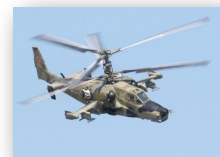


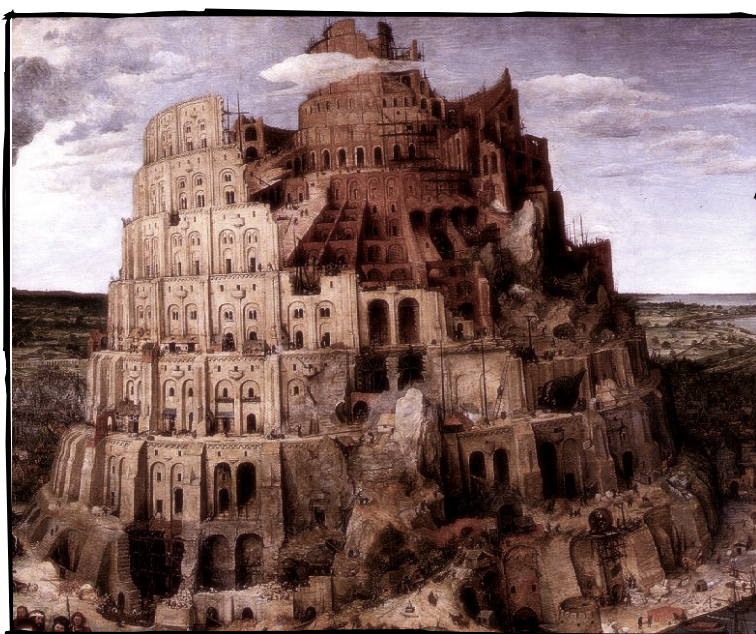
Forcing Change



BUILDING COSMOPOLIS

Note: Understanding the spiritual history of humanity is important in grasping the present forces of world change. The following essay works toward that end, and in doing so, it takes some of the ideas presented in earlier editions of *Forcing Change* and builds on them.

But I need to give you a heads-up: *Building Cosmopolis*, as presented here, ends prematurely. For it is a draft excerpt from my upcoming book, tentatively titled, *Visions of One*. And because it is an excerpt only, the contextual background of other sections are missing. Likewise, the last part of the chapter, *Building Cosmopolis*, is reserved for the completed book. That said, there's plenty to chew on in this edition of *Forcing Change*, including extra details in the endnotes.



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Carl Teichrib, Editor

“...all that has gone before has been leading to the present age, in which the oneness of mankind is to be realized in world unity.” – John Ferraby.¹

“Civilization is absolutely invincible once it realizes the secret of its own unity.”
– Benjamin Kidd.²

“The dream of an integrated world order is one of the oldest rational visions of civilized man. In a sense, it created civilization.” – W. Warren Wagar.³

It was my fourth drive around the poorly lit neighborhood, and I was baffled. This was where elite world thinkers were meeting, in an old residential section on the north side of Chicago? All I could see were aged homes, brick-clad apartments, and townhouses. Address numbers were practically invisible in the autumn darkness, and I was coming up – once again – to what was supposed to be the location for a “global peoples assembly.”

I had to be lost.

The date was November 7, 1997, and when it came to big cities I possessed a country-boy naivety. To someone who had grown up on a grain farm in the Canadian prairies, Chicago felt like another planet, and earlier that evening my inexperience had shone through.

Needing to book a room for the night, I found, a dozen or so blocks from my meeting destination, a 1950ish looking motel. A bed is a bed, right?

“How many hours do you want?” asked the elderly female receptionist, barely looking up from the boredom of her newspaper.

This should have been my first clue.

“All night,” I answered, passing the money for the posted rate of a single-bed. Scowling at the cash in her hands, the lady piped-up: “Well, how many are going to be using the room?”

Dumbstruck, I stumbled out an apologetic sounding, “Just me.”

“Oh...” with a little smile, her eyes came up to meet mine. “You want it for sleeping!” Later, I discovered that “sleeping” was not a priority in my chosen establishment.

Your membership keeps the research going!

Your membership helps fund the research and expenses incurred in producing each issue of *Forcing Change*. *Thank you!*

Dropping off my luggage in a small, grimy room, I left to find the “Global Assembly.” After driving in circles for twenty minutes, I parked my car and nervously walked up the steps of an empty looking brick building – the only one that seemed plausible in relationship to the directions on my map – and there, in the shadows of the door awning, I found the address number and a taped-up piece of paper with simple type.

Walking in, I was welcomed to “DreamHouse.”

Big City Dreaming

Sometimes expectations and reality pleasantly align. Not in this case.

Knowing that serious players from world government advocacy groups would be meeting to formulate a Global Peoples Assembly, variously framed as a World Citizens Assembly or Peoples Assembly – literally a “peoples world parliament” – I was expecting the event to be in a major conference facility. I also anticipated a substantial number of attendees. With the right sized crowd I could blend in, take notes, and discretely audio record the sessions for later review. Instead, it was held in a disused Salvation Army chapel being converted into an arts theater. Fewer than twenty people were in the building, and practically everyone knew each other.

I stuck out like a country-boy who had just wandered into a “hooker hotel.”

The next day, Lucile Green, the quintessential networker, acknowledged our small group; “We have here a few important people, this is an important event, and we could change the world.”

People of influence *were* in the room. Tom Hudgens and Robert Stuart, President and Chairman, respectively, of the Association to Unite the Democracies (AUD) were speakers that morning. AUD had historically shaped the North Atlantic Treaty Organization, particularly its Parliamentary Assembly.⁴ Nari Safavi was there. Safavi had sat on the national board of the World Federalist Association, the largest pro-world government lobby group in the United States, and was then the President of the Chicago branch.⁵ Years later I would run into Safavi at a Chicago Council on Foreign Relations event. I found him to be winsome and engaging.

