight. As it is on Earth, so it shall be in the heavens. The inevitable result of incredible improbability, the arrow of evolution is lipping us into the transhuman – an apotheosis to reason, salvation – attained by good works.” [58]

So how will posthuman “spirituality” look? One transhumanist suggests that, “science-powered culture would... modify religion so as to make it more agreeable.” [59] Another explains; “Transhumanist spirituality will be possible without mythology or religious belief. It will be highly personalized, and based on spiritual practices that have scientifically verified value.” [60] James J. Hughes, whether he realizes it or not, paints this in a way that reflects Comte’s *Religion of Humanity*,

“As transhuman possibilities increasingly develop, the compatibilities of metaphysics, theodicy, soteriology and eschatology between the transhumanist and religious worldviews will be built upon to create new ‘trans-spiritualities.’ In this future religious landscape there will be bioconservative and transhumanist wings within all the world’s faiths, and probably new religious traditions inspired by the transhumanist project. We will create new religious rituals and meanings around biotechnological and cybernetic capabilities, just as we did around fire, the wheel, healing plants, and the book.” [61]

On October 1, 2010, I personally attended the *Transhumanism and Spirituality* conference at the University of Utah. Hosted by the Mormon Transhumanist Association, invited speakers included Max More, James Hughes, and Giulio Prisco. Mr. More suggested that transhumans should refrain from “talking of Gods,” because “I think we can probably do better than that.”

Another speaker explained the need to destroy old myths and create new ones to fit a posthuman view, with “religion” as a type of physics interconnecting all beings. Emergence or integration is the standard whereby religions need to be measured; hence, faiths that hold to exclusive truth claims – such as God’s statement in Isaiah 44:8, “Is there a God beside me? yea, there is no God; I know not any” and the words of Jesus Christ, “I am the way, the truth, and the life: no one comes to the Father except through me” (John 14:6) – are deemed anathema. Anyone who takes an outmoded, literal approach to the Bible runs the risk of being labeled a “Christian whack-job,” a phrase used at the conference by one speaker to describe Tom Horn, a Christian critic of the transhuman movement. Therefore, it wasn’t a surprise to hear the question: “Should we seek dialogue with paranoid Christian fundamentalists who rant against H+ [Note: H+ is another term for transhumanism], or should we seek more than dialogue, maybe even mock them?”

Like Saint-Simon's "New Christianity," which was "to condemn as unholy any doctrine trying to teach men that there is any other way of obtaining eternal life, except that of working with all their might," the transhuman *religion* cannot tolerate antiquated, exclusive spiritual truth claims. Such declarations cause *separation*, a divisive cancer to "Humanity *in toto*..." Our perception of God, we were told, needed to evolve. As one speaker reflected:

"For me, evolving our theology means putting the Wisdom Teachings forward and using the stories and personalities only as support. It also may mean breaking away from [religious] exclusivity, and embracing the vast diversity of beliefs, actions, and places where the Sacred is found. Evolving theology reintroduces a reliance on paradox... to hold contradictory propositions or emotions simultaneously. It is the opposite of certainty.

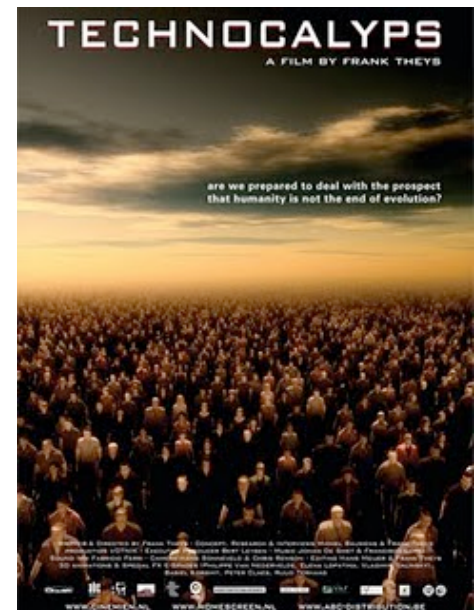
The role of spiritual guides is to replace dogma with questioning, to promote seekers to examine their belief systems and ask larger questions. Part of evolving spirituality is paying attention to how we image God. God may be imagined within a model from concrete to conceptional...