But arguably the most important person was Lucile Green herself, with “world government” accolades beyond anyone else’s equal in the room.⁶ After all, it was her group, the Action Coalition For Global Change that was at the forefront of the Global Assembly movement in the 1990s. In fact, Green had been directly involved with its earlier stages, founding the World Citizens Assembly in 1975, for which she received the Gandhi Medal.⁷

For years Green had been publicly linking “new consciousness” with the call for democratic “world government.” In 1980, she acknowledged the two branches and encouraged their integration: “Building deeper channels between the New Age groups that proclaim a wholistic or global perspective and all those political action groups working for a democratic, federal world gov-

ernment. It is especially important, I think, for the spiritually aware to become politically astute.”⁸

The purpose of our meeting in Chicago was to strategize an international, city-based movement that would culminate in a robust Global Assembly. Month’s prior, UN Secretary General Kofi Annan announced that a “Companion People’s Assembly” would convene alongside major events in the year 2000.⁹ World Federalists believed that the proper response to this invitation was to frame a Global Assembly, and to present it as an action point during the UN Millennium gatherings. It was an open door to showcase and launch the next evolution of world order.



Chicago’s meeting was part of that process. At the same time, similar campaigns were burgeoning in places like Boston, Los Angeles, Wellington, New Delhi, Paris, Tokyo, New York, Madrid, London, and Bombay. A few weeks before the Chicago event, 10,000 people took part in a walk from Perugia to Assisi, Italy, in support of a Peoples Assembly. Greetings were sent from the Italian organizers to DreamHouse.

Our group recognized that as mega-cities are hubs of immense political power and economic energy, often having more practical maneuverability than nations, these centers could be rightly considered “Global Cities,” and leveraged as such. A list of 94 metro regions, ranked by population, was handed to participants, along with a proposal to identify the world’s top 1000 urban concentrations. It was explained that if these centers would send delegates to an annual, global town hall meeting on pressing issues – population control, environmental sustainability, terrorism – this city-campaign could become a real “world parliament.”¹⁰ Mayors, or city-elected “world citizens,” would thus form the nucleus of a Global People’s Assembly, offering “direct democracy” to the United Nations and the international community. All that was needed, we were told, was twenty-five “Global Cities” committing to the project.

Consideration was given to logistics. How would electoral delegates be nominated? Would they need to provide “evidence of global world citizenship”? How would constituencies be assembled? What function and purpose would the Global Assembly serve? Suggestions included fostering a “new global ethics” and becoming a “legislative body parallel to the UN General Assembly.” How would the world body be financed? Ideas included “direct taxation on the world’s

people,” “fees for use of our Common Heritage, including oceans, air, water,” and a tax on international currency exchanges.¹¹

My time at DreamHouse revealed two things: First, the push for world federalism was real and active. This was not a conspiracy in the classic, Hollywood style – shadowy men in smoke filled rooms secretly plotting – but the continuation of a big idea, one with motivated people and organizations, and recognizable goals. Leveraging population centers to achieve the stated-end made sense.

Second, I soon learned how out-of-place I was. During lunch, Green and Robert Stuart pulled me aside for questioning, insinuating I was an infiltrator. Stumbling for words, I explained that this was an historic event and I was attending to learn more about the global concept.

We were both right.

After lunch, the organizer noticed my micro-cassette recorder and had a look of worry. By the middle of afternoon, Green was quietly but firmly talking to me in a corner of the room. Concern was mounting that I was a mole, and that the Assembly movement was too fragile to be compromised by an unknown entity. I just listened.

Nearing suppertime, the organizer publicly vocalized his distress in front of the assembly. Coming face-to-face, I was charged with being a spy. The point had been made and the Global Assembly shifted into neutral, effectively shutting down while I remained in the building. After a few minutes, I gathered my belongings and walked into the cool freshness of an early November evening.

An hour later, Chicago was receding in my rearview mirror. This country-boy had had enough “big city” adventures for one weekend.

City of Man

Symbolically and in practical terms, the “city” has historically been equated with humanity’s civilizing ascendance. It represents the quest for unity, security, and identity.

When considering the Biblical narrative, the first human community is usually sourced as Babel – the famous city that housed an infamous tower. The first named city, however, is Enoch.

In Genesis 4 we read the account of two brothers, Cain and Abel, and the murder of one by the other. God confronts Cain for his crime and pronounces a sentence, a curse that included the act of wandering. Methodist minister Les Woodson, in his study on Genesis, provided a perspective on this call to roam; “The curse was not to a nomadic life but to one of constant running without the benefit of a stabilizing culture.” Cain, distressed upon hearing his sentence, cries out, “My punishment is greater than I can bear!”¹²

Three things cause him angst as found in Genesis 4:14. First, he would no longer live in the security of the place he knows. He is driven from his homeland. Second, he realized his relationship with God would be severed. Third, he understands that as a wanderer he will be prone to attack – a possible reference to the fear of vengeance over the murder of Abel. This is too much for Cain, and God responds to his cry by promising protection while he lives out his sentence. Here was a second chance; Cain could choose to place himself in God's trust as he roamed in consequence to his crime.

Cain does wander for a time, set adrift from the stability and safety of others. We find he travels to the land of Nod, a Hebrew name that means, "wandering." But here things change. Cain stops and builds "a city" – a permanent settlement – and his wife gives birth to a son named Enoch. Cain extends this name to his community.

The French thinker, Jacques Ellul, communicated the importance of Cain's actions. I believe his assessment has merit.

"...he [Cain] will satisfy his desire for security by creating a place belonging to him, a city... The city for Cain is first of all the place where he can be himself – his homeland, the one settled spot in his wanderings. Second, it is a material sign of his security. He is responsible for himself and for his life. He is far from the Lord's face, and so he will shift for himself...

Cain has built a city. For God's Eden he substitutes his own, for the goal given to his life by God, he substitutes a goal chosen by himself – just as he substituted his own security for God's. Such is the act by which Cain takes his destiny on his own shoulders, refusing the hand of God in his life."¹³

Ellul reminds his readers that the city name itself has a meaning correlating with the above appraisal. The name Enoch translates as "dedicated," so too a newly secured state of affairs has emerged through the disciplined work of Cain's hands. A purposeful, new order emerges.

"Now a start is made, and it is no longer God beginning, but man. And thus Cain, with everything he does, digs a little deeper the abyss between himself and God. There was a solution for his situation, but the solution was in God's hands, and that is what he could absolutely not tolerate. He wants to find alone the remedy for a situation he created, but which he cannot himself repair because it is a situation dependent on God's grace."¹⁴

Cain's Enoch, his place of self-stability, thus becomes symbolic of civilizing for the sake of security under Man's own design. The "city" becomes the place of power, of confidence, of humanity's alchemical quest to save itself under the banner of "strength in unity."

Lewis Mumford, whose writings on mechanization and urban development generated much thought and debate, recognized the link between “Megalopolis” – the super city at the heartbeat of regional and national collective action – and the desire for utopia.¹⁵ In his acclaimed text, *The City in History*, he critically noted that monopolies of power and knowledge emerge in metropolitan culture.¹⁶ The city becomes more than just a place to live, but a *technique* and an *ideal*.

W. Warren Wagar [pictured below] elaborated on this concept in *The City of Man*, a book circulated within the World Federalist community.¹⁷ In it, he bridged the ancient concept of cosmopolitanism with the modern hope of a world civilization.

“Cosmopolis means simply, from the Greek, ‘world-city.’ The world-city is the inevitably large spiritual and intellectual and administrative capital of a civilization, of the whole known civilized world. Or, more broadly, it is the quintessence of a civilization, the gathering of all its vital human resources into a living organic unity... Cosmopolis is simply the world in a state of optimal integration.”¹⁸

Professor Wagar, a futurist and expert on H.G. Wells, was aware that cosmopolis required more than a political alignment-of-purpose. It needs a synthesis in the core aspects of philosophy, ethics, and spiritual thinking. Cosmopolis, he noted, does not require a single, universal creed – the singular confession of an institutionalized faith. Rather, it necessitates a shared and fundamental value system, a worldview that allows all creeds and philosophies to find their place within the Whole. When such a worldview finally saturates society, then cosmopolis can organically arise in the emotion of collective humanity, and practical outgrowth will occur.

“Technics pave the way for communication and exchange of ideas, but they cannot alone create a world culture or even a world state. The only permanently viable societies are founded, in the final analysis, on a common spiritual and intellectual culture, which in turn makes possible unity and fraternity in the sphere of practical politics.”¹⁹

“Men must think and feel as one,” explained Wagar, “before they can make the leap to cosmopolis.”²⁰



Back to Babel

In the Book of Genesis we have a taste of cosmopolis. Best remembered for its tower, Genesis 11 tells us that this was more than just an upright structure – it was a city with a cause, a city with a meaning.

What is known Biblically regarding the city-tower project of Babel, built in the post-Flood period, is recorded in nine verses.²¹ The first fact we encounter is that all of the people operated through a single, working language. Could it be that the “one speech” of Genesis 11:1 refers to a *lingua franca*, literally an international trade tongue? Possibly, as the preceding chapter mentions differing languages on three separate occasions, yet other options have been given.²² Regardless, the idea remains that a universal linguistic system enabled the Babel project to commence. Unity requires intelligible communication.

Something else to keep in mind is that the tower is not the primary point of the text. It forms an important part of the narrative, but it is the city – and its reason for being – that is of chief concern. Similarly to Cain, the people intentionally chose to settle instead of dispersing, and Babel is built to secure that steadfastness.

“Come, let us build ourselves a city, and a tower whose top is in the heavens,” reads Genesis 11:4. “Let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.” And so the city-tower complex arises. How large the community became, and how tall the tower was are really mute points. The real story is the intention of the people and the assumed place of Man in relationship to the Creator.

God’s order will be usurped by humanity’s dream. Babel becomes synonymous with idolatry.

Jewish interpretations of the story provide some interesting perspectives, demonstrating the heartbeat of the project. In the Targum tradition of Genesis, a translation-commentary used in Aramaic-speaking synagogues, we read that the tower was to be capped with a rallying figure; “let us make us an idol on the top of it and let us put a sword in its hand, and it will make formations of battle...”²³ Drawing on Jewish thought, Professor Yehezkel Kaufmann described the Babel experience this way: “Man’s rebellion reached its peak. He wished to storm heaven, to be ‘like God,’ to rule the world.”²⁴

In its essence, this city-tower was the first recorded Temple of United Humanity.

Sometime during the building phase, God Himself comes to examine the construction. Here we see that as Man builds upward to assert his ascension, God descends into our claimed domain and intervenes. He brings judgment, confusing their understanding, and He brings grace, saving them from the consequence of greater rebellion. For we read in verse six that Babel, if left to succeed, would set in motion grander acts of idolatry; “Indeed, the people are one and

they all have one language, and this is what they begin to do: now nothing that they propose to do will be withheld from them.”