God may be perceived as experience. The miracles in the New Testament may be read as exaggerated examples, using story form, of the ways in which God is expressed in our lives..." [62]

But how will the transhuman god be expressed? In the documentary *Technocalyps*, a film with significant religious themes, human cloning advocate Richard Seed boldly proclaimed the "logical" post-human conception of God:

"We are going to become Gods. Period. If you don't like it, get off. You don't have to contribute; you don't have to participate. But if you're going to interfere with me becoming God, we're going to have big trouble. Then we'll have warfare. The only way to prevent me is to kill me. And you kill me, I'll kill you." [63]

This fits the meme of the "Religion of Humanity" – arrogance and hostility. Other movements of hubris have amply demonstrated these two traits, with some examples moving from hostility to violence. Two extremes are the Comte-type god-man of the humanist Soviet Union, Joseph Stalin; and the esoterically-minded god-man of German National Socialism, Adolf Hitler. Both viewed their actions as logical, right, and justified based on their analysis of human nature, science, and social progress.



The majority of transhumanists will cringe at the thought of being linked with these two monsters of history, *and rightly so*. Most who flirt with the movement, and many directly involved with it, are working hard toward commendable goals: life extension, medical improvements, and enhanced physical and cognitive abilities. *Temporal benefits will come through the transhuman quest*. At the same time grave dangers exist. Michael Anissimov, the Media Director for the Singularity Institute (a transhuman organization), doesn't shy away from that uncomfortable reality,

“The technologies that transhumanists talk about messing with – biotechnology, nanotechnology, artificial intelligence – will force societies to radically restructure or **die**. I've talked to dozens of selfish transhumanists whose response to this is basically, ‘well, too bad for them!’ No. Too bad for you, because they'll gladly drag you down with them.

Even technologies readily available today, but rarely used – such as the direct electrical stimulation of the pain and pleasure centers of the human brain – could become fearsome new plagues on humanity if in the hands of the wrong political or religious fanatics.” [64] (bold in original)

The solution being postulated is the formation of some type of moral compass that “magnifies the good in us.” However, in the Western World our moral compass has traditionally been established on Judeo/Christian principles, with the most severe civil deviance occurring when the State has demonstrated open hostility to the Judeo/Christian framework – the Soviet Union immediately comes to mind (as do dozens of similar examples).

A moral compass of some type will be established, maybe even based on a techno-styled spirituality, but don't count on it being friendly to those holding traditional, biblical convictions. The fact remains that the edifice of transhumanism – the “Religion of Man” – is erected on an ancient hubris, complete with an ancient hostility: Man shaking his fist at Yahweh and declaring, “Heaven is taken by force!”

As one attendee at the *Transhumanism and Spiritually* conference noted: “We are now at a Tower of Babel return point; anything we imagine, we can do. There is nothing out of our grasp now.” FC

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Endnotes:

1. Matt Swayne, “Is a Spiritual Singularity Near?” *Singularity Weblog*, November 2, 2010, <http://singularityblog.singularitysymposium.com/is-a-spiritual-singularity-near/>.
2. Lester del Rey, introduction to the book, *The Fantastic Universe Omnibus* (Englewood Cliffs, NJ: Prentice-Hall, 1960), ix.
3. A large variety of Directed Energy Weapons have been in, and are in, the theoretical and/or practical stages. This includes projects such as the Boeing 747-platform Airborne Laser system designed to shoot down ballistic missiles, to Raytheon's laser area defense system—meant to destroy incoming mortar rounds and shoulder-fired missiles in a basing zone—and its Silent Guardian weapon that induces pain in a targeted person via an energy beam. Cloaking technologies have been theorized for a number of years; for example, in 2007 Purdue University's Birck Nanotech-

nology Center worked on a nanotech cloaking experiment that demonstrated the principle in a single optical wavelength.