An interesting Hebraic language point is the transliteration of “what they begin,” *chalal*, and “be withheld,” *batsar*. *Chalal* can mean to defile, profane and violate. *Batsar* has the connotation of gathering, fortifying and making impenetrable. Babel, in triumph, would be the place where collective Man shuts out the true God so egregiously that a just response from the Creator would be catastrophic to humanity. By intervening when He does, God saves them from Himself.

Even so, God’s act against the people is a paradoxical judgment that is appropriate to the offense. Ellul writes, “But God does not smash or destroy. Babel does not crumble under the lightning flash. The problem is a spiritual one, and Babel is only a symbol. To man’s desire to make a name for himself, God responds with the confusion of tongues.”²⁵

Ellul continues, “Babel was to be the place of unity for the human race, the home of human truth. The city – [now] the place of noncommunication among men, the place where the immense irony of God hides.”²⁶

A wealth of meaning emerges from Genesis 11. It provides an example of solidarity in self-naming: in the group we define our own purpose, and boast in it. This declaration, moreover, is a proclaimed independence from God as we pursue our collective design. We frame our own security, achieved through power-in-unity. Faith is found in the works of our hands, it is discovered within us instead of relying on our Creator. And as we commit idolatry at the world level, the exclusive God – who cannot share His glory, for that would be an untruth – ultimately and rightly brings judgment.

All of the above points to something simple yet profound: Babel is history’s blueprint.

It is the spiritual-physical interplay of humanistic empire building; an accurate depiction of Mankind’s rejection of God and the desire to replace His order with ours. The unforgettable city-tower complex remains unforgettable, for it is the foundation of global empire and global order: The expression of humanity-without-God attempting to build “Heaven on Earth.”

Two points of remembrance emerge from Babel. First, it is a constant reminder of idolatry and judgment – that God Himself will step-in as Man ultimately oversteps. Second, it is the dream we are incapable of letting go, a tantalizing vision of human unity-in-power.

Cosmopolis is the prize of our own making, and we are drawn to it as a moth-to-the-flame.

It is our past, present and future – until God Himself once again intervenes.

Towers of Progress

Exploring the archives of a US Midwest state a number of years ago, I stumbled onto an old document with a strange sounding title: *World-Conscience: An International Society for the Creation of a World-Centre*. The cover was brittle and the pages fragile, and it had the feel of being long forgotten. However, the idea it presented resonated with the Babel meme, an audacious plan to build a unifying world city.

Penned by Hendrik Christian Andersen, an American sculptor of Norse decent living in Rome, this unusual text detailed an architectural wonder; an urban jewel destined to elevate human unity and model “Heaven on Earth.” Released in 1913, the same year Andrew Carnegie opened his “Temple of Peace” at The Hague – itself a beacon of world unity,²⁷ Andersen’s vision was embraced by influential personalities around the planet.

President of the Boston-based World-Peace Foundation,²⁸ Edwin Ginn, wrote to Andersen; “it is hoped the world will advance to a realizing sense of the value of your scheme and put it into practical operation... Unity of action is all that is needed.” Camille Flammarion, President of the Astronomical Society of France, gushed affirmation; “There is here a magnificent idea... Let us not be citizens of a nation, but of the whole Earth – an atom in the infinite.” Norwegian clergyman, Eugen Hanssen, wrote the following; “I have only to remark this: with all my heart I will work for this cause.” Famous American sociologist, W.E.B. Du Bois, encouraged this inspiring project, which he recognized as advancing “the idea of the equality and essential unity of all mankind.” David S. Jordan, President of Stanford University, told Andersen that he was “at liberty to use my name” as someone “who sympathizes with the movement.”²⁹

The words of George W. Nasmyth, a peace activist connected to the International Federation of Students, were telling.

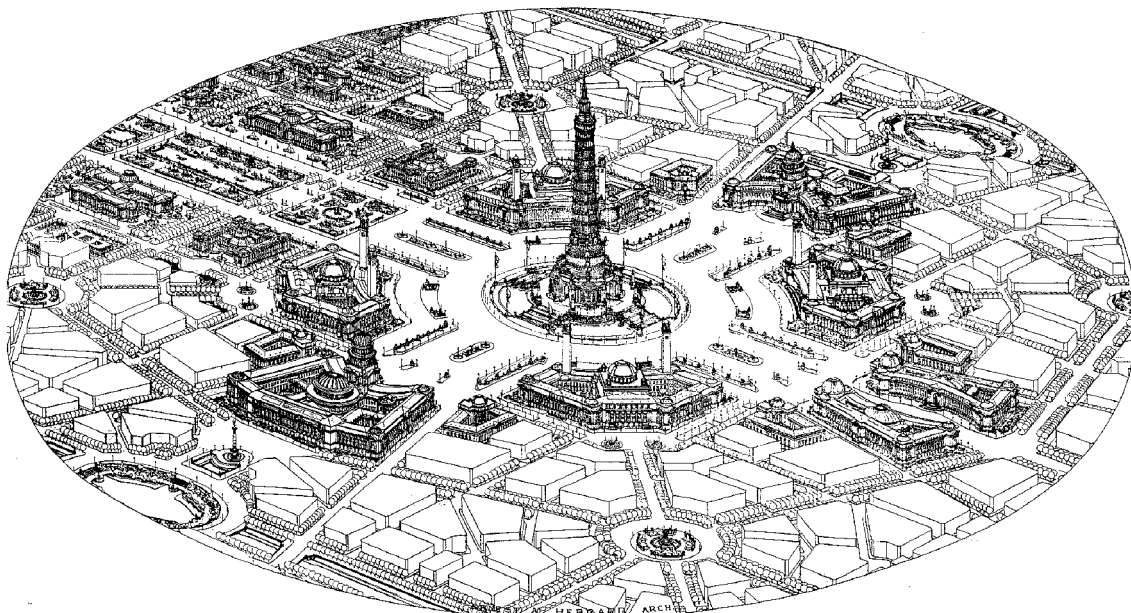
“The trinity of the divine idea, in harmony with the deepest longings of our age toward world unity, the noble architecture in which the idea is embodied, and the beautiful music of the words in which it is expressed, form a fitting trio of heralds announcing that the time for the creation of this Temple of Humanity is [at] hand.”³⁰

According to the document, which included city plans and street designs, this “world-centre” would showcase Mankind’s harmony and progress. It would host a World Reference Library, an International Bank, an International Hall of Justice – similar to Carnegie’s Temple of Peace – buildings for international congresses on science, medicine, sociology, agriculture and transport, and a Temple of Religions. These monumental buildings, each grandiose in their size and purpose, would encircle the focal point of the city: A colossal, 320-meter (1049 feet) Tower of Progress.

“The Tower which will form the chief feature of both Centre and City,” wrote Andersen, “was conceived as symbolic of our faith in Unity...”³¹

Radiating from the Tower would be boulevards leading to stadiums, centers for learning and physical fitness, museums, and other civic buildings. An Avenue of the Nations was to extend from the Tower to a Temple of Arts, lined with palaces to house government dignitaries and ambassadors. “Surely the blending of humanity into one complete unity of purpose and desire can but have been foreseen from the beginning,” Andersen explained, drawing on the history of Man’s yearning for centralization. “And it is our duty and privilege in life to help bring all human efforts into one grand harmony.”³²

“A change is now felt throughout the entire world. A divine responsibility governs our actions. As we are one with the past, so must we be one with the future... [Man’s] strength can only come through world unification, peace and fellowship – a grander coalescence – a world centralisation.”³³



AN INTERNATIONAL WORLD CENTRE
VUE PERSPECTIVE DE LA PLACE DES CONGRÈS

Andersen’s world-city was to be more than just a global gathering place; it was to be a reflection of “*God in man*” [italics in original].³⁴

“...the eyes of the soul discern the splendid form of Humanity rising in majestic dignity from earth to heaven... the embodiment of the universal soul mounting in appealing harmony towards the divine source of life... Humanity’s mission is to realize that Kingdom

of Heaven on earth, visioned from within by the spirit of man. Ever nearer Divinity mounts the human race and every increasingly is the fact brought home to man..."³⁵

The great dream of world harmony and cosmic oneness, as expressed in Andersen's plans, never materialized. In fact, the year after he released his celebrated blueprint, the earth shook under the Guns of August – World War I erupted, changing the course of history.

A Palace for Collective Man

When the mechanized meat-grinder of what was then known as the Great War finally chewed its last man, and the ashes and artillery barrels cooled, the world had irreversibly changed. The six century-old Turkic-Islamic Ottoman Empire shuddered and collapsed soon after the guns fell silent. The mighty Habsburg Dynasty, with its centuries of influence over central Europe, was swept away. German and Prussian monarchism – the House of Hohenzollern – with its rich and colorful history, was replaced by the Weimar Republic. And Karl Marx's dialectical and historical material was animated in the life of Vladimir Lenin.³⁶ The Russian Empire, eviscerated before the War, was annihilated by Lenin's "democratic centralism" and the "dictatorship of the proletariat." The first militantly atheistic state was born,³⁷ and the reach of international Communism was felt worldwide.³⁸

By the 1930s, Joseph Stalin, the feared and famed leader of the Soviet Union, set in motion the building of an architectural edifice that would capture the imagination of Marxists everywhere. Moscow, it must be remembered, was the epicenter of World Revolution; scientific socialism and atheism would crush capitalism and Christianity, and not just in Russia, but in every land where the fraternity of workers and soldiers would unite under the red banner. Material and historical dialectics, the doctrine of social evolution,³⁹ would birth a new order and a New Man.

"It is, above all, a revolution of an international, 'world-embracing' order," exclaimed Stalin during the Tenth Anniversary of the October Revolution, "a radical turn in the universal history of mankind, away from the old, capitalist world to the new, socialist world."⁴⁰

Moscow, the engine of World Revolution and collectivism, needed a fitting symbol for the universal hope of Communism. Something truly big was required, something that would stimulate the "Red Builders of all nations," and act as "a giant magnet, drawing everything into its field of influence."⁴¹

Conceived in the minds of Soviet thinkers during the 1920s, then entering design phases in the early-to-mid 1930s, the construction culminated in the building of a massive swimming pool almost 425 feet in diameter. But before it became a swimming pool it was a bombing target for the German Luftwaffe during World War II, and prior to that it was a vision – the dream of cre-

ating the most impressive structure on the planet, a palace that would forever centralize the global brotherhood of Communism.

However, before even that, it was Moscow's Cathedral of Christ the Savior.

Four years after the official blueprint was accepted to build the Palace of the Soviets, construction started by dynamiting the Cathedral, which was located not far from the Kremlin on the bank of the Moskva River. Initiated by Tsar Alexander I, the Cathedral was built to honor Christ as the Savior of the Russian people, in celebration of Napoleon Bonaparte's failed invasion of the Motherland. On December 5, 1937, this national monument – a gigantic structure that took forty years to complete – was reduced to rubble [the picture below is of the demolition].