4. The U.S. Department of Homeland Security unveiled MALINTENT in 2008, an advanced bio-scan monitoring system that reads body functions such as heart and respiration rate, temperature, and other factors, and then analyzes these readings to determine your potential threat level. Further, on February 28, 2011 the Defense Advanced Research Projects Agency hosted a workshop titled “Stories, Neuroscience, and Experimental Technologies.” The purpose was to establish relationships between cultural narratives—belief systems or “stories”—and theoretical/advanced neuroscience technologies with the goal of eventually developing security systems that can respond to a person’s cultural mindset.
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6. B.F. Skinner, *Walden Two* (New York: Macmillan, 1948/1968), 308.
7. Yehezkel Kaufmann, *The Religion of Israel: From Its Beginnings to the Babylonian Exile* (Chicago, IL: The University of Chicago Press, 1960), 294.
8. See John Bowker, *The Targums and Rabbinic Literature: An Introduction to Jewish Interpretations of Scripture* (Bentley House, London, England: Cambridge University Press, 1969), 182–184.
9. J.D. Buck, *Mystic Masonry* (Chicago, IL: Regan Publishing Company, 1925), 48, 57.
10. Benjamin Kidd, *The Science of Power* (London, England: Methuen & Company, 1918), 305.
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13. Dante Germino, *Machiavelli to Marx: Modern Western Political Thought* (Chicago, IL: University of Chicago Press, 1972), 273.
14. “Auguste Comte,” *Stanford Encyclopedia of Philosophy*, accessed on April 27, 2011, <http://plato.stanford.edu/entries/comte>.
15. Dante Germino, *Machiavelli to Marx* (Chicago, IL: University of Chicago Press, 1972), 273.
16. Felix Markham, introduction to Henri de Saint-Simon’s collection, *Social Organization, The Science of Man, and Other Writings* (New York, NY: Harper, 1952), p.xxi.
17. Henri de Saint-Simon, “Essay on the Science of Man,” *Social Organization, The Science of Man and Other Writings* (New York, NY: Harper, 1952), 21.
18. Henri de Saint-Simon, “New Christianity,” *Social Organization, The Science of Man and Other Writings* (New York, NY: Harper, 1952), 85.
19. Felix Markham, introduction to Henri de Saint-Simon’s collection, *Social Organization, The Science of Man, and Other Writings* (New York, NY: Harper, 1952), xxiii.
20. Henri de Saint-Simon, “New Christianity,” *Social Organization, The Science of Man and Other Writings* (New York, NY: Harper, 1952), 105.
21. *Ibid.*, 106.
22. *Ibid.*, 107.
23. Henri de Saint-Simon, “Letters from an Inhabitant of Geneva,” *Social Organization, The Science of Man and Other Writings* (New York, NY: Harper, 1952), 9.
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26. *Ibid.*, 68.
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28. W.H.G. Armytage, *The Rise of the Technocrats: A Social History* (London, England: Routledge and Kegan Paul, 1965), 298.
29. Herbert Ernest Cushman, *A Beginner’s History of Philosophy*, Volume 2 (Boston, MA: Houghton Mifflin Company, 1920), 384.
30. Edited by Robert C. Scharff and Val Dusek, *Philosophy of Technology: The Technological Condition* (Malden, MA: Blackwell Publishing, 2003), 6.
31. Benjamin Kidd, *The Science of Power* (London, England: Methuen and Company, 1918), 78.
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34. *Ibid.*, 330.
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43. See Manly P. Hall, *The Mystical Christ* (Los Angeles, CA: The Philosophical Research Society, 1951) and *Lectures on Ancient Philosophy* (Los Angeles, CA: The Philosophical Research Society, 1984). A very important little volume by Hall is: *The Lost Keys of Freemasonry* (New York NY: Macoy Publishing and Masonic Supply Company, 1923/1954).
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53. Giulio Prisco suggested "Future Magic" in a "mini-manifesto" posted to an online group called the "Order of Cosmic Engineers." Pisco's mini-manifesto has been reprinted in Ben Goertzel's book, *A Cosmist Manifesto: Practical Philosophy for the Posthuman Age* (Humanity+ Press, 2010), 10–11.
54. As excerpt from an Extropy Institute brochure.
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56. Max More, "In Praise of the Devil," *Atheist Notes*, No. 3, Libertarian Alliance (London, England), 1991.
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62. For my report on this event, please see the October 2010 edition of *Forcing Change*; www.forcingchange.org.
63. Richard Seed, in the region 2 DVD documentary, “TechnoCalyps: Part II—Preparing for the Singularity,” written and directed by Frank Theys, <http://www.technocalyps.com/>.
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