Karl Schlögel, professor of Eastern European history, described the destruction this way: "The detonation... was the sound of the war raging throughout the country, at the heart of the capital... At stake was the spirit of the city and the empire."⁴²



The Palace of the Soviets, the new temple of collectivism to replace the now destroyed symbol of Russian Orthodoxy, was never built. Foundations were poured, steel and other materials were brought in, and girding was erected. However, national economic struggles – due in no small part to the failures of collectivism – played a role in retarding the construction. Ground stability problems added to the difficulties.

“But when construction began,” writes David Shipler in his acclaimed memoir, “the earth that had been beneath the church suddenly turned wet and mushy, and the building kept sinking. Revenge from the heavens? Many like to think so...”⁴³

If it had been completed, the structure would have been a world-wonder.

“You entered the foyer via a splendid 100 metre-long staircase [328 feet]. The palace itself led through magnificent corridors to grand solons, reception rooms and suites. The centre of the building was the Great Hall, 140 metres [459 feet] in diameter and 97 metres [318 feet] high, intended to hold 20,000 people seated in gently rising rows in an amphitheatre-like auditorium beneath a mighty dome... The floors above the Great Hall contained offices, but also a variety of museums.”⁴⁴

Capping this rising edifice was to be a 75 metre-high [246 feet], stainless steel statue of Lenin with an arm outstretched in salute, beckoning all “workers of the world” to the revolutionary struggle. Indeed, it was to become the headquarters for the World Revolution and the Third Communist International.

Altogether, the Palace would have stood at 415 metres – 88 feet less than Chicago’s Willis (Sears) Tower, minus its antennas. A Soviet writer of the day boasted that the Palace “will become the central ensemble of the new, socialist Moscow. It will be the greatest memorial to the heroic age of Stalin!”⁴⁵

It was to be no less than a Soviet “Tower of Babel.” Schlögel writes, “...the building was to be a symbol of solidarity; it stood for the centre, for greatness and technical progress. It was a gesture of unbounded power...”⁴⁶

Construction of the Palace halted with World War II as steel and other materials from the project were used for war purposes. Moreover, after the Soviet-Nazi pact fell apart and Germany invaded Russia, the massive construction site was used by the Luftwaffe as a targeting point for aerial bombing raids. When the war was over, a new location and another attempt at the Palace was considered, but Russian post-War reconstruction effectively put the Palace on the back-burner. After Stalin’s death in 1952, the goal of a Soviet “temple” died with Khrushchev’s de-Stalinization campaign. The lofty vision of a Communist, cosmopolitan “Babel” was shattered once-and-for-all.

In 1958, the earthworks and foundation for the abandoned Palace were converted into an outdoor, public swimming area. For decades, up until the 1990s, water enthusiasts and Moscow’s youth played and swam in the over-chlorinated Moskva Pool – so heavily chemicalized that the fumes reportedly were degrading the Impressionist paintings in the nearby Pushkin Museum of

Fine Arts.⁴⁷ And during the dark days of the Iron Curtain with its entrenched atheism, Moscow's underground Christians used the pool to perform clandestine baptisms.⁴⁸

The pool itself was dismantled in 1994. Starting in November of that year, new foundations were poured for another construction project, one of gigantic physical size and immense meaning. On January 7, 1996, Russia's President Boris Yeltsin and Moscow's Mayor, Yury Luzhkov – both former members of the Communist Party – along with the Russian Orthodox Patriarch, Alexey II, ceremonially laid bricks in the entrance of this new building. By 1997, the main construction was complete, and in 2000 the artistic touches were finalized.

The Cathedral of Christ the Savior had returned. *FC*

Endnotes:

¹ John Ferraby, *All Things Made New: A Comprehensive Outline of the Bahá'í Faith* (Bahá'í Publishing Trust, 1975), p.78. Farraby was the Secretary of the National Spiritual Assembly of the Bahá'ís for the British Isles, and later worked at the Bahá'í World Centre in Acre, Israel.

² Benjamin Kidd, *The Science of Power* (Methuen & Co., Ltd., 1919, eighth edition), p.295. Kidd was a British sociologist and social evolutionary who was influenced, in part, by the Social Gospel movement of the 1890s. See, D.P. Crook, *Benjamin Kidd: Portrait of a Social Darwinist* (Cambridge University Press, 1984).

³ W. Warren Wagar, *The City of Man: Prophecies of a World Civilization in Twentieth-Century Thought* (Houghton Mifflin Company, 1963), p.13. Wagar was an expert on H.G. Wells, and later became a longtime Professor of History at Binghamton University. He was also a futurist, sitting on the editorial board of the World Future Society.

⁴ Joseph Preston Baratta, *The Politics of World Federation: Volume 2, From World Federalism to Global Governance* (Praeger, 2004), pp.522-526. AUD was also known as Federal Union, and was birthed through the work of Clarence Streit and his idea to politically unite the European and North American democracies. Historic AUD personalities included Robert Schumann, Owen J. Roberts, Paul Henri-Spaak, James W. Wadsworth, Lester Pearson, and George Marshall.

⁵ The World Federalist Association is now known as Citizens For Global Solutions.

⁶ Lucile W. Green, who passed away in 2004, was an early member and Vice President of the World Constitution and Parliament Association, founder of the World Citizens Assembly, member of the World Future Society and the American Humanist Association, founder and co-chair of the World Government Organization Coalition, member of the committee of Women For Peace, involved with the Population and Ecology Commission of the World Constitutional Convention, a founding board member of the World Federalists of Northern California (now re-named the Democratic World Federalists), co-chair of the Action Coalition for Global Change, worked with the CAMDUN process (Conferences on a More Democratic United Nations), and founder of the Citizens for a United Nations People's Assembly, which held a panel discussion during the 60th Anniversary of the UN in 2005. She was connected to the Club of Budapest and a host of other groups, and was involved in various UN events via NGO status (non-governmental organization). She was born to Christian missionary parents in China, studied philosophy at the university level, received her Ph.D. from Ohio State University, and taught at Merritt College.

⁷ Although the World Citizens Assembly was the launching pad for the Global Assembly idea in the 1970s and beyond, the broader concept dated back further. In 1947, a conference took place at the New School of Social Research in New York City to consider the formation of an Emergency World People's Congress. Delegates from 35 major organizations attended, and it was agreed that the upcoming People's Congress would be built around a union of non-governmental organizations working to bring "about adequate world organization, of, by, and for all the people of the earth." *Report of the Joint Organizing Conference of the Advisory Board, Organizing Committee and Council of Co-operating Organizations for the Emergency World People's Congress*, May 17-18, 1947, presided by Dr. Kirtley F. Mather. Report on file.

⁸ From a speech given to the Festival of the International Cooperation Council, 1980. Lucile W. Green, *Journey to a Governed World: Thru 50 Years in the Peace Movement* (The Uniquet Foundation, 1991/1992), p.46, see also page 47.

⁹ Kofi Annan's "we the people's assembly" – the Millennium Forum – took place from May 22-26, 2000, at United Nations headquarters in New York City.

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- ¹⁰ Lucile W. Green, *A Modest Proposal: City-Centered People's Assemblies as First Step to a Global People's Assembly* (Action Coalition for Global Change, 1997), document on file.
- ¹¹ Questionnaire presented at the Chicago meeting; *Discussion on Organizing a Permanent Global Peoples Assembly and Establishing a Legitimate Peoples Agenda*. Document on file.
- ¹² Les Woodson, *The Beginning: A Study of Genesis* (Victor Books, 1974), p.39.
- ¹³ Jacques Ellul, *The Meaning of the City* (Wipf and Stock, 1970/2003), p.5.
- ¹⁴ Ibid. p.6.
- ¹⁵ See, Lewis Mumford, *The Story of Utopias* (Boni and Liveright, 1922).
- ¹⁶ Lewis Mumford, *The History of the City: Its Origins, Its Transformations, and Its Prospects* (Harcourt, 1961), p.542.
- ¹⁷ Clare and Ronald McLaughlin distributed copies to their network during Christmas, 1963, "as a memorial to John F. Kennedy, hoping to further the cause of an ordered world under law." Clare sat on the National Executive of the United World Federalists and was a board member of the Minnesota United Nations Association. She, along with her husband, organized the Minnesota branch of the United World Federalists. Their special Christmas note, titled, "We Are Committed to a Venture of Confidence in Man," was attached to the copy of *The City of Man* in the possession of this author.
- ¹⁸ W. Warren Wagar, *The City of Man: Prophecies of a World Civilization in Twentieth-Century Thought* (Houghton Mifflin Company, 1963), p.15.
- ¹⁹ Ibid. p.135.
- ²⁰ Ibid. p.134.
- ²¹ Genesis 11:1-9.
- ²² For a brief explanation, see Victor P. Hamilton, *Handbook on the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy* (Baker Book House, 1982), pp.81-82. Note: It is possible that Genesis 10 describes the effect of the Babel judgment before the cause, as it says three times the people had differing tongues. If so, then it could be that Genesis 11:1 is describing a single, monolithic language, and not a trade tongue.
- ²³ Ps. Jonathan on Genesis 11. John Bowker, *The Targums and Rabbinic Literature: An Introduction to Jewish Interpretations of Scripture* (Cambridge University Press, 1969), p.182.
- ²⁴ Yehezkel Kaufmann, *The Religion of Israel: From Its Beginnings to the Babylonian Exile* (The University of Chicago Press, 1960, translated and abridged by Moshe Greenberg), p.294.
- ²⁵ Ellul, *The Meaning of the City*, p.17.
- ²⁶ Ibid. p.19.
- ²⁷ Carnegie's Peace Palace, affectionately dubbed the Temple of Peace by the steel baron, today houses the International Court of Justice, the Peace Palace Library, the Permanent Court of Arbitration, The Hague Academy of International Law, and the Carnegie Foundation. The concept and history of the Peace Palace was and is entwined in Andrew Carnegie's goal of global order. It could rightly be called the "house of international law."
- ²⁸ A fascinating historical interplay existed between Ginn's World-Peace Foundation, Andrew Carnegie, and the creation of the Carnegie Endowment for International Peace. See, David S. Patterson, "Andrew Carnegie's Quest For World Peace," *Proceedings of the American Philosophical Society*, Volume 114, Number 5, October 1970, p.371ff.
- ²⁹ Letters of endorsement can be found at the back of Hendrik's book. See, Hendrik C. Andersen, *World-Conscience: An International Society for the Creation of a World-Centre* (Communication Office of H.C. Andersen, Rome, Italy, 1913), p.36.
- ³⁰ Ibid. p.46.
- ³¹ Ibid. p.4.
- ³² Ibid. p.15.
- ³³ Ibid. p.11.
- ³⁴ Ibid. p.10.
- ³⁵ Ibid. p.15.
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³⁶ Maurice Hindus, the Russian-American correspondent, said that, “Marx and Lenin are respectively the Old and New Testaments of Bolshevik Russia.” *The Great Offensive* (Harrison Smith and Robert Hass, 1933), p.183.

³⁷ Many of today’s New Atheists, Richard Dawkins included, claim there is no tangible link between acts of despotism, atheistic leaders, and the atheistic worldview. Dawkins says, in his famous text *The God Delusion* (Houghton Mifflin, 2006), referencing Stalin, that, “individual atheists may do evil things but they don’t do evil things in the name of atheism” (p.278). Dawkins is mistaken. There is a direct connection between many of the horrors of the Soviet Union, especially those perpetrated against Christian believers, and its proclaimed atheist platform. See, Paul Gabel, *And God Created Lenin: Marxism vs. Religion in Russia, 1917-1929* (Prometheus Books, 2005); Paul Froese, *The Plot to Kill God: Findings from the Soviet Experiment in Secularization* (University of California Press, 2008); Daniel Peris, *Storming the Heavens: The Soviet League of the Militant Godless* (Cornell University Press, 1998). See also the sections written by Solzhenitsyn on religious persecution in *The Gulag Archipelago* (Harper and Row Publishers).

Consider too the words of E.E. Yaroslavsky, a member of Soviet Agitprop and later head of the Militant Atheists; “Is the communist movement anti-religious? Yes... Must our party wage a war with religion? Yes. It must conduct a war with religion by means of propaganda, agitation, the preaching of atheism, the uncovering of ties between religion and the exploiting ruling classes...” Yaroslavsky, in *Bolshevik Visions: First Phase of the Cultural Revolution in Soviet Russia, Part 1* (University of Michigan Press, 1990), p.242. John Noble, an American who spent a decade in Soviet labor camps, wrote the following; “The Soviet state has democratically made no distinction among religious groups: it has had as its objective the extermination of them all.” *I Found God in Soviet Russia* (Zondervan Publishing House, 1971), p.138.

It also must be remembered that the Soviet apparatus, from Lenin on forward (and not just Stalin), held to an official atheist outlook and sought to forcibly remove religion from the Russian landscape (see the books by Gabel, Froese, and Peris). Trotsky said, “We must deepen a revolutionary world-outlook, we must fight the religious prejudices in the youth and approach the youth... We must go to them with the propaganda of atheism, for only this propaganda defines the place of man in the universe and draws out for him a circle of conscious activity here on earth.” *The Position of the Republic and the Tasks of Young Workers*, 1922.

Trotsky also stated; “we adopt a ruthlessly irreconcilable attitude to anyone who utters a single word to the effect that mysticism or religious sentimentality might be combined with Communism. Religiousness is irreconcilable with the Marxian standpoint. We are of opinion that Atheism, as an inseparable element of the materialist view of life, is a necessary condition for the theoretical education of the revolutionist.” Published in *The Communist Review*, June 1924. Note: Both statements by Trotsky can be accessed at www.marxists.org.

Furthermore, Lenin requested to be notified “on a daily basis how many priests had been executed.” See footnote #17 on page 11, *The Unknown Lenin*, edited by Richard Pipes (Yale University Press, 1996). Pipes wrote that “Priests resisting seizures of church property were to be shot: the more the better” (p.11). And Lenin, in a speech during the 1917 Russian Revolution, made it clear that the task of “ruthlessly suppressing by military methods yesterday’s slave-owners (capitalists) and their hordes of lackeys,” was a priority. “Lackeys” who should be crushed, he explained, included “the priests.” See, V.I. Lenin and Joseph Stalin, *The Russian Revolution* (Lawrence and Wishart, 1938), p.291.

Gorbachev, the last Soviet President, explained that, “after the civil war ended, in time of peace, they [Lenin, Stalin, Trotsky, etc] continued to tear down churches, arrest clergymen, and destroy them... Atheism took rather savage forms in our country at the time” *On My Country and the World* (Columbia University Press, 2000), pp.20-21.

³⁸ The German intercourse with International Communism is especially interesting in light of world revolution and modern European history. For example, in early November 1918, German sailors, soldiers and workers formed revolutionary councils and rose against the Kaiser. The result: “Their uprising toppled the German Empire on November 9 and brought Germany’s participation in the war to an abrupt end...” See, *The German Revolution and the Debate on Soviet Power: Documents, 1918-1919 – Preparing the Founding Congress* (Anchor Foundation, 1986, edited by John Riddle), p.ix. For more on the German Communist movement, the post-World War I German Revolution, and the workings of international Marxism, see Jan Valtin’s book, *Out of the Night* (Alliance Book Corporation, 1941). Valtin was the pen name of the German Soviet agitator, Richard Julius Herman Krebs.

³⁹ “The whole theory of Marx is an application of the theory of evolution – in its most consistent, complete, well considered and fruitful form – to modern capitalism.” V.I. Lenin, *State and Revolution* (International Publishers, 1932/1969), p.70. See also J. Stalin, *Dialectical and Historical Materialism* (Lawrence and Wishart, 1941).

⁴⁰ J. Stalin, “The International Character of the October Revolution,” *The October Revolution: A Collection of Articles and Speeches* (Lawrence and Wishart, 1936), p.156.

⁴¹ Soviet memo from 1924, as reprinted in Karl Schlögel’s book, *Moscow, 1937* (Polity, 2012), p.549-550.

⁴² Karl Schlögel, *Moscow, 1937* (Polity, 2012), p.548.

⁴³ David K. Shipler, *Russia: Broken Idols, Solemn Dreams* (Penguin Books, 1983), p.274.

⁴⁴ Schlögel, *Moscow*, p.552.

⁴⁵ G. Grigoryev, May 1937, in the magazine *Ogonek*, as quoted by Schlögel, p.544.

⁴⁶ Ibid. p.545.

⁴⁷ Svetlana Boym, "Nostalgic Memorials and Postmodern Survival in Russia," *The Postmodern Challenge: Perspectives East and West* (Rodopi Bv Editions, 1999), p.154-155.

⁴⁸ Shipler, *Russia*, p.274.